

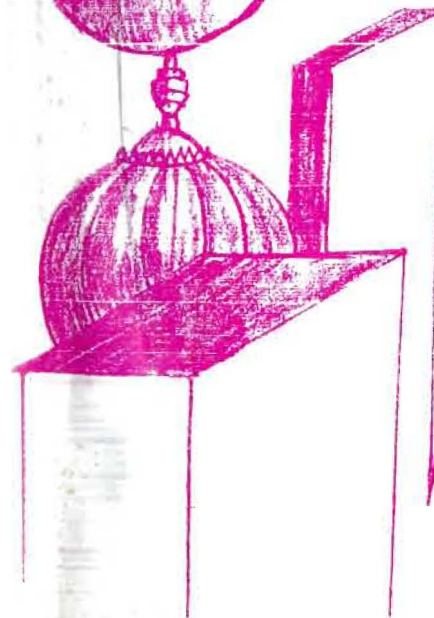
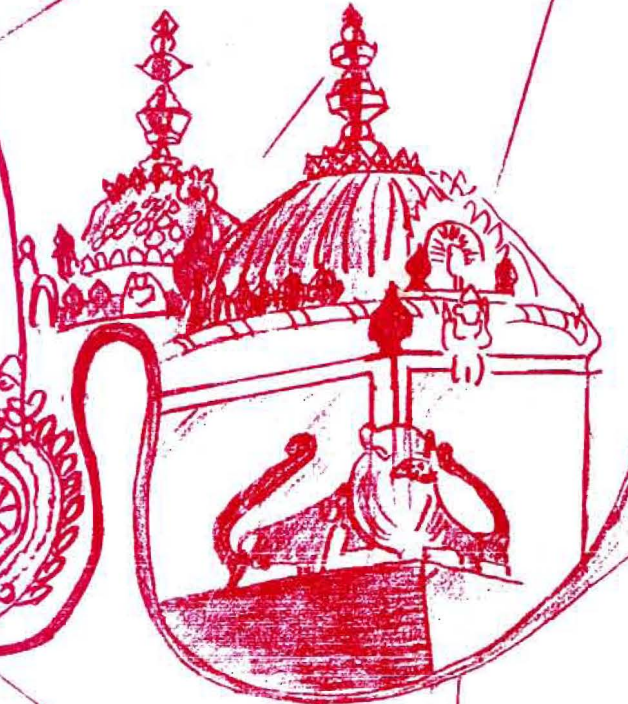
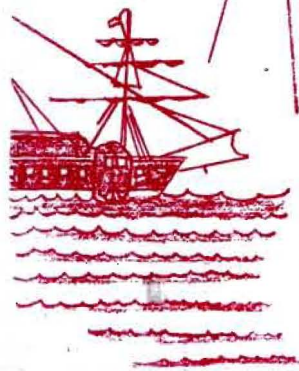
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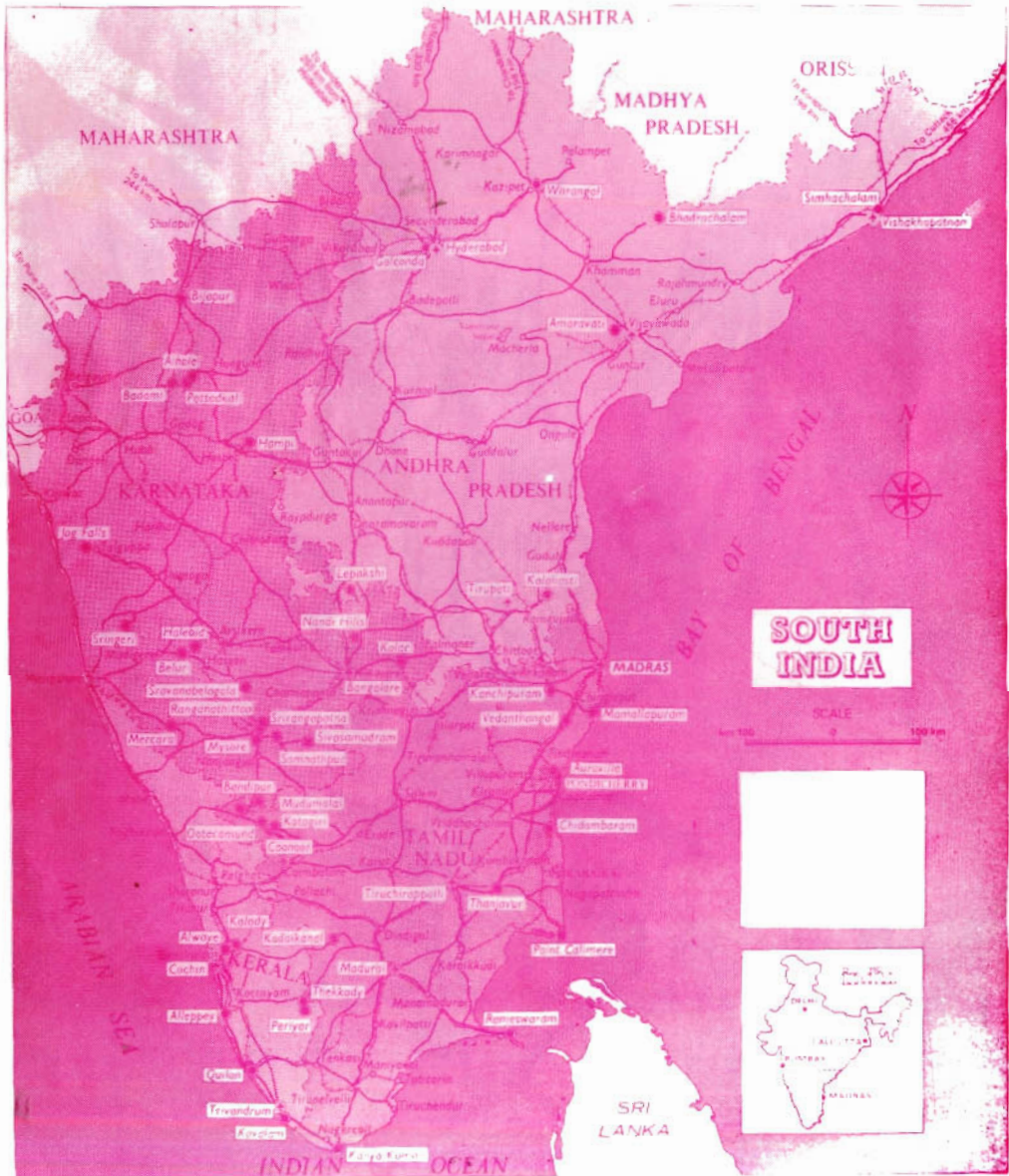
-a dravidian experience

W. R. Naidoo



They came, they settled and they bequeathed to posterity a rich and glorious heritage.





The Regions of Andhra Pradesh, Tamil Nadu and Karnataka



Our Glorious Heritage

- a dravidian experience

Compiled and Edited by
U.R. Naidoo M.A., Ph.D.

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Late Publications
Isipingo Hills
Natal, South Africa
1986

INTRODUCTION

For some considerable time, the Author has been contemplating a survey of the social, educational, cultural, religious, economic and political development of the people of South Indian origin in this country. Although this volume is by no means exhaustive, one would appreciate the need for such a unique publication. What better legacy can we leave to posterity to inherit than a record of such progress and achievements and a firm foundation of community development laid by our predecessors.

As much as we are proud of our status as Indians not only in this country but also as an integral part of the international community, there is reason to take greater pride in our identification — an identification which involves our language, religion, culture and traditions and which characterizes religious, linguistic and cultural groups all over the world.

This publication records not only the rich cultural legacy that has been bequeathed to us by our forebears but also portrays the life, achievements and aspirations of the people of South Indian origin in this country. It is a dedication to the spirit of our ancestors, a fitting tribute to their endeavours and a monumental legacy for posterity to inherit.

Whilst not discounting the significance of our present history relative to more recent developments, greater emphasis has been laid on the historic past — a glorious past which forms the nucleus for our present and future development.

In a publication of such magnitude, encompassing the multifarious activities of our people, the problem of selecting an appropriate title poses itself. The title chosen is both significant and relative to the rich cultural milieu in which our ancestors, who hailed from the Dravidian stock, were reared and nurtured. Through the efflux of time, this glorious culture, which was transmitted to successive generations, had a tremendous impact on posterity. This Dravidian experience not only stimulated them but also moulded them into a unique social pattern which has distinguished and characterised them as a distinctive religious and cultural group.

Before a task of such magnitude could be undertaken, it was necessary to formulate certain aims, consonant with the theme of this publication, viz.,

- (a) to focus the attention of the people on their rich cultural heritage,
- (b) to foster a closer relationship between the people in order to achieve greater group identification and unity,
- (c) to cultivate a greater sense of awareness among the younger generation of the importance of their religion, language and culture,
- (d) to portray the achievements of the past and present generations in the interests of cultural preservation,
- (e) to inculcate in the minds of succeeding generations a sense of pride in the achievements of their forebears in various endeavours and disciplines.

While it was not physically possible to include the entire universe of South Indians in this country on a regional basis, an attempt was made to incorporate a reasonable cross-section of the community. In this colossal task and in the interests of economy and consistency, consideration had to be given for the inclusion of pioneer families who have identified themselves with the progress of the community by means of unstinted and dedicated service and others who distinguished themselves in some walks of life thereby not only bringing prestige and honour to themselves, but also enhancing our status in terms of group identity. We are not unmindful of the outstanding contribution of many others whose names were either not available or who preferred anonymity.

Whilst the importance of the many and varied organisations and institutions which have been established by our people since their arrival in this country could not be minimised, only those which have played a vital and meaningful role in our community — bodies with a long and colourful history and which have made a tremendous impact on our growth and development — were included. It will be observed that much time and energy has gone into this production and it will give the Author immense satisfaction if, in the final analysis, the aims of this publication could be vindicated.

In the compilation of this volume, while the emphasis is on the portrayal of the life and achievements of the South Indians in particular, occasional reference has been made to the valuable contribution by the other sectors of the community of which the South Indians constitute an integral part. The exclusion of appendages e.g. Mr, late etc, done in the interests of economy will, I hope, not incur the displeasure of some sensitive minds.

The author is conscious of the fact that in a publication of this nature, largely historical in content, the inclusion of adverts tends to detract its value. Suffice it to say that serious consideration had to be given to the uneconomic venture possibilities had this issue been available for sale to the public. Under the circumstances, the only feasible proposition was to invite subscribers to participate in the project. The author wishes to record his grateful thanks to all those who have shown an abiding interest and given their wholehearted cooperation in ensuring the successful completion of this publication whether by way of family profiles, adverts or sponsorship.

It is earnestly hoped that in the perusal of this volume, the casual reader will find much food for thought and inspiration and may I conclude by quoting from Cicero, "Not to know what happened before we were born is to remain perpetually a child. For what is the worth of a human life unless it is woven into the life of our ancestors by the records of history".

FOREWORD

Despite the classical image projected by the South Indian community in this country, the majority of us are ignorant of our early history — the difficulties encountered by our forebears, their noble vision, spirit of adventure and intrepidity, initiative and enterprise, undaunted perseverance, public spiritedness and dedication.

When the first batch of Indian labourers left Madras on the 13th October, 1860 by the S.S. Truro, many of them did not visualise that they were bound for an unknown destination, across uncharted seas. With an adventurous spirit, coupled with courage and determination, they left their places of birth — many of them never to return.

These immigrants, the product of an ancient heritage, were not only the victims of many trials and tribulations but were subjected to many privations. They left their native shores to seek a new destiny across the seas. Their commendable courage to seek their fortunes in a foreign land, their fortitude in the face of hardships, their determination to progress, their attempts to preserve their religion and culture, their sacrifice to provide opportunities for their children and their vital contribution to the economic prosperity of the country have made an indelible impression on posterity.

Their versatility facilitated their adaptation to a strange and hostile environment. Their sensibility was blunted by extreme impoverishment, physical hardships and privations. They bequeathed a rich legacy for succeeding generations to inherit. The heroism, sagacity and austerity that these rugged pioneers have displayed not only constitutes an epic in our long and colourful history but is also a shining example for the present and future generations to emulate.

In the complexities of Indian life in this country, education stands as a catalyst to enlightenment and progress. We acknowledge our debt and gratitude to those pioneers who, with unflinching determination, set ablaze the path of education with their faith and courage. With sanguine enthusiasm and robust faith, they taxed their own scanty means to promote the educational needs of the future. We pay our humble tribute to these people who have borne the torch of enlightenment and laid the foundation for succeeding generations to build on for the enrichment of our spiritual, cultural, social, educational and economic life.

The sacrifice our people have made in the field of education is without parallel. With all the hardships since the cradle days, their success has been one of the most outstanding examples of the spirit of self-sacrifice, determination and progress which has characterised our people. The achievements of the succeeding generations are a tribute to the enthusiasm, initiative and enterprise of these pioneers.

These notable men and women are an inspiration to all of us. The enterprising and pioneering role of our institutions in the amelioration of conditions and circumstances, reminiscent of the post-indentured period, deserves the plaudits of society. Although our history has been one of turbulence and turmoil, frustrations and denials and hopes and fears, there is a positive side — our singular achievements, over the decades, of which we can be justifiably proud.

Our community is undergoing momentous changes which pose a challenge to us. But with a large measure of goodwill generated by all of us, we can ensure peace and stability in this land of sunshine and abundance.

Messages

N. T. RAMA RAO
CHIEF MINISTER



HYDERABAD



It is indeed gratifying to note that you are engaged in a historical survey of the South Indian community in South Africa.

I wish to congratulate you on this bold venture which is not only unique but also purports to make an in-depth study of two linguistic groups, viz., the Tamil and Telugu speaking people.

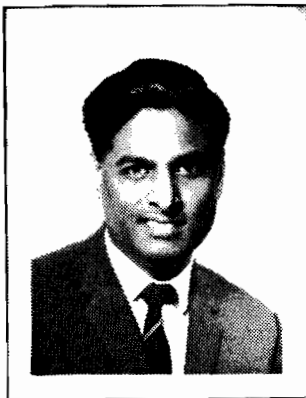
I trust that this publication would help in strengthening the bonds of friendship between the various communities.

I wish to convey my sincere greetings to all our people domiciled in your country.


(N. T. RAMA RAO)

DR. J.N. REDDY

MINISTER OF BUDGET AND AUXILIARY AFFAIRS
(House of Delegates)



It gives me immense pleasure to forward to you a message for inclusion in your Publication entitled: Our Glorious Heritage which not only portrays the rich cultural heritage of the South Indians in this country but also reflects the signal contribution of a cross-section of the community.

Our pioneering fathers, who arrived in this country from 1860 onwards, despite the extremely difficult conditions under which they laboured, were able to set in motion activities in a variety of fields which laid the foundation for the forward mobility of their descendants in South Africa.

Education is one area which received priority and despite very little encouragement, if any, from the authorities, the development of Indian education, largely through self help and Indian initiative, ensured that Indian children were catered for and this contribution represents a living monument to the sacrifices made by Indians who were mainly workers.

Over the years the descendants of these lowly paid workers have moved into a variety of occupations, professions and industry and are making a valuable contribution to progress in South Africa.

Therefore, any publication which documents the history of these early pioneers is welcome and I take this opportunity to compliment the publisher for the work that he has undertaken and wish him every success in his endeavours.

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with a spirit of Adventure,
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CHAPTER 1

HISTORICAL ACCOUNT OF THE PEOPLES OF INDIA

The indentured Indians who arrived in Natal were fairly representative of the many linguistic and religious groups that existed in India.

Original Inhabitants:

The original inhabitants of India were of negroid stock, ethnically related to the aborigines of Sri Lanka, Sumatra and Australia. Under the pressure of later invasions, they were driven into the wild country where survivals of these people are still identifiable. As they were extremely primitive, they made no significant contribution to Indian civilisation.

The Dravidians:

A series of invasions by a group of people known as the Dravidians penetrated India from the north. These people were considered to be primitive but discoveries in the Indus Valley, revealing the existence of great cities with traces of luxury and refinement, contradicts this belief. They became assimilated with the aborigines and the languages, Tamil and Telugu, developed from this fusion.

They were a peace loving agrarian population whose worship revolved around animalistic and personal deities depicted in a variety of images representing animals, trees, mountains and rivers.

Aryan Invasion:

Between 2400 and 1500 BC, India was subjected to an invasion by the Aryan people, through the passes of the N.W. Frontier. They were settlers rather than invaders, immigrants rather than conquerors. This invasion is considered the most important event in India's social and cultural history. It not only brought with it an entirely new civilisation but also created the pattern that led to the cultural evolution of India. They imposed their religious and social views on the Dravidians, while the latter grafted many of their traditions and religious attitudes on the former.

They were an active people whose Gods, the Sun (Surya or Vishnu), rain (Indra) and fire (Agni) embody the elements of nature. While the Dravidians bathed in holy rivers, the Aryans met around the sacrificial fire. The ideas of asceticism and self-renunciation, embraced by the indigenous population, were foreign to the Aryans.

The Caste System:

The Aryans developed the caste system which was defined as a collection of families bearing a common name, claiming a common descent, professing to follow the same hereditary occupation and forming a homogeneous community and sanctioned by the four cardinal varnas or complexions of society viz., Brahmins, Kshatriyas, Vaisyas and Sudras. The development of this system and its stabilisation had crystallised the people of India into a number of water-tight compartments.

The highest or Brahmin class was the custodian of the intellectual and spiritual heritage of the people; the Kshatriyas were the custodians of social power; the responsibility of the Vaisyas was to provide for the sustenance of the race; while the Sudras performed the menial functions of society.

The caste system was an exclusive Indian phenomenon. The rigidity and complexity of this system had no parallel anywhere. From birth, it provided the individual with a fixed social milieu from which one could not extricate himself, without facing ostracism consequent upon violation of the standards of behaviour stipulated.

An important function of this system was to integrate society, to weld the various groups into one community and to bring about political stability. It was successful in crushing individuality and reducing the people to the position of cogs in the social machine. The inherent defects of the system, coupled by its rigidity and inflexibility to adapt itself to the rapid growth of industrialisation, led to its downfall. Legislation against caste discrimination is entrenched in the constitution of independent India, although its practice still governs the life of some people.

Indian Culture:

Indian history has evidenced the flow into this land of many peoples with diverse cultures, in different stages of development of civilisation. The new cultures fused with the current of the culture of this land, forming a harmonious whole with a unity and virility which has continued from age to age.

But amidst all these contacts and clashes, Indian culture has retained its sense of values and its preference for the joys of the spirit to the transient pleasures of the body. It is this feature that makes for the cultural unity, through the multiplicity of contacts and variegated nature of cultures, aesthetic traditions and modes of life.

Archaeology has revealed a people who at the dawn of history had advanced far from primitivism and who had achieved an urban civilisation with well-developed town planning, sanitation, art, architecture, industry and agriculture.

The foremost feature of this culture is its great richness and complexity. We have every variety of religious faith from primitive fetishism to the most abstract form of intellectual monism. Social institutions also exhibit every conceivable type, from stages of primitive life to the most elaborate rituals of highly sophisticated groups. India is rightly regarded as an anthropologist's paradise. Whatever we see in India is a blend of many different strains and elements, a universal diversity and richness.

Despite great political and economic vicissitudes, Indian culture has vitality. The secret of the long and continuous life of Indian culture is due to the fact that Indian thought and society have adjusted and readjusted themselves to the changing circumstances with an elasticity unparalleled in history.

From this spirit of toleration, followed India's power of reconciling diversities and her capacity to unite, in one synthesis, the different elements. This spirit of synthesis and toleration is based on a deep spirituality which marks all strata of Indian life.

Fundamentally, it is a philosophic attitude which has determined Indian culture in all its various manifestations. Indian philosophy is essentially practical and has helped in the integration of Indian life into a unity which recognises all the differences as so many manifestations of the one reality — the search for unity in the midst of diversity.

The world was conceived as a unity of reality, manifesting itself in many different appearances. Religion was seen as a unity of Truth expressing itself in many different creeds. Both Truth and Reality are understood as manifestations of the pervasive principle of unity in diversity. This tolerant, synthetic and synoptic spirit of ancient Indian thought has given to her culture, throughout the ages, resilience and flexibility which have enabled it to permeate the entire mass of the people and resist all attempts to break the continuity and life of the ancient tradition.

The process of synthesis continues to this day. Tagore sang of it in his magnificent ode that has become India's National Anthem and Gandhi expressed it in his reverence of all faiths. In this capacity for reconciliation, renewal and growth lies the secret of the unity, the continuity and the richness of the culture of India.

TAMIL NADU AND ITS PEOPLE

(a) Introduction:

Tamil Nadu extends from Thiruttani (hill town of Kumaran or Subrahmanya, the God of war and love) to Kumari (the abode of Kanya Kumari, the virgin Goddess).

There is much in common between the life of the Tamils and that of the people supposed to have inhabited the Sind Valley before a great flood. Archaeologists and Indologists have only interpreted certain symbols, totems and taboos so far. Relics of the Tamil language are apparent in Bruhi — a dialect of Baluchistan. It is now generally accepted that the Tamils must have either inhabited N.W. India or had close contacts with those people to leave a lasting effect on their language.

The Dravidians, of whom the Tamils form a major linguistic group, are an ancient race and their civilisation began from pre-historic times.

From linguistics, we gather that since the early times, the Dravidians were known as Dramiza, Dramida and finally Dravida. An appellation for them was Termilai which was transformed into the modern Tamil.

It is recorded by Ilangothigal, the author of Silappathikaram, that for many centuries, the Tamils occupied a vast expanse of land south of Cape Comorin extending to the continents of Africa and Australia. This continent was known as Lemuria (Kumarikandam). A volcanic action resulted in the present configuration of India

The Tamilakam or the ancient home of the Tamils was regarded as the cradle of the human race. Although other civilisations rose and perished, the Tamils remained stable despite an onslaught by invaders and conquerors. Strange to say that it was the foreigners who discovered the ancient Tamil language.

The ancient Tamils were ruled by kings, wrote alphabetical characters on palmyra leaves, had laws and customs and were occupied in spinning, weaving and dyeing. They believed in the existence of God (Ko) and their temples were called (Koil). They had a well-ordered social harmony, efficient government, richness of art as is evident from works like the Thirukkural (the Aphorisms of Saint Valluvar).

(b) The Sangam Age:

During this period, the Chera, Chola and Pandyan kingdoms flourished in Tamil Nadu. Hereditary monarchy existed and the king was the commander-in-chief of the army which comprised the chariotry, elephantry, cavalry and infantry. As people expected him to be a model ruler, he set a high standard in following ethical codes. Poetry, music and dancing flourished under the patronage of the kings while hunting, wrestling, boxing and dice-play were popular sports.

(c) The Pallava Period:

Many of the Pallava rulers were versatile and gifted kings — dramatists, musicians, builders, theologians and warriors. They contributed much to the development of religion, literature, art and music. This period witnessed the revival of both Saivism and Vaishnavism. They encouraged the building of a number of temples. The Pallava era of S. India's history represents a transition from the ancient to the medieval.

Mahendra Varman was the first Pallava ruler to excavate temples from solid rocks and Kancheepuram was the capital. His son, Narsimha Varma, was a great builder of rock temples e.g. Mahabalipuram.

(d) The Cheras:

They ruled the west coast and had substantial foreign trade in ivory and spices.

(e) The Chola Period:

This dynasty consisted of men and women who had, as their heritage, aesthetic appreciation, intellectual curiosity and religious devotion. They are specially remembered for their great work in temple building. In the casting of bronze idols, their craftsmanship was unique.

They revitalised the village administration by making officials assume great powers and responsibilities. They paid attention to water sources by digging up lakes and constructing dams. Some of these are standing monuments to their engineering skill. They are noted for their immediate redressal of public grievances e.g. they hung the Araichi-mani (call bell) which anyone could ring in an emergency to interview the king.

(f) Later Chola Period:

This was a magnificent and glorious age in the history of Tamilakam. King Vijayala revived the Chola dynasty and captured Tanjore from the Pallavas. They ruled from 9th-12th century AD. King Raja Raja I (985-1014) extended his rule to Kerala, Mysore and Ceylon. He built the magnificent temple of Rajarajeswaram (the finest specimen of Tamil architecture) at Tanjore. He carved, with gold, the sanctum sanctorum of the Chidambaram temple.

Although an ardent adherent of Lord Siva, he showed tolerance to all other sects and religions. King Rajendra I (1014-1044) who succeeded his father sent a mighty expedition to Kedaram (Malay Peninsula) where he brought under his rule several cities and islands. This demonstrates the great naval strength of the Cholas.

They established an admirable administrative system in the country with the King as the supreme head of the executive, judiciary, army, navy and the entire civil administration. The temple served as the hub of the community and was used for worship, philosophical discussions, entertainment, festivals, music and dancing.

(g) The Pandyan Period:

Their sphere of influence was in the extreme south. They rendered signal service to the development of Tamil literature. Jatavarman Sundara Pandya (1211-1270) was the most famous Pandyan king. After conquering the Cholas, he ruled for 20 years from Madurai to Ceylon. The quarrels between his two sons, Vira Pandya and Sundra Pandya, paved the way for a Moslem invasion which was thwarted by the rise of the Vijayanagar kingdom which ruled the country during the 14th century AD.

(h) Buddha-Jain Period:

After the end of the Sangam period, Buddhism and Jainism began to extend their influence into Tamil Nad. The period subsequent to 200 BC saw the dawn of the era of the Jain-Buddhist cult. Prior to this, the only religious cult was Saivism.

(i) The Saiva Period:

Buddhism and Jainism flourished until 500 AD. Both gained a considerable foothold but failed to give peace and spiritual bliss to the people and Saivism once more established itself firmly in Tamil Nad.

(j) Vijayanagar Nayak Period:

The Vijayanagar rule, for a period of 150 years, was supervised by the Viceroys and later by the Nayaks. Visvanatha (1529-1564) introduced the Palayam system by dividing his kingdom into 72 palayams (districts) and placed each one under a chieftain called Palayagar. Some of the queens who ruled during this time were Meenakshi and Mangammal.

The Vijayanagar kings enlarged the scope and content of festivals and introduced halls with thousand pillars. They encouraged large scale migration of Brahmins and craftsmen from Andhra Pradesh to Tamil Nad. Construction of new temples and the embellishment of old ones was undertaken with the support of the Nayaks.

ANDHRA PRADESH AND ITS PEOPLE

There are three main regions in Andhra Pradesh, viz., Northern Sarkars or Coastal Andhra, Rayalaseema or Ceded Districts and Telangana. The country ranks fifth among the states of India on the basis of both population and area.

Andhra Pradesh has a population of approximately 45 million. The term, 'Andhra' applies equally to the land, the people and the language. Buddhist Pali literature refers to the Andhaks as the probable an-

cestors of the Andhras. The term occurs in the Aitareya Brahmana. The Puranas refer to the Andhrabhritya dynasty of kings, the Satakarnis and Satavahanas. The various tribes described in the Ramayana are identified as the inhabitants of this region.

The racial history of the Andhras can be traced back to the remotest antiquity. There are several references to the Andhras in Vedic, Puranic, Buddhist and Greek literature. Megasthenes in his "Indica", observes that powerful Andhra kings ruled the south-east region of the Deccan and their might included one million infantry, 20 000 cavalry, 1 000 elephants and control of 30 forts.

The history of the Andhras begins with the rise of the dynasty of Satavahana kings who, after the fall of the Mauryan empire, rose to power and political eminence. The Viceroy under the last Satavahana king married his daughter to Virakurcha Varma, the founder of the Pallava dynasty.

During the seventh century, the Chalukyas of Badami rose to power. During the intervening period, various parts of the country were ruled by Ikshvakus, Brihatphalaya, Salankayanas, Anandagotraj and Vishnukundins. The great political eminence of the Chalukyas was recognised by King Rajaraja of the Chola dynasty. The southern districts of Andhra were ruled by Telugu Cholas.

The Kakatiya dynasty rose to power after the ninth century and with the fall of the last Kakatiya monarch, the city of Vijayanagara was founded. Coastal Andhra was ruled by the Reddi Kings who had their capitals at Addanki, Kondavidu and Rajamahendravaram. Telangana was ruled by the Velama Kings for a century. After the fall of the Vijayanagara empire, the whole country came under the control of the Nizam of Hyderabad. The advent of maritime trade with the western world marked a new era in their history, and the Nizam donated several regions to the British.

This independent state was created in 1953 out of the Telugu speaking areas of the former Presidency of Madras. In 1956 was added the Telugu speaking areas of the former state of Hyderabad. The area of this state was largely determined on a linguistic basis, Telugu being the second most widely spoken Dravidian language in India.

The state took its name from the powerful Andhra Kingdom which ruled much of the Deccan from the 3rd century BC to the 3rd century AD. Its coastline, on the Bay of Bengal, measures 600 miles. Limited irrigation is available to certain cultivated areas, chiefly from tanks and village ponds, made by earth dams across the streams. In 1957 a dam, over a mile long, was constructed on the Tungabhadra river, a tributary of the Kistna river. This provides irrigation for nearly a million acres of land. The chief crops are millet and groundnuts while the best tobacco in the country is extensively grown in the Godavari district.

Agriculturally, the most prosperous and productive part of the state is the coastal plain where the Kistna and Godavari rivers form a fertile delta. The coastlands of the delta are unproductive as they are fringed, for several miles inland, with mangrove swamps or sand-dunes. The hinterland of the delta is poor, stony country. Between these limits, the areas are extensively cultivated, especially with rice.

The capital of the state is Hyderabad. On the coast, Vishakhapatnam is the principal port which has greatly developed since the dredging of a deep-water harbour in the tidal marshes. For many years,

it was the only ship building centre in India. The ports of Kakinada and Masulipatam which were once busy are now of little use.

Of the 15 languages listed in the Constitution of India, more Indians speak Telugu than any other languages except Hindi. Mahatma Gandhi drew attention to the virile qualities of this language and predicted the possibility of a separate linguistic state being created.

As electrical power is of paramount importance in the economic development of any nation and as the standards of living of modern society are dependent on the quantum of energy consumed, the Andhra Pradesh State Electricity Board was formed in 1959 with the overall objective of co-ordinated development of the generation, supply and distribution of electricity in the state. The commissioning of two units of 210 MW each at Vijayawada Thermal Station represents a landmark in the history of power development in Andhra Pradesh. The foundation stone for this project was laid in 1974 and it was dedicated to the nation in 1981 during the Silver Jubilee year of the state. Andhra Pradesh is fortunate in its natural resources particularly in the energy sector.

Although the Andhra population chiefly belongs to the mediterranean sub-race, inter-mixing over the centuries has blurred all identifiable traits. Cultural complexities have arisen due to historical circumstances. Many foreigners of different faiths have entered Andhra Pradesh and have disrupted the continuity and peaceful life of the people and affected their culture and tradition. Inevitably, cultural cross-currents have infringed on the lives of the people.

At present there is concern for the projection of a sound international image. Eminent Andhras like Dr Sarvapalli Radhakrishnan (late President of India), V. V. Giri (former President of India), Colonel C. K. Nayadu (famous cricketer), Dr Yellapragada Subba Rao (who discovered aureomycin), Balasaraswati (Arts) and others are internationally revered.

KARNATAKA AND ITS PEOPLE

The state of Karnataka has a population of nearly 30 million with Bangalore as its capital. The major rivers are the Kistna and the Cauvery which flow into the Bay of Bengal. There are many lakes both natural and man-made. The official language is Kannada, the script of which bears a close similarity to Telugu.

The climate is typical tropical and hot especially in the interior. There is deciduous forest with valuable sandal-wood and teak in the malnad and savana on the maidan. The economy is basically agricultural. Mysore, the official residence of the previous Maharaja who ruled this state during the time of British rule, produces three-fifths of India's coffee.

Other crops include rice, cotton, groundnuts, sesame, sugarcane, citrus, tea, cashew nuts, paper and bananas. There is much tank irrigation. Gold is mined at the Kolar Gold Fields and Mysore is the only state in India producing gold. Iron ore, manganese and chromite are mined. Hydro-electricity has been developed on the Cauvery river.

There are textile, iron and steel, engineering, chemical, paper, cement, wood, ceramic and food industries concentrated in the larger towns. Bangalore has automobile, aircraft assembly and radio factories. Mysore is famous for its magnificent Brindavan Gardens, one of the finest in the world, which were laid by the benevolent Maharaja of Mysore for the pleasure of his people.

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CHAPTER 2

RELIGION — HINDUISM AND HINDU PHILOSOPHY

(A) Exposition:

The primitive foundation of Hinduism was in part of Indo-European origin. The Aryan tribes, which invaded India during the second millennium, brought with them a body of religious beliefs which was already well organised. To this ancient foundation was added a succession of influences which made Hinduism a religion quite distinct from that of the Aryan invaders.

Hinduism is a complex and rich religion. No founder's initiative, no dogma, no reform have imposed restrictions on its domain. On the contrary, the contribution of the centuries have been superimposed without even wearing out the previous layers of development.

Hinduism allows absolute freedom to the rational mind. It does not demand any undue restraint upon the freedom of human reason, feeling, thought and will. The religious hospitality of Hinduism is proverbial. Its fundamental feature is that it is liberal and catholic. It respects all religions and does not revile any.

The true Hindu eschews no path nor does he condemn any form of spiritual search. He sees no hostility between his creed and the fundamental tenets of other religions. There is no distinction between the validity, the authenticity and the inspirational character of his faith and other great faiths of the world. A characteristic of Hinduism is its receptivity and all-comprehensiveness. It is the religion of humanity and has no difficulty in including other religions in its all-embracing arms and ever-widening field.

The strength of Hinduism lies in its infinite adaptability to the infinite diversity of the human abstract side suited to the metaphysical philosopher; its practical and concrete side suited to the man of poetic feeling and imagination; its quiescent and contemplative side suited to the man of peace and seclusion. This has been the Hindu outlook and conviction throughout the ages.

The Vedas are the eternal truths revealed by God to the ancient seers of India. They are the ultimate source to which all religious knowledge could be traced. It consists of three parts, viz.,

(a) **Philosophy** is the essence of religion and sets forth its fundamental doctrines or tenets, the goal and the means of attaining it.

(b) **Ritual** consists of ceremonials and gives a concrete form to philosophy so that all may understand it.

(c) **Mythology** explains and illustrates philosophy by means of the legendary lives of great men and supernatural beings.

One can grasp the subtle, philosophical truths by means of such myths. The object of myths and legends is to lure the mind to the truths of religion. Mythology moulds one's character leading to a divine life. Despite all the differences of metaphysical doctrines, modes of religious discipline and forms of ritualistic practices, there is an essential uniformity in the concept of religion and in the outlook on life.

The unity of Hinduism is not one of an unchanging creed or a doctrine but is the unity of a continuously changing life. Religion to a Hindu is an experience or attitude of mind, a consciousness of ultimate Reality, not a theory about God. It is intuition of Reality, insight into truth, contact with the Supreme and direct apprehension of Reality. The emphasis is on experience as distinct from dogmatism and blind faith. Man becomes aware of God through experience.

Vedic knowledge was experienced by the Rishis. It was heard, not created by human authors. It is spiritual discovery, not creation. Hindus believe in the superiority of intuition to intellectual reasoning. The Vedas are more a record than an interpretation of religious experience.

Hinduism is neither asceticism nor illusionism, neither polytheism nor pantheism. It is the synthesis of all types of religious experience. It is characterised by wide tolerance and deep humanity. Its spiritual purpose is lofty and it is free from all kinds of fanaticism. It is extremely catholic, liberal, tolerant and elastic. It is very stern and rigid regard fundamentals. It stands unrivalled in the depth and grandeur of its philosophy. Its ethical teachings are lofty, unique and sublime. The various aspects of the one ultimate reality is erroneously referred to as Gods and Goddesses.

It is based on the principle of Reincarnation — the idea of the indestructibility of the soul which goes through the cycles of birth and death until purified to achieve communion with God. Thousands of years ago, our Rishis (Sages) enunciated four paths to God-Realisation, viz., Karma Yoga, Bhakthi Yoga, Jnana Yoga and Raja Yoga. The first two paths are for those who are a slave to their senses and the last two for those who can make the necessary sacrifice of renunciation and meditate to control their senses. The Supreme Being who is Omnipresent, Omnipotent and Omniscient has given only one sign of his presence, viz., Creation, Preservation and Dissolution.

Hinduism and Science are not contrary but complementary. Complete salvation or attainment of spiritual goals depends on the four fundamental paths which constitute Hindu religious philosophy, viz.,

(a) **Sariya** — conduct based on ethical code and selfless service to humanity.

(b) **Kiriyai** — sincere and devotional worship of the Lord in accordance with the Agamas or religious scriptures.

(c) **Yogam** — the mental worship of Lord Siva.

(d) **Nganam** — spiritual illumination to obtain absolute knowledge of the Lord.

These four paths guide devotees to reach four corresponding states of bliss, viz.,

(a) **Salogam** — the state which brings one to the abode of the Lord.

(b) **Sameepiyam** — the state which brings one in close proximity to the Lord.

(c) **Saroopam** — the state which enables one to identify with the deity.

(d) **Sayuchiyam** — complete absorption or integration with the deity in which the individual soul and the cosmic one are identical. This is the highest state of bliss.

The teachings of Hinduism transcend traditional religious areas. It is simultaneously a theology, a philosophy, a social system and a way of life. It has been the major influence in the shaping of Indian thought and, as such, is responsible for both India's glory and its misery. It has advanced the spiritual growth of the people while retarding their material progress.

Although it is a conglomeration of beliefs and ideas, it is realistic in its recognition that different people need different ways of approaching God. A conviction of man's ultimate nature and destiny provides the basic unity within Hinduism's bewildering diversity. The goal of Hindu ethics is based on two approaches, viz., subjective which is related to individual discipline and objective which assumes a social character. Hindu social ethics is built on permanent foundations and determines the moral life of its adherents.

Hinduism as a faith is multi-faceted, yet bound by a common search for truth. It is not a well defined creed but a way of life, a fellowship of faiths. With the advent of the Aryans, it originated as a simple form of nature worship and gradually spread throughout the country, drawing into its fold local cults and diverse beliefs and modes of worship.

Philosophical Hinduism believes in the oneness of the Supreme Soul which is represented by a triad of Gods, viz., Brahma (Creator), Vishnu (Preserver) and Siva (Destroyer and Generator of new life). The individual souls are but different manifestations of the Supreme Soul. Before the individual soul merges into the Supreme, it must work out its own destiny by passing through a series of births.

Hindus have a vast body of literature, the four Vedas being the most sacred. The two books which have greatly influenced Hindu life and thought are the epics — the Mahabharata in which is contained the Bhagavad Gita, the quintessence of the Hindu view of life and the Ramayana.

The Hindu Calendar is replete with a wide range of fasts, festivals, prayers and observance of ceremonies. Whilst this may suggest a multiplicity of Gods a superficial canvas of apparently irreconcilable diversities to the uninitiated, nevertheless, underlying all this is the entire substance of Vedic Philoso-

phy which has stood the acid test of rational criticism and which is summed up in the classical sentence — God (Truth) is one and Sages call it by many names. The Doctrine of Monotheism propounds the theory of unity in diversity. Hindus worship the Lord in his many forms knowing full well that the ultimate Reality is a metaphysical essence neither masculine nor feminine.

It is recorded in certain Scriptures that happiness is the result of sacrifices. Hindus belonging to the lower strata of society interpreted this to mean the sacrifice of animals to propitiate certain bloodthirsty and carnivorous deities and that feasting on such flesh paved the way to salvation and celestial bliss.

Hinduism is the conception of a way of life. It is not a particular system of thought but rather an agglomeration of systems; it is not a particular faith but a fellowship of faiths. It is not the product of the spiritual genius of any individual. It recognises all prophets and divine personalities as different embodiments of the same religious principle. Although this conception appears to be polytheistic in nature, in reality it is essentially monotheistic. This idea is clearly expressed as each deity is invoked and worshipped as omnipotent and omniscient.

Hinduism stresses the importance of self-discipline for the regulation and coordination of human impulses in order to perfect character. One of its cardinal features is the spirit of tolerance. According to Hindu Astrology, the nine planets and stars that constitute the Solar System exert considerable influence on our lives. Hindu tradition believes that the performance of special prayers with reverence can either counteract or neutralise any forces exerting an unfavourable influence.

(B) The Liberation of the Athma (Soul or Spirit):

All men are inherently divine. This divinity in man becomes resplendent when he identifies himself with the eternal order of the universe and carries out the will of God.

All the great spiritual truths, man is capable of understanding at his present stage of evolution, were given out long ago by the ancient Rishis of India. Since then, the basic stock of wisdom has been many times revived, restated and revitalised by Avatars who lived from time to time.

Man is essentially the Athma. He is not the body and must never identify himself with the body which is merely a temporary vestment. The Athma itself is formless, but it creates the form it requires. It has created the five sheaths of man. The grossest of these is the Annamayakosha (food sheath). More subtle is the Pranamayakosha (sheath of vital breath). The two are part of the physical body. Two more sheaths make up the subtle or astral body. These are Manomayakosha (mind) and the Vijnanamayakosha (intellect). The last is Anandamayakosha (bliss) which serves the highest body of man, the causal body, known in Sanskrit as Karana Sharira. All these components serve the Jivathma (spirit).

Man is immortal and eternal. He seeks liberation from his bondage to the trivial and the temporary. It is a struggle that stretches over a long period of time. It does not come automatically with death. After shedding the physical body, the Athma still has links with the earth, links of memory and desire which brings it back into reincarnation again and again. To reach liberation and attain eternal bliss.

man must be rid of all earthly desires and attachments. This conquest of earthly desires and attachments calls for long sadhana or spiritual practice.

Once man comes through the long school of phenomenal existence, in this world and on other planes as well, he begins to understand that his main aim is to break out of the cocoon that has held him down so long. The cocoon has had its use, but the time of its usefulness is over. He is ready for his new life of freedom — the Divine life.

Every man is a spark of divinity. His ultimate object is to realise the God within himself. The only way to reach this spiritual goal is not merely by living in caves and forest hermitages or walled in monasteries. The majority can live an ordinary life without being a slave to the world's allurements.

Man must grasp God with the right hand and the world with the left. Gradually the left hand will lose its grip. To do this, we must realise that the great drama of his world, in which we are actors, is no more than a passing show. We must learn to discriminate between the permanent and the transitory, the substance and the shadow.

The shadow is the great illusion that the physical world around us is the ultimate and only reality. We must keep our thoughts and aspirations towards God, our faces towards the Divine Light. By moving forward towards the light, the shadow falls behind; but if you move away from the light, you have to follow your own shadow. By moving every moment one step nearer to the Lord, the great illusion, the shadow, will recede and not delude you.

The only sure way to break the grip from the world's allurements is to follow the three classical Yoga pathways to enlightenment, viz., Karma (action), Jnana (knowledge) and Bhakthi (devotion). They are the three lanes on the one great highway to God. The great Scriptures of the world are a mere guide. The real knowledge must come from our own inner experience. The surest and easiest way to self-realisation as a means to God-realisation is to have a spiritual Guru, a Sadguru, who is himself fully self-realised.

In this scientific age, the tendency is to worship the visible forms of our materialistic civilisation. It seems that only horrible catastrophes, the loss of our treasured possessions or our impending death can bring us to our knees in humble supplication to our Divine Creator.

Man without God is like a vessel without a rudder, buffeted by the winds of the world until he finally comes to rest with other lost ships in a spiritual Sargossa Sea, nameless and forgotten. Great men of all ages have been characterised by their profound belief in God. There is no such state of being as man without faith. We learn to our sorrow that worship of material things ultimately leads to sorrow and tragedy. The golden straws of materialistic security disintegrate in the deluge of despair and depression, leaving us naked and defenceless against the cruel elements.

Throughout our recorded history runs the bright thread of God's purpose and his Divine Law. Every misdemeanour, every felony, every broken home and every juvenile delinquent represents an individual without God. Modern man takes great pride in learning all the mysteries of his physical environment. But it is only when these physical forces are controlled by man and guided and inspired by God's Divine Law, that we will achieve peace and brotherhood on earth.

Man quickly turns to God in times of adversity. But it is in times of prosperity that we most desperately need the ever present guiding force of Divine Law, and a sense of heartfelt gratitude for God's rich blessings. For man to ignore the spiritual side of his life is just as damaging to his personality as to ignore the physical or social side of his life. Development of one's spiritual side will give meaning, purpose and direction to the rest of his life.

All great religions declare that God is love. Divine Love manifests itself as compassion, understanding and forgiveness. Love is above the Law of Retribution (called the Law of Karma in the east and an "eye for an eye philosophy" in the west). Man through the ages has been able to change himself and his world through Prayer — through contact with the one love that transcends the laws of creation.

LIBERATION

*And like the ocean, day by day receiving
Floods from all lands, which never overflow;
Its boundary-line not leaping, and not leaving,
Fed by the rivers, but unswept by those:
So is the perfect one! to his soul's ocean
The world of sense pours streams of witchery,
They leave him as they find him, without commotion,
Taking their tribute, but remaining sea.
Yea! whose shaking off the yoke of flesh
Lives lord, not servant, of his lusts; set free
from pride, from passion, toucheth tranquillity!*

*O Arjuna! That is the state of Brahm!
There rests no dread when that last step is reached!
Live where he will, die when he may,
such passeth from all 'plaining,
To blest Nirvana (Liberation) with the Gods, attaining.
Better one's own Dharma (Religion), though imperfectly carried out,
than the Dharma of another, carried out perfectly.
Better death in going by one's own Dharma;
the Dharma of another brings fear in its train.
He who with supreme devotion, to me, will propagate this supreme philosophy,
shall doubtless come to Me alone.*

(C) The Yoga System of Hindu Philosophy:

Hindu Scriptures propound that the liberation of the soul or God-Realisation is attained through four main paths, viz., Karma Yoga (the path of selfless love for the man of active nature), Bhakthi Yoga (the path of devotion for a person of devotional temperament), Raja Yoga (the path of mystical union for a person of mystic temperament) and Jnana Yoga (the path of knowledge for the person of rational and philosophical temperament).

The Karma Yogi fills his mind with the thought that service to the world is service to God, the Bhakthi Yogi sees the Lord in every creature and thus maintains unceasing worship; while the Jnana Yogi says, "I am the Supreme Lord" and attains emancipation through this realisation.

The goal of Yoga is to liberate man from the prison house of matter. Mind is the subtlest form of matter and its nature must be thoroughly understood before mastery can be attained. Yoga brings perfection, peace and lasting happiness. It will free one from all kinds of pain, misery and tribulations. It

is the art of right living and an exact science perfected by the ancient seers of India. Moral purity and spiritual aspiration are the first steps on the path of Yoga and an austere and simple life are indispensable.

Yoga is a perfect, practical system of self-culture leading to union with the Cosmic Soul. It is an exact science which aims at the harmonious development of the body, mind and the psyche. It helps in the coordination and control of the subtle forces within the body and mind. Control of the mind is a life-long process. The practice of Yoga largely consists in disciplining and purifying the mind, for only then can it achieve enlightenment. A guru or preceptor is indispensable for the practice of Yoga.

Asana or the science of physical culture which falls under Hatha Yoga is a minor part of the science of Yoga and does not by itself ensure one's spiritual development. Similarly, Pranayama or the universal principle of energy or force is only an aid to meditation and spiritual unfoldment and is not a means of gaining control over the physical laws.

In the practice of Yoga, one has to cultivate a right sense of evaluation, a rational and correct perspective and an insight into the nature of things. The four main paths are:

(a) Karma Yoga or the Yoga of Self Service:

The practice of this prepares the aspirant for the reception of the knowledge of God. Selfless service is essential for our physical, moral and spiritual regeneration. Service is Bhakthi expressed through action and the true expression of love is not through words but through service. In the plant of Karma Yoga blossoms the flowers of Bhakthi Yoga and Jnana Yoga.

(b) Bhakthi Yoga or the Yoga of Devotion:

Pure love or devotion to God is one of the means of attaining God-Realisation. The Yoga of devotion points the way to the attainment of the infinite in which one finds true bliss. It cleanses the heart, steadies the mind, elevates the emotions, sublimates the impulses, transmutes base desires into spiritual urges and transforms the animal in man into a divine being.

Pure love is the spontaneous outpouring of affection and devotion not only for the Divine but also for all Creation i.e. Divine Love is universal love. God-Realisation materialises only through absolute faith, inner purification and self surrender. Devotion to God without ethical conduct is hypocrisy.

There are two kinds of worship viz., Pratikā Upana (symbolic worship) i.e. meditation on idols or pictures of the Lord and Ahangraha Upana (meditation on the formless and transcendental Brahman) Through the Yoga of devotion, one establishes the closest relationship with God. He cultivates any or all of the five Bhavas according to his temperament and capacity viz., Santa (peaceful) Bhava, Dasya (submissive) Bhava, Sakhya (friendly) Bhava, Vatsalya (filial) Bhava and Madhurya (ecstatic) Bhava which is the culmination of Bhakti.

The nine methods in Bhakti Yoga by which a devotee attains God-Realisation are:—

(a) **Śravan** — the society of realised saints or noble devotees. One cannot have the opportunity for Śravan without the company of devotees.

(b) **Kīrtan** — the recitation of the Lord's glories is one of the most potent methods for spiritual elevation and creates divine emotion

(c) **Smaran** — the devotional worship of God.

(d) **Padasevana** — the devotional singing of the Lord's divine qualities. It is service to humanity.

(e) **Archana** — Japa or repetition of the Lord's name with faith and concentration. It is worship of the Lord with flowers and fruit.

(f) **Vandana** — strict self-discipline through the withdrawal of the senses and the mind from worldly objects. It is prayer and prostration.

(g) **Dasya** — the practice of perceiving the whole world as manifestation of the Lord.

(h) **Sakhya** — contentment in whatever one gets and never finding faults in others. It is the cultivation of the sentiment of comradeship with the Lord.

(i) **Atma-Nivedana** or self surrender.

(c) Jnana Yoga: or the Yoga of Knowledge or Wisdom:

Before an aspirant can tread this path, he must acquire the following: discrimination (Viveka), dispassion (Vairagya), six-fold virtues (Shat-Sam-Patti) viz., tranquillity, self-restraint, power of endurance, satiety or desirelessness, faith and concentration and the burning desire for liberation (Mumukshutva).

Man's real nature is Sat-chit-ananda (Sat — the "I" consciousness or the sense of being alive; Chit — the intelligent principle in man or the eternal quest for knowledge; and Ananda — the principle of bliss).

It is the nature of man to seek temporary happiness (Ananda). He has the unique faculty of discrimination which enables him to shape his aspirations and actions and thus mould his destiny. Man must look for an unchangeable, infinite source from which alone he can derive eternal happiness. That source is the Soul which is identical with eternal bliss. Ignorance leads to bondage and attachment leads to slavery.

Man must cultivate right discernment and discipline his mind and not be allowed to be led astray by his impulses. Right discernment or discrimination, cogitation and evaluation of the nature of things would give him dispassion which can only be sustained through the cultivation of mental equipoise and control of the senses, both of which are inter-related. Man must get over his self-wrought decision through enquiry and meditation on the nature of the Reality.

Maya (illusion) is the veiling power of the Reality. With a correct understanding of the Maya doctrine, one comes to know the nature of the illusion and identifies oneself with the Reality. Maya disappears with the dawn of self-knowledge. One must shake off the bonds of Karma through knowledge and non-attachment. The secret of real happiness lies in the concentration and meditation on the inner soul.

(d) Raja Yoga or the Yoga of Mystic Union:

This is the practical side of Jnana Yoga. Raja is the Sanskrit word for "King" and thus it is considered to be the highest form of Yoga. It is the science of mental discrimination by which the unreal is eliminated and Reality is revealed. Mental processes — their origin, development, control and cessation are exhaustively enquired into in Raja Yoga. No other mental science, ancient or modern, has ever approached the profound scope or detailed comprehensiveness as this system.

The systematic training of a Raja Yogi comprises sixteen steps which are compared to the sixteen kalas or phases of the full moon. The first seven steps or Angas are based on an understanding,

through the help of a Guru, of the seven systems of Hindu Philosophy viz., Nyaya, Vaisheshika, Yoga, Sankhya, Karma Mimamsa, Daiva Mimamsa and Vedanta, by which he ascends the seven planes of Karma Yoga (work), Bhakti Yoga (devotion) and Jnana Yoga (wisdom).

The next two steps are Dharanas or concentration. The next three steps consists of three types of Dhyana or meditation on God in his three-fold aspect of Virat (the material universe), Ishvara (creation, preservation and destruction) and Parabrahman (the supreme Satchitananda or Absolute Consciousness — knowledge — bliss).

Raja Yoga aims at uniting the individual soul with the cosmic soul through withdrawal, abstraction and dissolution of the mind which can only be achieved after purification of the mind and gaining control over the senses. The eight steps of Raja Yoga are:

(a) **Yama** — self restraint or the practice of non-injury, truthfulness, integrity, celibacy and non-covetousness.

(b) **Niyama** — religious observances of the five canons of purity, study of religious literature, contentment, austerity and worship and surrender to the Lord.

(c) **Asana** — postures.

(d) **Pranayama** — process of the control of the Prana or breath or energy which manifests as motion, gravitation, magnetism and electricity.

(e) **Pratyahara** — abstraction or withdrawal of the senses from external objects.

(f) **Dharana** — concentration or focalizing the mind on one single thought.

(g) **Dhyana** — meditation which leads to

(h) **Samadhi** — superconsciousness or the highest state of realisation.

(D) Hindu Religious Symbols:

Throughout the history of Hinduism, symbols, forms and personalistic conceptions of the divinity have played a great part in worship. Our vision is limited and all that we see is coloured by this limitation. Our understanding is also circumscribed. What we know is through the limiting adjuncts of our mind, through the medium of what Sankaracarya calls Kala (time), Desa (space) and Nimitta (causation). In short, we are bound to the domain of the finite, of symbols, which point to the Truth.

In Hinduism, the domain of symbols and the worship of divine personalities is vast. There are three classes of devotees. The lowest says, "God is in heaven", the mediocre says, "God dwells in the heart", while the highest says, "All the things we perceive are so many forms of God".

As men are inclined to different ways or worship and to satisfy the various temperaments, the Scriptures describe four methods of reaching God viz., practice of Brahma Consciousness (highest spiritual discipline), meditation, chanting of hymns and repetition of the divine name and finally external worship with the help of an image (lowest form of worship).

The use of symbols has given utility value to rituals and has led to heightened cultural values. Temple architecture e.g. is a mirror of the importance placed on myths and symbols by a society desiring of worshipping through the most expressive means. The architecture at Tanjore, Chidambaram and Madurai reveal the culture of the people responsible for their construction.

Objects, whether animate or inanimate, that stimulate the mind of man to beyond normal experience are endowed with a life of their own and are considered sacred. Symbols not only determine a value through objective representation but also formulate an identification and leads through to experience of transcendental consciousness.

(a) Divine Symbols:

Lord Siva is worshipped in the image or in the form of a Linga, which, whatever be its original significance, does not call up in the minds of the worshippers any phallic association at all. To them, it is just a non-anthropomorphic, aniconic form or symbol of the Supreme Spirit which manifests in forms and transcends them all.

In the five lettered Pranava Mentram (Panchakshara), Namasivaya —

Na is the screening power of the Lord that makes the soul to move in the world.

Ma is the bond that binds one in the Samsaric wheel of births and deaths.

Si is the symbol for Lord Siva.

Va stands for his grace.

Ya stands for Jiva or the individual soul.

Namasivaya forms the body of Lord Siva. The hand that wears fire is Na. The foot that presses the demon, Muyalaka, is Ma. The hand that holds Damaru is Si. The right and left hands that move are Va and the hand that shows Abhaya is Ya. Lord Siva is spoken of as being in eight forms (Ashtamurthi) viz., the five elements, sun, moon and the priest who performs sacrifice.

From the mantram arose the Mahabhutas viz., Prithvi (earth), Ap (water), Tejas (fire), Vayu (air) and Akasa (space). Each letter is the fundamental power activating the element which originally sprang from it. As the primordial source of the universe is all pervasive, the Supreme Being (Siva) is both the source and the sustenance of the entire physical universe.

The entire cosmos, in its myriad manifestations, is the result of the collection of these five elements and their inherent forces. There is no object which is outside the orbit of these elements. The entire gamut of causal phenomena is traced to their activity.

Each of these five elements contains in itself, in different proportions, the basis of the sensations of hearing, touch, sight, taste and smell. Each element is involved as a constituent of every other thus making twenty five centres of activity according to what is called Sthula Panchikarana and Sukshma Panchikarana, each accounting for twenty-five forms of combinations. These fifty powers constitute the dynamics of the entire universe. All the forms of good and evil are to be traced to the activities of these forces, in differing proportions and diverse ways.

Salagrama-sila is another non-anthropomorphic symbol associated with Lord Vishnu who is often worshipped in the four-handed image holding conch, wheel, mace and lotus or in his divine incarnations as Rama, Krishna etc. Some followers worship the deity in the Yantra or geometrical diagrams representing the mystical body of the divine being.

In many types of mystical worship, a Ghata (pot) of water is used to represent the formless, all pervading spirit. Agni or fire may also take the place of other forms. The lighted fire is regarded as the body of God and is worshipped by offering oblations into it.

In refined types of worship, a mantra like Om (a sound symbol which, when repeated and reflected upon, frees the soul from bondage) or some divine name serves as a symbol. As a sound symbol, Om represents the undifferentiated Brahman, while the other mantras or names represent the differentiated aspect of the same being. The holy names are the sound manifestation of the divine power which is awakened through Japa, or the repetition of the word and the meditation on its meaning.

Om is both the visible manifestation and the transcendent Reality. It has two aspects, the relative and the absolute. The three constitutive letters of Om viz., A, U and M represent the former and Om in its transcendent nature is the latter. The three letters represent:—

A represents the physical plane or the waking state in the individual called Visva and, cosmically, it is the universal physical called Virat. It is the consciousness that animates the waking state and the physical cosmos respectively.

U represents the mental and astral planes or the dream state in the individual called Taijasa and cosmically, it is the universal subtle called Hiranyagarbha. It is the self-consciousness animating the dream state and the subtle cosmos respectively.

M represents the deep, sleep state and all that is beyond the reach of the intellect.

We do not have three different consciousness but the one and same consciousness animating the different levels of manifestation. It is Visva, Taijasa and Prajna in the individual; and Virat, Hiranyagarbha and Ishwara in the cosmic level. But all these are in relation to the creation.

It is hypothesised that there must be a state unrelated to creation which existed prior to creation. It is conjectured that such a state is pure Om or pure consciousness. This condition is the Absolute, Transcendent Reality or Om. In that pure Existence-Consciousness, there arose the cosmic vibration, Om. The authority in this regard is only the Scriptures which are the revelations of realised Saints.

Om is also known as Sabda-Brahman and from it, Ishwara (casual), Hiranyagarbha (subtle) and Virat (physical) emerged. Thus Om is a cosmic vibration which is always present. When we utter Om, it is not a mere sound uttered by us but a vibration created in us. So in the utterance of Om, we are supposed to create a vibration in us which will help attune ourselves to the ever-existing cosmic vibration of Om. Thus a correct recitation of Om, with the proper attitude (Bhava), will enable one to transcend individuality and attune oneself to the different cosmic states and finally with pure consciousness itself.

To merge oneself in the Absolute is the goal of Advaitic spiritual practice. This state is reached through an uncompromising analysis of all experience in search of the ultimate Reality, the unchanging basis of the ever-changing phenomenal universe.



AUM



(b) The Havan Ceremony:

God is supreme, eternal and resplendent Light. Ever since the beginning of time, man has prayed to the sun (Surya). The people of India knew of the powerful influence of solar energy and the lunar cycle over man and nature. The sacred havan (fire) represents the sun and light. It illuminates and purifies man's mind and the atmosphere.

The Mantras are the rhythms of psychic vibrations. They are omnipotent words charged with positive energy. They are filled with divine potency and they purify our thoughts and speech.

During this ceremony, the dried twigs of sandal wood, mango, Krishna and fig trees are used to ignite the fire. The ground roots of sacred plants of medicinal value called Samagiri are offered to the fire. Nine kinds of grains, flowers, clarified butter and honey that represent the nine planets (Navagrahas) are also offered. The holy Mantras are recited with deep devotion and the atmosphere is permeated with divine fragrance and becomes sanctified and man is spiritually elevated.

The body of man is composed of five elements viz. matter (earth), water, fire, air and space (ether). Each element is interrelated to the five senses viz., the perception of smell with earth, taste with water, sight with fire, feeling with air and hearing with sound prevalent in space. The fire ceremony symbolises the elements that compose the universe and man.

The Lotus Flower (Thamara Poo):

To the Hindu mind, the Lotus has always been a sublime symbol, rich in association and full of mystical significance. The flower, although humble in origin and arising from base slime, yet towers pure and untainted above its grovelling depths, freeing itself from the shackles of degradation.

The Lotus is glorified as a symbol of perfection. There is no clearer evidence of the widespread sway of a symbol than its appearance in art and architecture. Over the years, it has sprouted in almost all Indian art, wielding a powerful influence on the number hands of its skilled artisans and craftsmen whose dextrous fingers have given us a rare heritage of greatness — the rock cut temples, chiselled through the centuries with a divine fervour that gave their creations an inspired beauty.

In the Ajanta Caves, famous for their fresco paintings, the Lotus plays a prominent part. It has influenced almost every field of Indian life. The derivation of a large proportion of names e.g. Kamala, Padmini, Saroja etc. from the Lotus is an index of the esteem in which it is held. It thus holds unquestionable sway over the realms of morality, imagination and reality.



(E) The Hindu Hierarchy of Gods:

(a) Gods and Goddesses:

The Hindu Trinity is represented by Lord Brahma (Creator), Lord Vishnu (Lord Narayana, the Preserver) and Lord Siva (Rudra, the Destroyer and Reproducer of life).

There is in Hinduism but one God — the Absolute. This God is formless, yet contains all forms; it is invisible, yet seen everywhere; it cannot be heard, yet is in every sound; it has no name, yet is contained in the mystic sound of Om, a sound incorporating all sounds. Hinduism has created a hierarchy of Gods who represent the various aspects of the Absolute. Over the centuries, this hierarchy has crystallised itself into a strict order and has remained essentially the same for nearly 2000 years.

As the Absolute cannot be shown, it does not appear in the undermentioned hierarchy expressed in tabulated form.

Name of God	Vehicle	Symbol
Brahma (Creator)	Goose	Book (Veda), spoon, rosary
Sarasvathi (Consort of Brahma) also called Sakthi, Goddess of Music, Peace, Literature.	Peacock/Swan	Veena, lotus, book
Vishnu (Preserver, Benevolent) also called Emperumal/Govinda.	Garuda, Man, eagle	three vertical stripes, conch, mace, lotus, discus, necklace
Lakshmi (Consort of Vishnu) also called Sakthi, Goddess of Wealth and Beauty.		drum, lotus
Siva (Destroyer) also called Nadaraja (God of Celestial Dance).	Nandi (Bull)	three horizontal stripes, antelope, trident, drum, sword, moon, necklace
Parvathi / Mahadevi (Consort of Siva) also called Sakthi, Goddess of Beauty, Virtue.		bejewelled coconut

The power or particular aspect of God is expressed in three ways:

- (a) Shape e.g. many heads imply learning, many arms mean dexterity.
- (b) The Gods may be adorned or holding objects e.g. lotus and cobra mean life; the lute expresses the arts and objects of war imply the fighting spirit.
- (c) The vehicle expresses character e.g. lion means power and fury, rat implies cunningness, bull signifies strength.

The Consorts of the Deities express the life force of the God himself as Sakthi. The vehicle at the entrance of a temple signifies the main deity e.g. if a bull (Nandi), it is a Siva temple. Vishnu temples have the eagle-headed winged Garuda; Ganesha, the elephant-headed deity, has the rat; Kali, the lion; Durga, the tiger and Muruga, the peacock. Outside Siva temples, there is generally a trident (three horizontal stripes on the forehead or a stone); while three vertical stripes (the centre one red) being a symbolic representation of Rama's (7th Reincarnation of Vishnu) footprints are identified with Vishnu's temples.

(b) Lord Vishnu:

Vishnu, in his many forms and incarnations, is the most widely worshipped of the Hindu Gods. He is the all pervading and omnipresent protector of the universe. Garuda, the eagle (acknowledged as the king of the birds) and sometimes represented as half man and half bird, is the destroyer of evil, symbolised by his traditional enemy, the serpent God, serves as a

vahana of the Lord. It is regarded as an apt carrier because of its ability to fly at unlimited speed.

(c) Lord Siva:

Siva (literally meaning auspicious) is generally represented as an ascetic sitting on a tiger skin. Snakes are coiled around his body. He has a third eye in the centre of his forehead and a crescent moon rests on his head. His abode is Mt. Kailasa. He is also worshipped in the form, Linga, representing the power behind creation.

Saivism, the philosophy based on the teachings of Lord Siva, is a blend of two lines of development, the Aryan or Vedic and the pre-Aryan. Much more than the urbane cult of Lord Vishnu, it has exhibited a close alliance with Yoga. It is not a single cult but a federation of allied cults. The characteristics of Saivism are the exaltation of Siva above all other Gods, the highly concrete conception of the deity and the intensely personal nature of the relation between him and his devotees.

The discovery of several pre-historic relics of a phallic character, from various parts of India including the chalcolithic sites of Mohenjo-daro and Harappa, shows that the phallic cult with which Saivism is closely associated was a widespread cult in pre-Vedic India.

Siva is the God of the Yogis, the one who helps man to conquer his lower nature and rise above it into his true divine nature. To make this transition, the mind must first be mastered. The mind is said to be related to the moon and, it is believed, that there is an astronomically favourable time when the moon is right for success in man's efforts to transcend his mind.

Siva the Supreme, ultimate Reality is omniscient, omnipotent and omnipresent. Through his Sakthi or power, he causes the material world to come into existence. All the problems in the world are caused by the impure state of the Soul which is covered by Mala or Anava which causes the soul to become unaware of its inherent, latent purity and spirituality. The remedy for all ills lies in knowledge or Jnana which ultimately leads to the liberation of the Soul.

Siva stands for univesal welfare which can only be attained by adhering to the principles of Dharma. Nandi, the sacred Bull of Siva acts as his vahana. The Sanskrit word "Vahana" or vehicle is used for the animals, birds and men who serve as the carriers of the Gods in Hindu mythology. The seated image of Nandi faces the Linga in all Siva temples. The worshipper first touches the Nandi and then bows to the Linga. Nandi is a white bull symbolic of virtue. His four legs represent the four main principles of Dharma or religious duty viz., austerity, purity, mercy and charity.



Lord Brahma



Lord Siva



Lord Vishnu



Lakshmi

(d) The Consorts of the Hindu Trinity:

Sarasvathi, the consort of Brahma, is the Goddess of Learning, the Arts and Sciences. She is represented as draped in spotless white and sitting on a lotus. The swan is her mount (vahana) and she holds a veena in one hand. She is cosmic intelligence and cosmic consciousness and worship of this deity is necessary for purification of intelligence, cultivation of right discernment and Self-Realisation.

In one of her hands she holds the Holy Book embodying the theory of Brahma Nyana (Wisdom) and in another, the spotless mala (rosary) symbolising that through Japa and meditation, one can attain the highest Para Nyana (Transcendental Wisdom). She is the Pranava Rupini and is called by an endearing name, Veena Vani, as she is the origin of all articulated sounds.

Lakshmi, the consort of Vishnu, rose from the foam of the ocean. She stands on the lotus and is the much sought-after Goddess of wealth and prosperity. She does not merely symbolise material wealth as all kinds of prosperity, divine joy, nobility, auspiciousness and benevolence come through her grace.

She is worshipped as the Eightfold-Lakshmi (Ashta-Lakshmi) viz.,

(i) **Dhanya Lakshmi** — which symbolises her manifestation in good as life giving energy.

(ii) **Dhana Lakshmi** — power in wealth.

(iii) **Vidya Lakshmi** — source of knowledge.

(iv) **Jai Lakshmi** — symbol of victory.

(v) **Gaja Lakshmi** — royal power.

(vi) **Veerya Lakshmi** — vitality.

(vii) **Dhairya Lakshmi** — patron of the arts and sciences.

(viii) **Saubhagya Lakshmi** — presiding deity over all success.

Mahadevi, the consort of Lord Siva, has a variety of names according to her various forms, attributes and actions. Broadly, she represents two forms of the female energy of Lord Siva — one mild, the other fierce. In her former aspect, she is called Uma, Gauri, Haimavati, Jagatmata, Bhavani or Parvathi and in the latter, she is known as Durga, Kali or Chandi.

Durga, the Goddess of battle, has ten arms and holds weapons of retribution. She was sent by the Gods to destroy Mahishasura (the buffalo demon). Her mount is the lion. Although warlike, she is worshipped as the Mother who triumphs over evil.

Kali, the black Goddess has conquered time (Kal). She is propitiated by sacrifice. She wears a necklace of skulls and her red tongue hangs thirstily out of her mouth. Sacrifices are made to this Goddess whose "Dance of Conquest" is famous in legend. She does not kill any external demon but is worshipped in order that the demons in our negative qualities may be destroyed through her grace.

(e) The Significance of Sakthi (Devi) Worship:

The name "Devi" is synonymous with Sakthi or the Divine Power that manifests, sustains and transforms the universe. The worship of Devi or the Divine Mother is neither sectarian nor belongs to any cult. By Sakthi we mean the presupposition of all forms of existential power — the power of knowledge, of sustenance and of omniscience.

God has created this world through Srishti Sakthi (creative power), sustains it through Sthiti Sakthi (preservative power) and dissolves it through Samahara Sakthi (dissolutive power). Devi worship is, therefore, the worship of God's glory, of his greatness and omnipotence. Devi is the conscious power of the Deva or God.

Sakthi is conceived of in its manifestation as Sarasvathi, Lakshmi and Kali which are not distinct Devis but the one formless Devi, worshipped in three different forms symbolising the creative, preservative and the dissolutive aspects of the Reality.

Thus Devi worship to an aspiring soul means the cultivation of knowledge and virtues and the destruction of the base nature. It creates one of the most beautiful relationships of the individual soul with the Cosmic Soul.

(f) Lord Ganesha: or Vinayaga:

Ganesha, the son of Siva and Parvathy, is the household deity of prudence and prosperity. Legend has it that Ganesha was installed as a sentinel at the door while Parvathy was bathing. Siva, on being prevented from entering, flew into a rage and beheaded Ganesha. Parvathy wept bitterly and pleaded with Siva to give back her son. Siva beheaded the first object he met viz., an elephant and replaced Ganesha's head with an elephant's head.

The trunk of this elephant-headed deity symbolises strength and the head, wisdom. He rides on a rat (mushaka) symbolising agriculture. As rats destroy the corn in the fields, he exerts a protective influence. The deity's protuberant belly symbolises the storehouse and his ears, the surpa (winnowing basket). The single tusk represents the piece of iron in a plough which turns the furrow.

The great epic, the Mahabharatha, is said to have been written by this deity and dictated by the Sage, Vyasa, on Mt. Meru.

(g) Lord Rama:

Lord Rama is the seventh incarnation of Lord Vishnu. His exploits form the subject of the great epic, the Ramayana. He was born in Ayodhya (Uttar Pradesh) and was heir to the throne. He was exiled from his kingdom for fourteen years by his father, King Dhasaratha to satisfy the pleas of one of his wives who was desirous that her son, Bharatha, inherit the throne.

His devoted wife, Sita, and his brother, Lakshmana accompanied him into exile into the forest of Dandaka (S. India). Ravana, the ten-headed demon, who was the King of Lanka (Ceylon), abducted Sita during her husband's absence. Rama set out in search of her and, when he found her in Lanka, a great battle ensued between him and Ravana. Assisted by the monkey chief, Hanuman and Sugreeva, he was victorious and brought Sita back to his capital where there was great rejoicing. His brother, Bharatha, who had loyally ruled the kingdom during his absence, welcomed his brother who was now crowned king. For Hindus, Rama is the embodiment of the ideal man and Sita the ideal woman.

Rama is the supreme ideal of the man of Dharma, dutifulness and discipline. As a son, he was dutiful; as a husband, faithful; as a brother, loyal; and as a king, just. The noblest lesson enshrined in the Ramayana is the supreme importance of righteousness in the life of every human being. One must be imbued with a deep sense of conviction about the supremacy of moral principles, ethical values and spiritual ideals. This is the mission and message of his life on earth.

Sarasvathi



Parvathi



Lord Vinayaga



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(h) Lord Krishna:

Lord Krishna was born near Mathura on the outskirts of Delhi. He is the veritable personification of love. It is said that whenever injustice and intolerance became rampant, the Supreme Lord Vishnu will descend to earth in the form of an Avatara or Incarnation to restore the balance between good and evil. This bodily manifestations or re-incarnations of God are shining illustrations of the upward ascent of the soul. The Avatara is the bridge between morality and immorality. In an Avatara, the divine and human elements are inextricably blended.

So it came to pass that towards the close of the Dvapara Yuga just over 5 000 yrs ago, a race of demons sprung up and established a reign of terror. One such Incarnation was Krishna and it was at this time that he was born to Devika, the virtuous wife of Vasudeva. He came into this world in one of his darkest hours and helped to spread righteousness.

On the very night of his birth, his parents had to remove him to a spot, where he was reared by the Yadavas (cowherds), beyond the reach of his uncle, the notorious Kamsa who sought his life because he was warned by a voice from heaven that this son of Devika would be the cause of his destruction.

As he grew up, he was actively engaged in assisting and advising the Pandavas before and during the war with the Kauravas — known as the Mahabharata. It was in this capacity as charioteer to Arjuna in that war that he enunciated the purpose of life in the form of the "Song Celestial" or Bhagavad Gita. The teachings imparted by him to Arjuna on the field of battle, graphically described in this book, reveals him as the greatest philosopher of all ages and a Yogi of the highest order.

His whole life recorded in the Bhagavatam was a practical application of his own teachings. In order to know him and to understand the significance of the various episodes of his life and his mission, one must study and understand the Gita. He was the eighth incarnation of Vishnu. He grew to manhood among the cowherds and his love of the Gopis (milk maids) symbolises the yearning of the human soul for the pleasures of kinship with God. He is usually represented pictorially as a handsome youth playing a flute.

His Avatara had combined in his divine personality the three aspects of Creation, Preservation and Destruction to demonstrate to the world the oneness of the Cosmic Deity. He accomplished the main objective of his Incarnation viz., to punish the wicked and help the virtuous.

(i) Lord Hanuman:

Lord Hanuman is believed to be the eleventh incarnation of Lord Siva. He is a symbol of Sakthi or a bodily manifestation of the power of God. He holds an exalted position in the Hindu Pantheon. He is a deity endowed with muscular strength and his physical feats are recounted in the Ramayana. It is this physical strength and agility that made him an invaluable ally to Rama.

As he was the son of Vahu (Wind God) and Anjini, he could not only fly at the speed of wind, but had the strength to uproot trees and mountains. He could also alter his size at will and even make himself invisible. With his flaming tail, Hanuman reduced Ravana's capital (Lanka) to ashes and returned to Rama.

It is easy to identify the home of a Hanuman devotee. At a suitable spot, sanctified by the family, is a long bamboo pole with a red flag attached to the top. This flag signifies Hanuman's victory. This is known as Junda ceremony, the purpose of which is to invoke Hanuman's protective grace.

While the Scriptures guide us in the path of Jnana Yoga, the worship of Hanuman and the hoisting of the flag helps one in the path of Bhakti Yoga. Since Hanuman is the eleventh Rudra, devotees hoist one flag, three to six metres in height and ten small ones about a metre high around the main flag in horse-shoe formation. During the ceremony, the Hanuman Chalisa is read and "Om Hanumate Nama" repeated 108 times.

(F) Epics and Religious Texts:**(a) The Ramayana:**

It is the story of the adventure of Ramachandra (Rama) and his noble wife, Sita from the time of their exile to their triumphal return to Ayodhya. Of the two epics, the Ramayana is the older and although, as epic poetry, it is inferior to the Mahabharata, it holds captive to a greater extent the imagination of millions of Hindus.

Rama is the pivot on which the whole fabric of this immortal book is woven. He embodies virtue and ardently applies it to life in conflicting circumstances. Sita is the ideal wife of Rama. The name "Sita" means a furrow made by a plough. She is the embodiment of purity and virtue. The Ramayana sounds the eternal spirit of Bharatavarsha, the spirit of heroically facing the realities of existence and blending action with devotion and loyalty with law.

Among the sacred books of India, it is classified as Itihaasa (a heroic story permeated with mythology). The function of mythology is to magnify and allegorise the happenings in nature. The benign and the malign are the two forces present in nature. In this epic, the benign elements are designated as Rishis (holy people) and the malign as Rakshasas, aggressive and a menace to society.

The Ramayana conveys the message viz., through a seemingly smooth path, the wicked wind their way to damnation whereas the virtuous, while undergoing trials and tribulations, ultimately triumph.

The beauty of the epic is beyond human description, for it is a revelation to a Rishi, not merely an intellectual production to a scholar. Love and heroism, ahimsa and war, Bhakti and Yoga, and Karma and Jnana are fused into one. Life in its entirety — individual, social and divine — is depicted by the poet-seer, Valmiki. He commences his poem with a description of the ideal individual followed by the ideal society and finally the ultimate ideal of life.

It excellently portrays the victory of Dharma and the final defeat of Adharma. To live in the immediate present, with the strength of the past and the vision of the future, with the transforming touch of the glorious ideal of Self-Realisation is the burden of the immortal epic.

The Ramayana's 24 000 Sanskrit couplets, divided into 500 cantons, are still sung in a soul-stirring style. A pious reverence for the past pervades the epic, a lofty admiration of what is true and noble in human character sanctifies the work, and the delineation of domestic life and virtues of the ancient Hindus, rich in tenderness and pathos, endear the epic to all Hindus.

Lord Rama



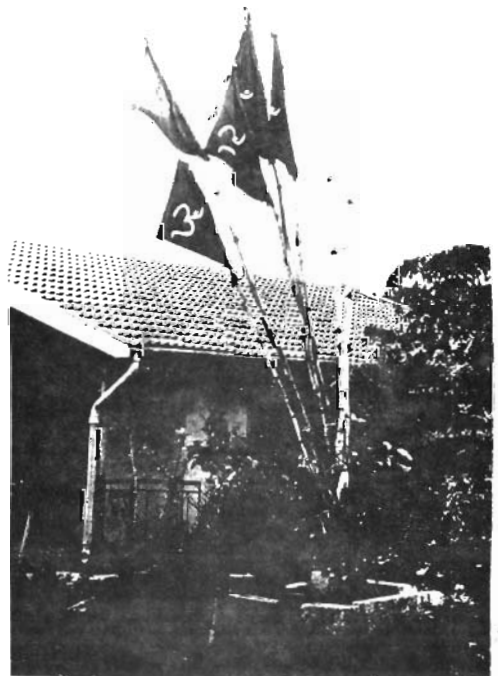
Lord Hanuman



Lord Krishna



Junda



It is an exquisite poem — beautiful, melodious and soul-stirring. It is an enduring creation from the timeless past projecting eternal Hindu virtues. It makes a universal appeal transcending all artificial barriers of race, religion, colour and creed.

In a colourful panorama of hope and despair, sacred idealism and mundane trickery, self-sacrifice and desolation, onslaught of wickedness and tragedy, magnanimous dedication to virtue and devotion, steadfastness and fortitude, triumph over failure and glory over victory — all these unfold in the Ramayana with superb grandeur. No one, but a bodily manifestation of God could have lived up to this ideal of human perfection.

The law of righteousness is not merely a moral code. It is the basic principle which upholds the purpose of life, fulfils one's responsibility as a unit of society, affirms the dignity of the human being and man's dedication to the ideals of truth and justice uplifting him from all that is vulgar and mean, evil and inequitable.

The lesson of the Ramayana is a perfect ideal of all — an ideal which has decisively influenced the design of the fabric of Hindu society and has ever been an inspiring example for emulation to everyone, everywhere. The Ramayana is absorbing to the child, elevating to the layman, thought provoking to the learned, inspiring to the mystic and illuminating to the Sage.

(b) **The Mahabharata:**

The Mahabharata has given the world the message of truth and righteousness. The great epic produces a moral awakening in man and exhorts him to tread the path of Sathya and Dharma. It urges man to realise the illusory nature of the universe and the attainment of eternal bliss and immortality. Dharma which is the summum bonum of life is the central teaching of the epic.

It is an epic of human life and magnificently portrays the drama of human existence. Legend has it that it was composed in three years by the holy Sage, Vyasa, although it is presumed to be the work of many minds across successive ages. Its composition probably began during the 14th century before the birth of Christ, finding inspiration in a great historic battle between the Pandavas and the Kauravas in the battlefield of Kurukshetra. The story of the war and the heroic deeds performed, probably formed the nucleus of the epic and successive generations of poets added details of law, morality, religion and philosophy to the original story.

It represents a massive range of literature. It is an amazing treasury of Hindu lore which covers an illuminating canvas. It is a work of history, a manual on law and duty and a code of conduct which shows the path of deliverance from the world of sin and suffering.

The work consists of 110 000 couplets each containing 32 syllables and is divided into 18 Parvans or books. Its contents consist of a leading story (the struggle between the Pandavas and the Kauravas) and episodic matter which outstrips the volume of the leading story. Inlaid in the epic, like a precious jewel, is the Bhagavad Gita, a sermon which Lord Krishna preached to Arjuna. The Mahabharata describes the ruthless rivalry which separated the two lines of descendants of Bharatha viz., the 100 Kauravas and their cousins, the 5 Pandavas. The Pandavas are victorious at the end of a great carnage which leads ultimately to their destruction.

(c) **The Bhagavad Gita:**

Modern man is groping in the dark, is confused and his whole life is permeated with problems. Under the circumstances, his life is characterised by unhappiness. The Gita is the answer to these problems. The Gita was given over 5 000 years ago by Lord Krishna to Arjuna on the battlefield of Kurukshetra. The eighteen chapters of the Gita, described as Krishna's injunction to Arjuna, are not woven in a disconnected or discordant manner. There is a close relationship between the various chapters.

The Gita transcends the bounds of any particular religion or race and is, in essence, divine wisdom to help humanity solve the problems of birth and death, pain and suffering, fear and bondage and love and hate. It enables man to liberate himself and reach the state of perfect inner balance, inner stability and freedom from grief, fear and anxiety. It is the drama of the ascent of man from a state of utter dejection to a state of perfect clarity, understanding and strength.

The Gita is most elevating and inspiring. It expounds, very lucidly, the cardinal principles or the fundamentals of Hinduism. It is an inexhaustible spiritual treasure. The first six chapters deal with the path of action or Karma Yoga (active temperament or will), the next six chapters explain the path of devotion or Bhakthi Yoga (emotional temperament or feeling) and the last six chapters deal with the path of knowledge or Jnana Yoga (rational temperament or cognition) which establishes the identity of the individual with the Supreme Soul.

The Gita formulates the theory of the three paths or Yogas. It harmonises the philosophy of action, devotion and knowledge and all three must be blended harmoniously to attain perfection. It is beyond the category of time. It stands unrivalled in the depth of its philosophy, pointing out the one goal which all human endeavour should aim at, as the ultimate accomplishment of all life and existence.

The message of the Gita is universal in its scope. It appeals to us not only by its force of thought and majesty of vision but also by its fervour of devotion and sweetness of spiritual emotion. Its tone is dogmatic and the author gives the truth as he sees it. It stands midway between a philosophical system and a poetic inspiration.

The Gita, which forms the Bhishma Parva of the Mahabharata, is the most popular religious poem of Sanskrit literature. It conveys lessons in philosophy, religion and ethics, and is the most influential work in Indian thought. It teaches a method which is within the reach of all viz. Bhakthi or devotion to God. It is not a book of metaphysical theory but is a guide to the spiritual man in his effort to attain perfection.

The opening chapter shows great insight into the heart of man, its conflict of motives and the force of selfishness. As the dialogue proceeds, the dramatic element disappears and we have only an interview between God and man. Arjuna comes to the battlefield convinced of the righteousness of his cause and prepared to fight the enemy. At the psychological moment, he shrinks from his duty. His conscience is troubled and his heart is torn with anguish. He typifies the struggling individual who feels the burden and the mystery of the world. His despondency suggests the temptation facing him and the inward agony he is subjected to and his cry signifies the

In the battle of the Mahabaratha, Lord Krishna is ever on the side of Dharma. The Pandavas represent the divine nature (Reality) while the Kauravas symbolise the demonic nature (delusion). The name Arjuna means pure white and hence becomes the instrument for the award of the Gita. The mood of despair in which Arjuna is found in the first chapter is an essential step in the upward path. The further stages of illumination and realisation are found in the course of the dialogue. From the next chapter, we have a philosophical analysis. The essential thing in man is not the body or the senses but the changeless spirit.

The life of the soul is symbolised by the battlefield and the Kauravas are the enemies who impede the progress of the soul. Arjuna attempts to recapture the kingdom by resisting the temptations and controlling the passions. The path of progress is through suffering and self-abnegation. He tries to evade the rigorous ordeal by subtle arguments and specious excuses but Lord Krishna warns him against the dejection of the spirit.

The Gita is not a philosophical disquisition nor a theological treatise nor a manual of ethics. To appreciate its profundity, we have to keep open our minds and hearts. It reiterates the gospel of ancient wisdom with special reference to secular life. It is described as a Brahma vidya or the Service of the Absolute. The vision of God is the reward of a religious life. A growing knowledge of the ultimate Reality and of its manifestations in the universe is the result of our spiritual life.

The Gita is significantly termed a Yogasastra which sets forth the ways and means of attaining fellowship with God, whether that union is achieved through righteous action, loving worship, mystic knowledge or rapt prayer.

(G) Nadaraja — Symbol of Indian Culture

The classic Nadaraja figurine enshrines all the glory and grandeur, the splendour and symphony of Indian culture and is revered as a universal symbol of civilisation.

This indigenous artifact is of universal significance. It captures, in dramatic relief the cosmic dance of creation, preservation and dissolution with intricate intensity. Dance is a celestial and symbolic art form incorporating the three elements of sound, light and movement.

Nadaraja is symbolically depicted as having four hands and two legs. The hand that holds the drum portrays God's act of evolving the universe. The hand, with the palm turned towards the devotee assuring him of divine protection against evil, represents the substance of the universe. The hand bearing fire indicates the involution of the universe and the hand, pointing to the feet, indicates the ultimate goal of true knowledge and infinite bliss. The foot that crushes the dwarf signifies that God destroys all evil and liberates the soul from the fetters of illusion. The uplifted foot represents eternal bliss which the realised soul enjoys.

The Nadaraja is an embodiment of the universal principles of Indian culture viz: **Faith** in God who forms the cosmic order, **Dedication** which offers all movement of life as a love offering to God, **Truth** which is accord between thought, word and deed and **Sublimation** which purifies the body and mind and transmutes human instincts, passions and emotions into things of beauty.

This masterpiece constitutes a bold synthesis of the spiritual and scientific, the sublime and lofty, the rhythmic and dynamic and the effulgent and eternal facets of Indian culture.

This perfect symbol of culture has expanded man's mind, stirred his inner creativity, elevated his soul and inspired his inherent goodness from time immemorial. (Vide Page 22)

H. Significance of Hindu Symbols

ANKUSA: The ankusa or Goad, held in Lord Ganesha's right hand, dispels obstacles from our path.

AUM: The Pranava Aum denotes Nada, the primal sound or soundless sound from which creation emanates. It is associated with Lord Ganesha.

HOMA: The Homa or Firepit through which we make our offerings to the Gods.

KALSA: This is a husked coconut placed on a pot and circled by five mango leaves. Coconuts are sacred to Lord Ganesha and breaking them symbolises the shattering of the human ego (pride) that conceals the sweet fruit of a spiritual nature.

KAMANDALU: Water vessel carried by a Sannyasi symbolising his simple life, the holy orders and the oath to seek God realisation.

KUTHUVILLAKU: This oil lamp, which keeps the inner atmosphere pure and serene, is a symbol of the divine.

MANGKOLAM: This paisley design, taken from the mango leaf, is associated with Lord Ganesha.

MAYIL: Mayil (Peacock) is the Vahana (vehicle) of Lord Muruga.

MUSHIKA: The mouse is Lord Ganesha's Vahana and is traditionally associated with abundance.

NAGA or COBRA inspires Saivites to forge the serpent power within towards God-realisation.

NANDI or BULL is Lord Siva's mount. It symbolises the liberated soul (the embodiment of Dharma, purity, wisdom, devotion and strength).

RUDRAKSHA: Saivites wear these seeds, as a symbol of Lord Siva's love, together with the Tripundra when repeating the Panchakshara Mantram (Aum Namasivaya).

SEVAL: In a combat with Lord Muruga, Surapadman was dismembered by the Sakthi Vel resulting in one part being transformed into a beautiful Mayil and the other, a fighting rooster which crows to herald the dawn of wisdom.

SHADKONAM: This six pointed star, found in Lord Muruga's Yantra, is formed by two interlocking triangles — the upper representing Lord Siva and fire and the lower, Sakthi and water. Their union gave birth to Lord Muruga whose sacred number is six.

SIVA LINGAM: it is a stone pillar of indefinite mould, a formless form which cannot be described. The Lingam itself is Lord Siva as unmanifest reality while the Yoni (base) is manifest Sakthi.

SWASTIKA: It is a symbol of auspiciousness. A square cross represents materiality, the macrocosm, which can be grasped and reduced to understanding through reason. The right-angled arms denote the indirect way in which divinity is apprehended — by intuition and not by intellect.

TRIKONAM: This triangle denotes absolute being and is a symbol of Lord Siva. It represents fire and portrays the process of spiritual ascent and liberation.

TRIPUNDRA and POTTU: The tripundra consists of three stripes of vibhuti (ash) across the brow. Ash connotes purity and the stripes signify the burning away of the triple bondage of Anvam (egoism), Karma (action) and Maya (illusion). The Pottu (dot) placed midway on the tripundra or at the point of the third eye, stimulates discrimination and spiritual insight.

TRISULA: This is Lord Siva's trident and is wielded in all three worlds — Iccha (desire), Kriya (action), Jnana (wisdom) Sakthis.

VEL: This is Lord Muruga's lance signifying incisive discrimination and spiritual knowledge which must be broad, deep and penetrating. It is a deadly foe to the arrogant lower nature but offers strength to the awakened soul in times of adversity.

SACRED HINDU SYMBOLS



ANKUSA



AUM



HOMA



KALSA



KAMANDALU



KUTHUVILLAKU



MANGKOLAM



MAYIL



MUSHIKA



NAGA or COBRA



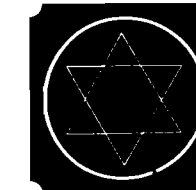
NANDI or BULL



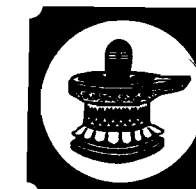
RUDRAKSHA



SEVAL



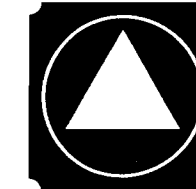
SHADKONAM



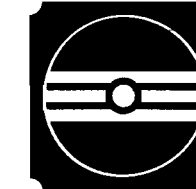
SIVA LINGAM



SWASTIKA



TRIKONAM



TRIPUNDRA and POTTU



TRISULA



VEL

I. Hindu Worship

(a) **MONOTHEISM:** Hindus believe in the doctrine of Monotheism — the one God we call by many names and worship in many forms. The pictures and idols used in worship and handed down to us by saints, sages and mystics of India from their own God-inspired mental conceptions and visions signify God's various aspects and functions e.g. Brahma (God of Creation), Sarasvathi (Goddess of Education) etc.

(b) **IDOL WORSHIP:** God manifests himself in all his creations. Idols represent deities to aspirants who demonstrate immense faith and devotion. Human beings generally are unable to concentrate due to the forces of distraction and these idols serve the purpose of focussing their minds, meditating and thus communicating with God.

Pictures portray Gods with many hands and heads signifying his supreme power and creative ability. Idol worship is a way the sages devised to give the masses something concrete and tangible to visualise instead of thinking of Him as formless and abstract.

Idol worship and other rituals e.g. Kavady, fire-walking etc. are mere preliminaries towards realising God. Other stages in the path to God-realisation are loving and serving all God's creations; to study and enlighten ourselves and ultimately meditation and yogic practice.

The nine idols in some of the larger and older established temples represent the nine planets of the solar system (Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, Neptune, Pluto) with the sun as its centre. The Hindus were the first mathematicians and astrologers and they discovered the tremendous influence of these planets on man, his environment and activities.

The object of such worship is to invoke the goodwill of the deity controlling the respective planets in order to attain physical, mental and spiritual well-being.

(c) **THE HOLY LAMP:** Light is called Deepam (Telugu) and Jothi (Tamil). God is referred to as "Arut Perum Jothi" meaning "Great compassionate light". The holy lamp (Kamatchi Villaku or Kamatchi Deepam) symbolises God in the form of light.

The significance of this lamp is as follows: (1) Holy Lamp (Sakthi). (2) Oil (Lord Siva). (3) Wick (Lord Ganesha). (4) Light (Lord Muruga). (5) Flower (Sarasvathi). (6) Turmeric Powder (Lakshmi). (7) Kungum (Sakthi). (8) Water (Breath of Life). (9) Bell (keeps unwanted sounds away).



(d) **THE COCONUT:** Hindus believe that the coconut is the purest form of offering to God. The fruit is unique in many respects, viz:

(i) The nectar-like water is pure and untouched and is drawn by the tree from its base to the highest level.

(ii) The coarse outer fibre represents the human vices which must be removed in order to reach the white inner spiritual purity and bliss.

(iii) No other fruit has the three distinctive eyes of the coconut symbolising the trinity of evolution — creation, preservation, destruction. These eyes also represent the three eyes of man — two physical eyes and the third or inner eye (conscience). Only the third eye can penetrate the false outer facade and reach the ultimate truth and reality.

(iv) The composition of the coconut is characteristic of the three elements of man — the hard, outer shell represents the physical composition; the inner white fruit, the psychological element and the water, spiritual.

(e) **CAMPHOR, AGARBATHI AND LOBAN:** Camphor (Karpooram), Agarbathi (Woothuvathi) and Loban (Sambrani) are used to disinfect, to ward off bad vibrations and to create an atmosphere of divine fragrance. They create an atmosphere of holiness and grace and help us to concentrate on God, our creator. The light signifies overcoming of evil through virtue, fear through courage and ignorance through knowledge.

(f) **ASH:** Ash is placed on the forehead to remind ourselves of the universal truth — nothing is everlasting, the ultimate is dust. It serves to remind us to cast aside our evils and vices. Ash richly abounds in medicinal properties and contains curative qualities. Its power is dynamic and becomes highly potent when used in prayer with the mantras.

(g) **FOOD AND FASTING:** Apart from its physical benefits, fasting for humanitarian reasons, makes us conscious of the pangs of hunger and thirst and highlights the plight of the poor and the malnourished. As God is the provider of all things, we set before Him food, milk, fruit, honey, flowers etc., as an offering in appreciation of His bounty and goodwill.

Hindus are forbidden from taking another life — insect, bird, animal or human. It is a callous act of cruelty towards God's creations. Plants differ from animals etc. in that they are not blessed with the same senses. Although we have evolved materially from primitive times, we have not done so spiritually. Although Hindus do not consume cow's meat, they drink its milk. The philosophy behind this is that one does not have to kill a cow to drink its milk.

(h) **HISTORICAL and MYTHOLOGICAL:** The stories and characters in Hindu religious books are partly historical and partly conceived in the minds of saints and seers as a result of God's inspiration according to the thantric system.



CHAPTER 3

THE RELIGIOUS PHILOSOPHY OF SOUTH INDIA

(A) Spread of Hinduism:

The S. Indian rulers, the Pallavas, the Cholas and the Pandyas knew the value of the Puranas and epigraphs, found all over the peninsula, which reveal how these kings helped to disseminate religious education.

The practice of the popular exposition of the epics has been handed down to the present day in an unbroken tradition. Hence, this constitutes one of the leading forms of religious instruction all over the south. The epic that holds the people enthralled is the Ramayana — whether it be Valmiki's Sanskrit original or Kamban's Tamil version. The many gifted narrators sit in a temple and reveal the story of the dharma that Rama upheld and the adharma by which Ravana fell.

A more masterly epitome of the teachings of the Srutis and Smritis than the Thirukkural of Thiruvalluvar, revered as a Tamil Veda, cannot be found. A host of authors brought through poems and didactic writings, the entire wisdom of the Vedic seers to the Tamils. Under royal patronage, the epics and the Puranas began to appear in Tamil, Telugu, Kannada and Malayalam translations.

The Mahabharata was rendered into Tamil by the Pandya King, Puliyan and about 1210 AD, a Saiva named Vatsarajan composed the Bharata in elegant Tamil. In the 11th century, the Andhras got their Bharata from Nannaya Bhatta and during the next century, Kamban sang his famous Tamil Ramayana under the patronage of the Cholas.

(B) Royal Patronage to Devotional Singing:

The Pallavas and Cholas extended munificent patronage to men of learning through educational institutions and temples. If Tamil Nad has been acclaimed as the birthplace of Bhakthi, the credit of spreading that devotion all over the south belongs not only to the saints and teachers but also to the great Pallava and Chola monarchs who, besides giving encouragement, were also great devotees.

By far the most important of the religious activities inaugurated during the Pallava times are those of the group of Saiva and Vaishnava saints, the Nayanars and Alvars. Patronised by these kings, these saints wandered from place to place and spread the gospel of Bhakthi devotion.

Moving in their appeal by virtue of both their devotion and music, the Tamil hymns of these Saiva and Vaishnava saints called Thevaram and Thiruvaimoli, respectively, embodied the truths of the Vedas and came to be revered as the Tamil Veda. Although they were collected and codified during the reign of Rajaraja Chola during the 10th century, attempts were made to popularise these sacred hymns during the later Pallava age, by instituting special endowments for their recital in Siva and Vishnu temples.

Realising the appeal of music and the power of that art to aid spiritual exaltation, the authors of these sacred hymns sang them as musical compositions in different melodies.

During later historical periods, there developed centres of spiritual endeavour of different saints and their religious activities, called Mathas, which were originally natural habitations in the form of mountain caves but later enlarged into structural buildings. The rich epigraphic records of S. India reveal a succession of these Mathas and the part they played in the religious life of the people. The Lingayata Mathas of the Telugu and Kannada areas also had a similar course of evolution.

(C) Temples as Centres of Religious and Cultural Education:

It is to the great work of the Pallavas and the Cholas that S. India owes the temple — its most glorious achievement, its primary and all comprehensive religious institution and the centre of all its cultural activity. These temples grew in the golden age of the Cholas into huge establishments, dominating the entire locality and co-ordinating all aspects of local life — religious, social and economic.

Ruler after ruler vied with his predecessor and one dynasty excelled the other, until no village or town in S. India was left without its visible symbol of the spread of Bhakthi. The temple also served as an art gallery. The masterpieces of sculpture, in the temples, taught the entire mythology. This reveals how the art of painting was harnessed for religious teaching in ancient India.

(D) Dance and Drama:

The educative, didactic and religious usefulness of the play was emphasised by Bharata himself in his Natya Sastra and rhetoricians stated that drama and poetry taught the same lessons as the Vedas. All through its history, drama was mostly enacted in temples during festivals. Ample light on the systematic use of religious drama during such festivals is thrown by the Chola inscriptions.

Besides these, plays in local languages on Puranic themes developed in all the linguistic regions of S. India, their aim and inspiration being as much religious as literary or artistic. In Andhra Pradesh arose the Yaksagana (operatic plays in mythological themes) and the Kugipudu Bhagavatamu (a cog-nate with them are the Dayal-ata (Open) air plays of Kannada and the Terukkuttu (street play) of Tamil Nadu.

The Malayalam country had its own religious plays. The religious drama of Kerala evolved into the

Malayalam Kathakali. All these forms of dance-drama as well as the puppet shows, Bommalatta and the shadow plays, Tolpavai, prevalent all over the south, had the same religious setting and promoted the same religious purpose.

(E) Devotional Music:

The outstanding contribution of the Kannada speaking area is represented by the large body of musical compositions (padas, kirtans and the devaranamas) sung by the members of the Das Kuta tradition. Couched in popular language, enlivened by homely wit and glowing with the truth of spiritual realisation, the composition of the Das Kuta saints, forming a triple heritage of literature, music and philosophy, and sung by them in their pilgrimages from shrine to shrine, served to create among the masses a spiritual awakening and religious enthusiasm.

The greatest of these saints is Purandaradasa and modern S. Indian (Carnatic) music owes its evolution to this Karnataka saint-musician. The mission of evoking devotion among the people, through songs, was then taken over by Telugu which gave, from Thirupathi, the large corpus of Sankirtinas composed by a family of devotees, the Tallappakkam poets, who flourished in the 15th century. Their numerous lyrics, addressed to the Lord of the Seven Hills and preserved in heaps of copper plates at the hill temple, form a substantial contribution to Telugu music.

Next in importance are the kirtanas which Ramadasa Bhadracala (17th century), a devotee of Rama who was imprisoned by Tani Shah of Golconda, sang from his prison and which are current all over Andhra Pradesh. The renowned saint-musician, Thyagaraja, who made an outstanding contribution with his songs and provided a rich musical medium, infused a new life into the old path of devotion and Bhajana developed on a large scale.

The climax of this movement of singing the name and glory of the Lord was reached in the Kaveri delta, in the heart of Tamil Nadu, where the cult of Nama-Siddhanta (recital of God's name as the most potent means of salvation) was developed by saint-authors of the 18th century like Venkatesa and Bodhendra.

(F) The Historical Evolution of Saivism:

(a) Tamil Saivism:

In S. India, Saivism is traceable from early times and its influence grew, like that of Vaishnavism, by its conflict with Buddhism and Jainism in the age of the great Pallavas. The mighty Cholas were, without exception, Saivas and some of them were prepared to suppress the rival creed of Vaisnavism. Under them, the beginnings, made under the Pallavas in the construction of temples and the establishment of mathas, reached a more elaborate and systematic development.

The literature of Tamil Saivism is extensive and its philosophy is complex. The patronage of these kings gave tremendous impetus to the growth of Saivism. The twenty-eight Saiva Agamas, the hymns of the Saivite saints, form the chief source of Saivism.

(b) The Sivalingam:

The Sivalingam belongs to the class of natural Hindu symbols which are usually mathematical in form. They are called natural because they not only

represent a Reality, but to some extent are the actual vehicles of the powers within that Reality. The Lingam is an ellipsoid. It symbolises Siva-Sakthi i.e. the primary polarity principle of positive and negative forces. The whole universe is founded on this principle of opposites.

The ellipsoid is used to symbolise the polarity principle because the ultimate Reality, the Absolute or Brahman or God, has no polarity, no pairs of opposites and all principles are balanced and harmonised within it. Therefore, the ultimate Reality is represented by the most perfect mathematical figure, the sphere.

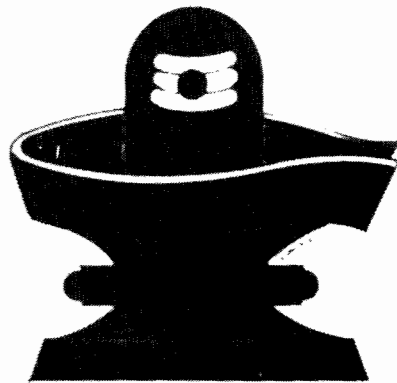
If the centre or the one focal point of the sphere divides itself into two, we get an ellipsoid. This figure gives a symbolic representation of the primary pair of opposites out of the original harmonious one. And from this duality comes all manifestations, all creation, all the multiplicity of things in the universe. The Lingam is, therefore, the basic form lying at the root of all creation as Om is the basic sound.

In Hindu terms, from the one Brahman emerges Siva-Sakthi, the father and mother of all that is. Siva is not only an aspect of the Triune Godhead, the destruction-regeneration aspect, but is also the highest God, the father of all the Gods, the Cosmic Logos.

Like all the Gods of Hindu thought, Siva has his Consort, Sakthi or female aspect. And whereas the male or positive aspect represents consciousness, the female or negative aspect symbolises power. Both are necessary for creation or manifestation in the planes of matter.

It is significant that the ellipsoidal or Lingam form, which symbolises the Siva-Sakthi principle, plays a fundamental part in the structure and working of the universe. It lies e.g. at the base of all matter within the atom where the electrons apparently move in elliptical courses around the central nucleus. Also at the solar level, we find the planets describing not circular but elliptical orbits around the sun.

Some people consider the Lingam as a mere sex symbol. But sex is one of the many manifestations of the Siva-Sakthi principle inherent in the Lingam. This principle is demonstrated in all the opposites, and nothing can exist in the phenomenal universe without its opposite or contrast. The concept of opposites is basic to our very thinking at this level of consciousness e.g. we cannot know light without darkness etc.



To state that man's worship of this symbol is derived entirely from primitive phallic worship is to take a false view. The Ligam has a more profound and significant connotation. In Sanskrit, it means a symbol or emblem which suggests that it is a basic, primary symbol. As it represents in concrete form, the fundamental principle and power of creation, it is considered the highest object of worship on the physical plane and, as it has a true mathematical relationship to the Reality it symbolises, it can bring the worshippers en rapport with that Reality. This is a mystery which can only be resolved and understood by one's inner realisation.

It is claimed that this sacred ellipsoid does have the occult property of creating a channel between man and the divine power on the inner plane it represents. But the mystic link must be established by someone with the necessary understanding of the principles and knowledge of the forms of the ritual required.

The Pancha Bhutha Sthalas i.e. the Lingams representing the five elements are:

Kancheepuram	Earth	Prithvi Lingam
Thiruvanaikkavu	Water	Appu Lingam
Thiruvannamalai	Fire	Jyothir Lingam
Kalahasthi	Air	Vayu Lingam
Chidambaram	Ether	Akash Lingam

(c) Sivarathri:

This is held in February at an astronomically favourable time when the moon is right for success in man's effort to transcend his mind. During the observance of Sivarathri, there will be a cleansing of the mind, a refurbishing of the faith and a rededication to the Supreme Truth. During this night of nights, hymns will be chanted for Lord Siva also known as Maheshwara, Hara, Ishwara, Gangadara (bearer of the Ganges), Nilakantha (the blue-throated one) and Nadaraja (Lord of Dance).

The purpose of the fast is to maintain an unruffled mind and to focus one's thoughts on Lord Siva. The vigil is not the nocturnal watchfulness, by keeping the sensory organs of sight open all night in the hope of getting a physical glimpse of the Lord but a life-long spiritual wakefulness of the inner psychic eye for the vision of the divine.

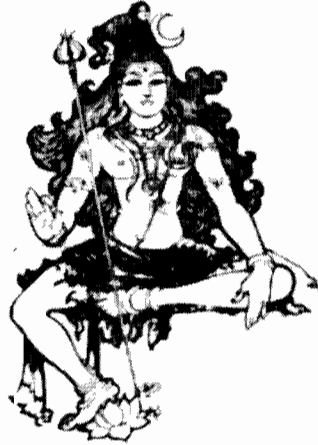
(d) Ash or Vibuthi:

Ash is a spiritual symbol and, like all symbols, it has different levels of meaning. It reminds us of the transitory nature of all earthly things and the mortality of man's body. It is meant to lead our thoughts to the eternal, beyond the transitory, to our own immortal selves beyond the little mound of ash or dust to which our bodies will be finally reduced.

For the Hindus, ash is sacred to the God Siva or that aspect of God concerned with the destruction of all material forms. Destruction is considered a divine attribute because only through destruction can there be a regeneration — a rebirth of new forms through which life can flow more freely, more fully and more vitally.

(e) Symbols:

In his right hand, Lord Siva holds the trisul (trident) which is an emblem of sovereignty. It represents the three Gunas (modes) viz., Sattva (goodness), Rajas (passion) and Tamas (dullness) through which Lord Siva rules the world. These three Gunas are the primary constituents of nature and are the basis of all substances. They are the three strands making up the twisted rope of nature.



During the night of Brahman, the three Gunas are in a state of equilibrium. The human skull which adorns his braided head symbolises his destroying energy. The flow of the Ganges represents the nectar of immortality. The elephant represents pride. Lord Siva's wearing of the skin of the elephant denotes that he has controlled pride. The tiger signifies lust and his sitting on a tiger skin indicates that he has conquered lust. His holding a deer in one hand indicates that the mind is stable (Chanchalata). The serpent is the Jiva or the individual soul or Athma which rests upon Siva, the Paramathma or Supreme Soul.

The five hoods of the coiling cobra represent the five senses or the five Tattvas viz., earth, water, fire, air and ether (elements). When the individual attains supreme knowledge, through the control of the five senses, he is released from the cycle of births and deaths. By this means the Athma merges with the Paramathma. Lord Siva has a white complexion teaching us that we must have clean hearts and entertain pure thoughts. On his forehead he has the three white-lined Bhasma or Vibuthi. This signifies that people must destroy the three impurities viz., Anvam (egoism), Karma (action with expectation of fruits or rewards) and Maya (illusion).

The Gita teaches us that when the soul identifies itself with these modes of nature, it forgets its own eternity and uses mind, life and body for egoistic satisfaction. To rise above the bondage of the soul, we must rise above the three Gunas. The crescent moon is symbolic of Siva's grace and glory. The halo symbolises Pranava, the mystic word Aum which represents all the possible sounds and is a fitting symbol of the Logos.

The Nandi (Bull) in front of the Sivalinga represents satsangh or association with holy men. In his left hand, he holds a pot of fire (protects the jivas or individual souls by burning all fetters) and his other hand is pointed downwards towards his raised left leg. A sword in one hand signifies that he is the destroyer of the cycle of births and rebirths. The sincere worship of this deity leads to Moksha or liberation of the soul.



(f) The Cosmic Dance of Siva (Nadaraja):

Throughout the ages, in describing the activity of God, one had to fall on dance forms. Siva is thus defined in terms of a divine form, the Cosmic Dance of Nadaraja. It is this divine form that is worshipped with intense devotion for it is the fountain of divine inspiration. Siva is an embodiment of eternal cosmic energy.



In this dance, Siva is adorned with beads, necklaces, armlets, a jewelled belt, anklets, bracelets with a ring on the finger and one on the toe. In the right hand, he holds a drum representing sound as the first element of the unfolding of the universe and his lower right hand is lifted, showing the palm and fingers pointed up in the sign of Abhaya (do not fear as I shall protect you). He balances on his right leg on the back of the figure, Muyalaka (dwarf). His left leg is held high and his entire form is circled by a halo or flame (Thiruvasi). The upper left hand bears a tongue of flame, the element of the world's final destruction. The gestures of his other hands suggest the eternal rhythmic balance of life and death.

Srishti (creation) is in the drum, Sthiti (preservation) in the Abhaya hand, Samhara (destruction) is in the hand that holds the axe, Tirobhava (veil) is in the pressing foot and Anugraha (blessing) is in the uplifted foot. The Tandava or Celestial Dance of Siva is charming, thrilling, exquisitely graceful in poise and rhythm and piercing in effect.

(G) Propagators of Saivism:

The four great Acaryas represent the four main paths of Saivism viz. the paths of Caryya (Dasamarga) or the path of the servant, Criya (Satputramarga) or the path of the good son, Yoga (Sahamarga) or the path of the friend and Jnana (Satmarga) or the true path. These paths are represented by Thirunavukarasar (Appar), Jnanasambandhar, Sundramurthi and Manickavasagar respectively

(a) Thiru Jnana Sambandhar:

This Saivite saint is believed to have been born in Tanjore about 639 AD in answer to the fervent prayers of a Brahmana couple, Bhagavati and Sivapadahrdayar, to have a son who would be able to stem the tide of prevalent atheism and hypocrisy. He received spiritual illumination at the age of three and began singing some stirring sublime Thevarams or odes in praise of Lord Siva, in various temples in Tamil Nadu in the company of his Father.

He was known as Pillayar but his parents gave him the name, Jnana Sambandhar as he attained divine wisdom through the grace of Lord Siva and his Consort. He performed many miracles. After establishing Saivism in the Pandya kingdom, he returned to the Chola land. He is said to have sung 16 000 decads of hymns which strike a happy and buoyant note and their idyllic poetry reveals him as revelling in the enjoyment of the beauties of nature and the grace of God. One of his special contributions, to the thought and life of the age, was his insistence on the recognition of the dignity and beauty of womanhood.

(b) Sundramurthi:

He was the son of Sadayanar, a Brahmin of Navalur and was born towards the close of the 8th century. His real name was Nambiyarurar or Alala Sundarar and hailed from a family of Saiva temple priests and brought up by the king in his palace. He longed for a life of renunciation and dedication to the service of the Lord. He was a great devotee of the Lord and showed the world the path of Saka Marga in Bhakthi.

He composed 38 000 decads of hymns, many of which breathe a sense of freedom and intimacy in relation to God and are mostly enlivened with humour. It is to this saint that the Saivas owe the list of their 63 canonised saints. He sang odes or Thevarams which are considered great devotional, philosophical and literary productions and performed many miracles.

(c) Manickavasagar:

He was born of Brahmin parents in Thiruvadavur in Madurai, the capital of the Pandya kingdom during the 9th century. His father belonged to a clan from which the king's ministers were chosen. He was named Vadavur after his birthplace. He had mastered the Scriptures at the age of sixteen and was a seer poet of the first magnitude. The King of Madurai heard of his abilities, character and reputation and appointed him Prime Minister and entrusted the entire responsibility of the government of the country in his hands.

The king commanded him to proceed to Thirup-erundurai to buy a large contingent of horses for the army. Here he met his Guru and, instead of buying horses, he spent the money in building a temple to his Guru for which he was punished and deprived of his position. But even at the height of his power and influence, he pined for the vision of God. Although he proved to be an efficient administrator, in his heart he was longing to retire and spend his life in pursuit of spiritual perfection.

His devotion to Lord Siva grew until he surrendered himself and became a sanyasi. The Lord gave him the title, 'Manickavasagar', which means, 'One whose utterances are gems' in recognition for his rare gift of composition. His immortal work, Thiruvacakam, consisting of 52 poems (656 verses) which are beautiful, sublime and inspiring, has been the fountain of all devotional poetry in Tamil Nad.

This work sets forth, in sublime poetry, the various stages in the soul's progress from a life of ignorance and sin to the ultimate realisation of God. He is the most classical mystic of S. India. His odes are used in the Saivite Liturgy of Tamil Nad. They express a monotheism which insists on devotional love and on divine grace.

In these soul-stirring hymns, he pours out his heart in devotion to the Lord. Of the four paths, it is San-marga that is pre-eminently taught by him. It includes the knowledge that liberates the soul from bondage and unites it with the Supreme Lord.

He stood for the worship of the one Supreme Lord and declared that spiritual texts, fasts and penances, rites and ceremonies, logic and metaphysics could not by themselves ensure salvation. The most efficacious way was the way of Love-pure unselfish love welling forth from the depths of one's being.

Of the four Samaya-acaryas, he dwells most on the doctrine of Saivism. Lord Siva is the One Supreme — with form, without form and with and without form. He is the beginning, middle and the end of all things. He performs the cosmic function of creation, preservation and destruction of the world.

The mystic syllable, Om and the five syllabled mantra, Na-ma-si-va-ya, are the most sacred formulae. During its estrangement from Lord Siva, the soul passes through the cycles of birth and death. It finds itself constricted by three bonds viz., Anava, Maya and Karma. In order to get rid of these impurities (Malas), the soul should turn towards Lord Siva in a spirit of utter devotion and self-surrender.

The Thirukkovaiyar, which consists of 410 verses, was composed by him at the behest of the Lord who became his scribe at Chidambaram. His composition is considered par excellence — a type of literature called Kovai claimed to be peculiar to Tamil. It relates to experiences only known to those who have such experiences i.e. human love. The Brahmins call it the Veda, the Yogis say it is the basis of the Agamas, the Logicians say it is a treatise on logic, and the Poets describe it as a text on grammar and prosody. He wrought a spiritual revolution in the minds of those who came within his influence.

Chapter five of Thiruvagasam, known as Thiruchatharam, reflects the gradual changes experienced by devoted persons as a result of the disintegration of the impurities at three levels viz., thought (mind), word (speech) and deed (action). All our festivals and fasts are based on the purification and atonement of these three levels.

(d) Appar or Thirunavukarasar:

He was born about AD 600 in a rich Vallala family in a village in the S. Arcot district. His parents, Pugalena and Mathinar, named him Marulneekiar (dispeller of ignorance). Sambandhar called him Appar (Father). He was a poet and mystic and was regarded as an ornament to the great Saiva religion.

He was a God-inspired soul and sang devotional odes or padigams, called Thevaram, during his pilgrimage to various shrines. He developed a passionate hankering after truth and belonged to that vast flowering of the Saivite religious character which marks Tamil literature from the 7th century. He is perhaps the most ardent of the group of Nayanars or Saivite saints who demand an exclusive faith in Lord Siva and set aside all religious practices.

He converted to Jainism and became an erudite scholar of the Jain Scriptures. His sister was very distressed on hearing this. She meditated and prayed at Lord Siva's temple for his return. He was the victim of a colic which could not be cured. He discarded his Jain garb and prostrated before Lord Siva and the colic vanished.

The district of Cuddalore was under the sway of the Pallava king, Kadava, who was a Jain and became incensed that Appar had absconded. He appeared before the king and was persecuted in various ways — he was thrown into a burning lime kiln, he was compelled to drink poisoned milk, an elephant was sent to kill him and he was thrown into the sea but Lord Siva saved him.

The Pallava king recognised the greatness of Appar and prostrated at his feet. He gave up Jainism and embraced Saivism. He built a magnificent temple of Lord Siva at Thirunadhika. Appar performed many miracles and laid the foundation of the Saiva Siddhanta School of Philosophy by means of his odes which are full of imagination, spiritual insight, religious emotion and high spiritual realisation.

He had a powerful personality and his exemplary life as a Siva Bhakta, mellifluous poetry, vast erudition and profound religious fervour attracted countless admirers and disciples. His work consists of 49 000 decads of hymns which forms part of the collection of Saivite poetry called Thirumurai. He died about 655 AD.

Other contributors to the cause of Saivism were:

(e) Thirumular:

The place of Thirumular in the history of Tamil Saivism is indeterminate. He is believed to have been among the earliest exponents of Saivism in Tamil Nad. Legend has it that he came to the south from Kailasa and took 3 000 years (the 3 000 stanzas of four lines each at the rate of one stanza a year) to compose the Thirumandiram, a highly abstrusive work. He was the first to interpret Saivism to the outside world.

In this work, highly intricate theology and dogmatics are expounded and it is one of the most authoritative works embodying the Saiva doctrine. His rendering of the Sanskrit Saiva Agamas into Tamil is a masterpiece of poetic composition.

(f) Nambi Andar Nambi:

Nambi who lived during the 11th century compiled the devotional work, Thirumurai, the canonical literature which has since been regarded as the standard reference of this system of philosophy. Originally written in twelve volumes, the work is now reduced to a compact volume in Tamil.

The first three books comprise 384 padigams (hymns) of Thiru Jnana Sambandhar; the next three consist of 307 padigams of Thiru Navuk Karasu, Sundramurthi's 100 padigams make the seventh book, the Thiruvagasam of Manickavasagar is the eighth book, the ninth is a volume by Sentanar called Thiru Pallandu while Thirumular's Thirumandiram forms the tenth volume.

Several other poetic compositions constitute the eleventh volume, while the last entitled, Periya Puranam was written by the famous Sekkizar. The first seven books, known as the Thevaram, are considered equivalent to the Vedas.

(g) Basavanna:

An influential and powerful Saiva sect known as the Virasavas or Lingayatras rose in the Karnataka state. It was most probably brought into prominence by Basavanna who was born in a Brahmin family during the 12th century. He was a great Veera Saiva religious teacher. He was a deep thinker and brought about vital changes in social adjustment and thought. He was the Saivite reformer of the Carnatic country and gave the present form to the cult known as Sivachara.

He broke away from the practices of his own country as they were too formal and ritualistic and joined the Veera Saiva cult which enjoyed popularity at the time. He was the popular Chief Minister of the court of King Bijjala. He was kind, noble, modest, lovable and courageous, and people deified and worshipped him.

He soon became the leader of the Veera Saiva movement, a cult accepted by nearly four million people. It abolished the old priestly class and created a school of poor priests. He adopted the vernacular as the medium of inculcating the supreme truth to the people. He gave to women an important place in religious and social life and prescribed one ideal of realisation for all, high or low.

His rules of conduct are lofty and admirable. He was a sincere seeker of truth and love for all life or universal love was the central theme of his teachings. This new sect flourished at the expense of Jainism and Buddhism and was the main cause of their decay in the Deccan and Kannada districts.

The Virasaivas have several peculiar characteristics which make them an exclusive group. They give

prominence to the monasteries (every devotee must belong to a monastery and have a Guru and need not visit a temple at all), the members of the sect worship Lord Siva in his phallic form (Linga), disbelieve the doctrine of rebirth and cherish an intense aversion to the Brahmanas.

(h) Meykandadevar (Meykandar):

The didactic treatise, Siva-jnana-bodham, a monumental work which is the first systematic treatment on Saiva Siddhanta, was written during the 13th century by Meykandar (Discoverer of Truth) in Tamil. The significance of the name is — Sivam (One, supreme and indivisible), Jnanam (knowledge of its true nature) and Bodham (realisation of such knowledge).

It is a commentary on twelve Sanskrit Sutras called the Saiva Siddhanta which serve as a basic text of the Saivite school of S. India. The first three Sutras assert the existence of the three entities — God (Pati), bondage (Pasa) and Soul (Pasu). The next three define and explain their nature and inter-relationship. The next triad deals with the means (sadhana) of release and the last three are devoted to the nature of release.

Siva-jnana-bodham is the quintessence of the vast science of the individual, the universal and the transcendent realities. It is remarkable for its brevity and clarity and represents the highest watermark of Indian metaphysical thought. Meykandar was the last generation of holy saints to whom Lord Siva handed this work to propagate. His silvery voice, irrefutable arguments, clear logic, sublime words, spiritual fervour and the halo of divinity that radiated from his personality attracted the wise and the erudite to him.

(i) Arunandi:

After the Siva-jnana-bodham, the next work of importance is the Siva-jnana-sittiyar of Arunandi reported to be first the Guru of Meykandar's father and then the disciple of Meykandar himself. This great work, which is the classic treatise on Tamil Saivism, is the subject of many commentaries and is the most widely read manual on Saivism among the Tamils.

(j) Arunagiri:

He was a Saivite Bhakthi and wrote Thirupugal in praise of Lord Siva.

The Saiva Adhinams or Monasteries of Tamil Nad preserve the works of a galaxy of Saivite saints.

(k) The Saiva Siddhanta Philosophy:

Vedas and Agamas are the two eternal sources of divine knowledge that lead man to God. Veda means the knowledge that leads man to the divine and Agama connotes divine approach. Both accept the divine essence of man. Both are the centripetal and centrifugal forces of the supreme Truth.

The Vedas teach us the ceremonies conducive to mental purification, the modes of divine worship according to individual predilections and throw light upon the path of knowledge that leads to the divine. It is difficult for the imperfect man to attain divinity suddenly. Under the circumstances, one needs a path which leads gently to the divine. Such a path is Siddhanta, the crown of the Agamas.

It is said that the strong, sturdy man of the Satya-Yuga or Golden Age lost his spiritual stamina through cyclic influence. Consequently, he became the imperfect, devitalised weakling of the Kali Yuga or the Iron Age. The Divine Sakthi prayed to Lord Siva to reveal to her the means by which this world can once again be alive with a super race, strong

and enlightened. The result was the disclosure of the Agama Siddhanta which reveals a graded path for the perfection of man.

The Siddhanta is the one philosophy that leads the human soul to its divine consummation through a graded evolution process. Apart from Vedanta, Siddhanta is the other dynamic system of philosophy which is the great heritage of India. It is an ancient system of philosophy, and the majority of the Dravidians are Siddhantins. It is largely a synthetic philosophy, all inclusive and towering above all. It includes all other religions from atheism to theism, from rank materialism to absolute monism. It is believed that Lord Dakshinamurthi (Lord of Knowledge) revealed this to the four great rishis — Sanaka, Sanandana, Sanatana and Sanatkumara.

This system, which was a new development in Tamil Saivism, existed in India before the Christian era with Tinnevely and Madurai as the main centres of propagation. It was a distinctive system, being the distilled essence of Vedanta. It is an elaborate system of philosophy which existed before it was recorded. As a pluralistic realism, it maintains that God (pati), soul (pasu) and matter (pasa or maya) constitute Reality.

The soul is covered by an impurity or mala known as anava which, producing ignorance, detracts from the soul's true nature as a spiritual being. The remedy for this is knowledge. The soul has the faculties of knowing, feeling and acting. It has the jnana (cognitive), iccha (emotive) and kriya (conative) sakthis or abilities. These can be made to function and develop by the power or sakthi which expresses itself as jnana sakthi or omniscience, iccha sakthi or love for the soul and kriya sakthi or the power to act.

The srsti sakthi destroys the world. The arul or anugraha sakthi reveals to the soul the true nature of the world, so that the soul withdraws from the world and turns to God. These activities bring into play the faculties of the soul which attain the highest development. Its knowing power or jnana sakthi enables it to attain, in successive stages, knowledge of the world (pasa-jnana), knowledge of the soul (pasu-jnana) and knowledge of God (pati-jnana). These steps constitute jnana marga or the path of knowledge which the Siddhanta upholds as the highest path to salvation.

In passing from life to life, in different bodies, constitutes transmiration or samsara. In this long journey, the soul learns that bad deeds or karma is punished. This discipline gradually transforms the soul until it surrenders itself to God. Then transmiration ends and the soul becomes a jivanmukta.

In emerging from its impure to pure state, the soul goes through different stages called Avasthas. In the Kevala Avastha, the soul is covered by Anava and with Karma overshadowing it. In the Sakala Avastha, it takes on a body and becomes active. In the Suddha Avastha, it becomes a redeemed soul (Jivanmukta).

In this spiritual experience, Siva-Rupa, the self realises that Lord Siva cleanses it of impurities (malam) and grants salvation. Siva-Katci is a spiritual realisation in which the self understands its own limitations and perceives the divine wisdom. Experience, boundless of bliss, is the summit of the mystical vision and then only the Siva—bhakta is united with the Lord in perfect bliss.

Siva-yokam is a spiritual experience in which the self realises the omnipresence of the Lord and sets itself in tune with him without losing its individuality.

Siva-pokam is the ultimate state of spirit-mergence in which the self merges into Lord the Supreme Being.

Sivajana Muni was a peerless scholar and a great fighter for the cause of Siddhanta. He was the greatest poet and philosopher produced by Thiruvavaduthurai Mutt (Institution in Madras). He was a towering genius, an unequalled Tamil scholar, a flawless grammarian, an inspired poet, a keen logician, a tireless writer and an enlightened thinker. He lived around 1785 AD.

(H) The Skanda Cult:

(a) Lord Muruga:

The oldest name of Muruga is Seyon (the God with the red complexion) and the oldest Tamil hymns refer to him as the deity of the hilly regions, the God of the tribes of hunters, Velan (one who carries a Vel or spear). His shrines adorned the villages on the banks of rivers and on hill slopes. No account of S. Indian Saivism or of any other S. Indian religious cult is complete without an exposition of the Murugan cult and no deity in Tamil Nad claims so many votaries as Muruga.

As commander-in-chief of the celestial beings, he is said to have annihilated all the evil forces and demons. He is known by many names viz., Subrahmanya, Vadivela, Arumuga, Skanda, Karthikaya, Shanmuga, Kumara, Palaniappa. He is depicted as a physically handsome youth with a lance in his hand and riding a resplendent peacock.

He is sometimes depicted as a God with six faces, hence the name Arumuga. The significance of the different faces are:

- (i) removes the darkness and ignorance of the world
- (ii) grants boons to devotees
- (iii) protects sacrifices made to him
- (iv) discourses upon the knowledge of the self
- (v) destroys evil demons
- (vi) glances lovingly at the face of Valli, his consort from the hills

His vehicles, the peacock, represents the Vedas, the repository of all knowledge and he is the syllable, Aum, the essence of all sound. Velli, his consort to the right, is power of will and Devayanai, his consort to the left is power of action. The peacock symbolises the true relationship between God and the world. The cock on his banner represents the path of wisdom which leads to knowledge of the self.

In S. India, Muruga appears in all the popular works of the Saiva period, especially the Tolkapiam and Peru Panattrupadai, both lengthy works of Tamil prose. The most famous work dedicated to Muruga is a poetic work entitled, Thirumurugarrupadai written by Nakkirar during the 5th century AD.

He is said to be endowed with the power to destroy all ills and the cycle of births and deaths.





TIRUCHENDUR MURUGAN

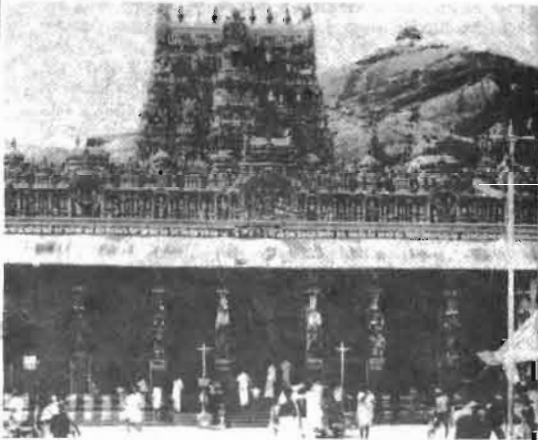
(c) Temples of Lord Muruga:

His shrines are usually situated on the banks of rivers or on hilly slopes. There are six principal shrines (arupadal veedu) dedicated to this deity and situated at:

- (i) Swamimalai — where Lord Muruga granted spiritual initiation to Lord Siva
- (ii) Palanai — where the famous episode concerning the test of love to which Lord Ganesh and Lord Muruga were put
- (iii) Thiruchendur — where Lord Muruga fought with demons
- (iv) Thiruparankunram — where he married Devayanai
- (v) Thiruthani — where he married Valli
- (vi) Paramuthirsolai — where the three were united

According to Hindu mythology, the two hillocks, Palanai and Thiruparankundram, were carried by a giant called Idumban at the two ends of a thick pole placed on his shoulder. Idumban was killed by Lord Subrahmanya and, after he was brought back to life, he became his favourite devotee. The carrying of kavadies by devotees is symbolic of Idumban carrying the hillocks.

The Siva temples of S. India have images of Lord Muruga installed in them. The evolution of the cult displays an unbroken continuity and the art of the period, expressed in statues and paintings, reveals a precocious sense of devotion. Muruga images represent some of the finest examples of Chola art dating back to the 7th century. In them are found the popular representation of Supreme Power as Pure Existence, Absolute Knowledge and Untainted Bliss.



Thiru Parankunram

(b) The Kavady Festival:

The most popular ceremonial relating to this deity is that connected with the festival of Kavady. Much of the ceremony has supplicatory and intercessory intentions and most devotees are inclined to believe that such worship would result in greater mental, spiritual, physical and material benefits. Devotees take vows that involve spiritual discipline during a particular period.

The acts of piercing the body with needles or walking over a pit of burning embers are regarded as acts of atonement to win the grace of Lord Muruga. Worship in this tradition reflects a mode of conceptualisation which gives to ritual a utility value. Thus symbol and ritual are not only representative of the sacred and determine a value through objective representation, they also formulate an identification and lead one to an experience of transcendental consciousness.

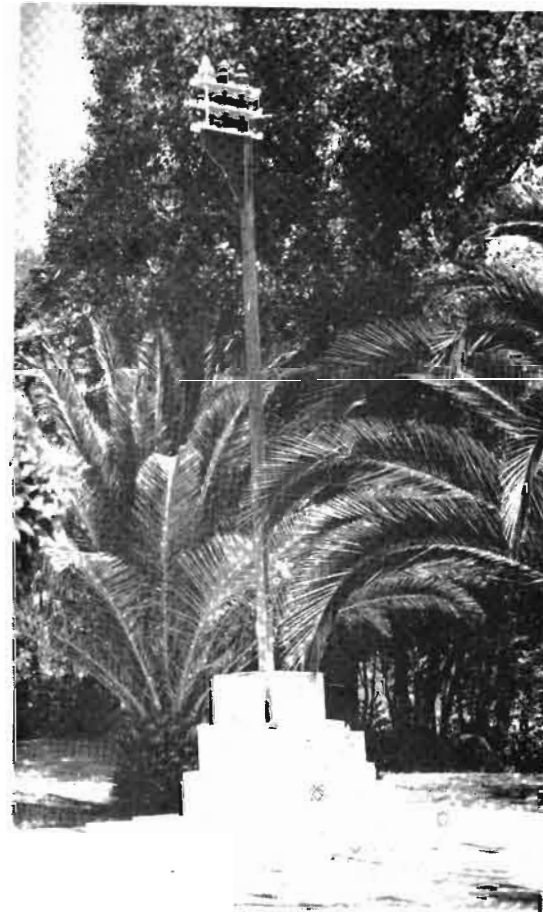
The procession of devotees trudging their way to Muruga shrines and bearing kavadies is a common but inspiring spectacle in S. India.

(d) Worship of Lord Muruga through Symbols:

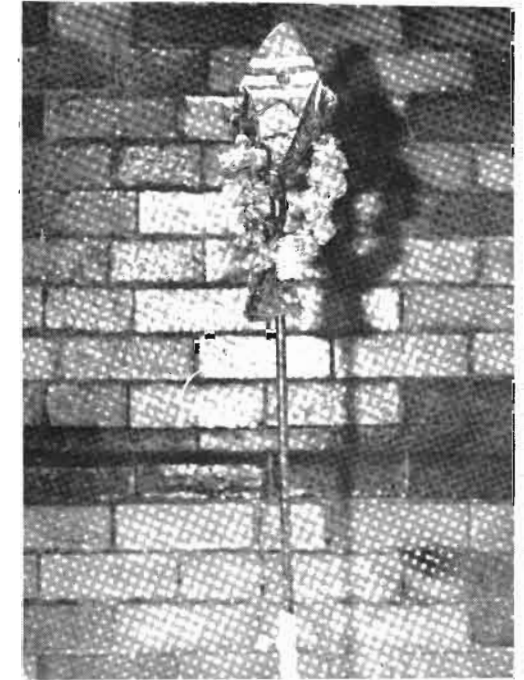
Vel: No picture of Lord Muruga is complete without a Vel (spear). It represents power or force and is the instrument symbolising the destruction of ignorance about the true nature of God and man. It restores the Jiva (Soul) to a state of pristine purity. It is representative of Jnana Sakthi (Power of Knowledge) which leads to enlightenment.

Kodi Maram (Flag Pole): The cock banner is hoisted ten days before the Kavady festival to mark the commencement of the period. The cock is representative of destructive force and is said to be endowed with the ability to remove the veil of ignorance in man. The flag is made of white linen and it is said that when Subrahmanya planned to kill Idumban, he had to know the precise moment which was signalled by the cock's crow.

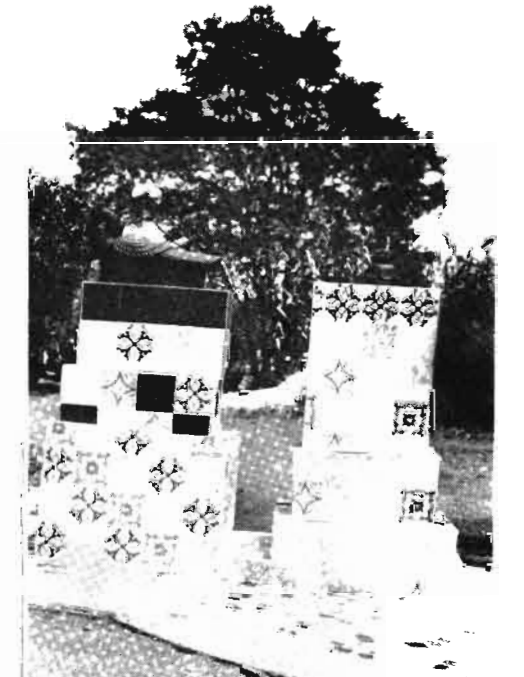
Palipeedam: God, soul and matter are three eternal substances that constitute Reality. Palipeedam, depicted as a stone orb, is the symbolic representation of pasam or matter to which man is bound. Man can only free himself from bondage through worship of Lord Muruga. The soul, in its flight to unite with God, is carried by the cosmic vehicle (Vahanam), the sprightly peacock.



KODI MARAM OR FLAG POLE



VEL



PALIPEEDAM AND VAHANAM

(i) Historical Evolution of Vaishnavism in South India:

There are two schools of thought, viz.,

(i) The philosophic school of Advaita which believed in the existence of Brahma alone in which case salvation meant the identity of the Jiva with Brahma and the realisation of this by meditative discipline (path of Jnana).

(ii) This school believed that Isvara was the Athman and was known as the school of Bhakthi or devotion.

The theistic cult of Bhakthi was founded by Vasudeva (Krsna), whose teaching was based on the monotheistic doctrine of births and deaths.

(a) The Alvar Movement:

The pure devotional element of Vaishnavism flourished in Tamil Nad. The most remarkable specimen of this is contained in the songs of the famous Alvars, the Vaisnava counterpart of the Saiva Nayanmars. Their devotional songs called Prabandham, written mostly in Tamil, are known as the Vaisnava Veda.

These Vaisnava saints are traditionally twelve in number. They belonged to the Pallava times in the main and to all parts of Tamil Nad. The great feature of this movement is that it was emotional and not metaphysical. They were devotees who believed in the impermanence of worldly enjoyment and in the acquisition of freedom from births and deaths by union with Lord Vishnu. A corollary of this doctrine of Bhakthi was monotheism.

The Alvars were fanatical lovers of Lord Vishnu whom they called Parusa, Bhagavat, Vasudeva and Narayana. An important feature of their doctrine is that it extends the consolation of religion to all. The path of devotion, in which meditation predominates, is possible only to people of high attainments but the path of self-surrender, which the Alvars advocate, is characterised by no restrictions regards knowledge, social status, observance etc.

(b) Propagators of the Alvar Movement:

(i) **Nathamuni:** He lived during the 10th century AD and was a pioneer of this movement. He organised the Vaisnavas and popularised the cult among the masses by collecting the songs of the Alvars, setting them to Dravidian music and having them sung in the temples. He divided it into four parts of 1 000 stanzas each and added introductory verses to each section.

He was also a great theologian and his school took up the task of giving a philosophical background to the Vaisna theories and creeds. By giving the Prabandham the status of the Vedas, he proved that the Tamil versions were in no way inferior to the works written in the Sanskrit. An immediate and momentous result of this great reform was the rise of a new and extensive type of religious literature in South India, half Sanskrit and half Tamil, the object of which was to expound the Tamil Veda and reconcile its technique to Sanskrit literature.

(ii) **Yamunacharya:** He was the grandson of Natha Muni and a great scholar.

(iii) **Ramanuja:** He lived during the 11th century AD. His task was to place religion on a secure philosophical basis. His doctrine of Monism was a direct challenge to the Bhakthi cult.

(c) The Rise of the Acaryas:

This was a new epoch and the next great landmark in the history of Tamil Vaishnavism — the rise of a school of philosophers known as Acaryas who based their teachings on both the Sanskrit and Tamil Scriptures. They did not solely rely on Bhakthi as the Alvars did but accepted Jnana and Karma with it to realise God. Their object was to reconcile the Vedas, the Upanishads and the Gita with the Tamil Prabandham.

(d) Propagators of the Acarya Movement:**(i) Sankara Acharya:**

Amongst the S. Indian saints, his name stands pre-eminent. He was born in 788 AD and exhibited extraordinary intelligence in his youth. He was a master mind and a great soul and expounded the Advaita philosophy in a brilliant manner. He was a Jnani, Bhakta and Karma Yogi of no mean order on the Gita, Brahma Sutras and Vedanta. When he was sixteen, he mastered all the philosophies and wrote commentaries.

(ii) Madhava Acharya:

He was born in 1199 AD and became conversant with the Vedas. He wrote commentaries on the Gita and Vedanta Sutras. He preached the Dvaita School of Philosophy and was a Vaishnavite. He extolled the virtues of renunciation, devotion and communion with God.

(iii) Appaya Dikshidar:

He was born in the 16th century and was a great Sanskrit scholar and is renowned for his works on Vedanta. He expounded the tenets of the four great schools of thought, viz., Dvaita, Advaita, Vasistadvaita and Sivadvaita. He was one of the greatest spiritual luminaries that India has produced.

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CHAPTER 4

SOUTH INDIAN SAINTS

(a) Ramalinga:

We learn, from the ancient Tamil writings on palm leaves, that many centuries ago there lived in India many Siddhas. Tamil Nadu recognised eighteen of them who, from time immemorial, were acclaimed as immortal. One such Siddha is Ramalinga — a great saint, poet, philanthropist, philosopher and sage, who was born in a poor accountant's family at Marudur in Chidambaram on fifth October, 1823 to Ramaiah Pillai, a schoolteacher and village revenue officer and Chinnammai, who was endowed with many virtuous qualities.

His personality was unique, expressive of his extraordinary simplicity and humility. His appearance was lovable, pious and commanding. At the tender age of seven, he was able to compose divine songs and at nine gave religious discourses. His deep knowledge and inspiring talks attracted both the ordinary people and the learned scholars of the time. After having experienced the beatific vision of Lord Muruga at an early age, he longed to have a dharsan at Thiruthanigai. He entered the portals of mystic experience at an incredibly young age. When he was sixteen years old, he visited the temple at Thiruvottiyur near Madras to worship Lord Thyagaraja.

He was kind, pure, charitable, simple, humble, truthful and merciful. His heart was filled with devotion. His life was one of gloom and misery for the welfare of the spiritually down-trodden human beings and all animate things. He said that no man can attain Godhead if he is a meat eater. The second quality to attain this was to erase egoism (Ahan-kara). He was afraid to sit on a culvert. He dreaded to walk shaking his hands and, hence, walked with folded hands. He was shy of exposing his body and, therefore, covered his whole head and body with a white cloth. He condemned the rituals conducted in the name of God.

He was not only a great mystic but also a dynamic social reformer. No religious leader preached so vehemently against the caste system and advocated the abolition of the disparities in social status due to birth and wealth. He started a powerful crusade against caste and religious bigotry. He was always immersed in God consciousness.

He emphasised the greatness and importance of the sacred five syllables (Na, Ma, Si, Va, Ya). He was verily the incarnation of Jivakarunyam or compassion. He preached universality of outlook and the brotherhood of man. This compassion earned him the title, Vallalar. His fervent desire was to enlighten the entire humanity, to understand the true path of universal love to attain eternal happiness (Sanmargam) which leads to the final emancipation of the soul.

He preached that intense and concentrated meditation of God leads to the highest consciousness of the mind. One endowed with that love will perceive the presence of God in all living beings and in inanimate objects.

His beautiful poems, Thiruarulpa, emphasize the relationship and duties of man towards God. It is a masterpiece in Tamil literature. It is a voluminous book containing hymns based on the Vedas. It is an endless treasure of lofty ideals, breathing a boundless love for all, elevating the mind of the seeker and awakening the spark of truth in him. He poured forth these songs from the bottom of his heart when he was in the height of divine ecstasy. They reveal the direct intuitive experience of the seer of the spiritual light. His songs are sweet and melodious, heart melting and soul stirring.

His songs serve not only as a source of inspiration and emulation to spiritual aspirants but also suggest solutions to problems facing humanity. In one of his songs, he depicts beautifully the ecstasy of experiencing the divine bliss. The fundamental requisite for such an experience is a heart without malice. In another, he explains the universality of various religions by comparing them to the rivers and God to the ocean where they all become inseparably united.

He pointed out, in several of his prose and poetical works, his learning under divine inspiration. He expressed his yearnings in more than 500 songs which are collected and codified as the fifth book of his psalms. In many of his songs, he reveals his extreme sense of compassion towards the suffering of all living things.

His writings reveal the spiritual, moral and physical laws which govern the world, the vastness of his wisdom, the depth of his insight and spiritual perception, the sublimity of his conception of God and his idea of human immortality. He is undisputedly the greatest of the intellectual giants and the most glorious in the glittering line of several saints and mystics who lived in Tamil Nad during the 19th century.

In his devout endeavour to disseminate spiritual knowledge to both his contemporaries as well as posterity, he established an organised association known as the Samarasa Veda Sanmarga Sanga. He also founded the Satya Gyana Sabha (True Knowledge Society) to preach the precepts of Siddhanta, Vedanta and Yoga. He suddenly disappeared in 1874 after stating that he would reappear shortly.

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SAINT RAMALINGA

(b) Thiruvalluvar:

There are a few Tamil literary compositions of a very early date which give us insight into the influence of the Dravidian civilisation in S. India. The Thirukkural of Thiruvalluvar (one of the eighteen works collectively called the Keelkanakku) is one of them. He was born in Madurai and lived in Mylapore, Madras and was a weaver. His proper name is not known and the appellation refers to the Valluva caste (Pariahs or Harijans) to which he belonged. The first day of the Tamil month of Thai is accepted by Tamil scholars as his birthday. This ancient Tamil bard lived in the year 30 BC.

He is remembered for his 1330 exquisite couplets which are noted for wealth of wisdom, laconic brevity, lucidity and each expressing a profound truth. It is a code of ethics and morals applicable to people of all ages, and in respect of content and form without parallel. It propounds an ideal monarchy with ideal citizens who finally attain Divine Bliss. Tamil, one of the world's oldest living languages, was mature enough by 1st Century BC to produce a literary work hailed as the Tamil Veda. Its influence on the life of the people of Tamil Nadu can only be rivalled by the impact of the two national epics.

His verses have been translated into more than forty languages. The Kural teaches moral principles, discusses agriculture, statecraft, economics, military science, medicine, education and the Law of Karma. It is divided into three parts, viz., Agam (ethics), Porul (wealth) and its various disciplines and Inbam (enjoyment). These are regarded as the first three Purusarthas, ie, objects which govern men's actions. As the last of the Purusarthas, viz., Moksha (liberation) is the final beatific and timeless state of the enfranchised soul and is not susceptible of approach through mere mental processes or literary effort, the great author-saint preferred to exclude it from the Kural.

The Kural is a veritable treasure-house and there is literally no aspect of human life that has not come into his ken. One can only gasp in reverence and wonderment at the author's amazing grasp of the essentials of ordered life. Of the three books, the first is the most widely known and appreciated work in Tamil literature.

Thiru means sacred. Of all the scholars who have interpreted the Kural, the most celebrated is Parimelajahar, a scholar of Kancil who lived during the 14th century. The appellation of Thiru to both is a monumental testimony to the uniqueness and reverence with which the Tamil people have held the author and his work which is a celebrated philosophical treatise par excellence.

The work is a masterpiece of Tamil literature — one of the highest and purest expressions of human thought. It enshrines an integrated, universal philosophy reflecting the most sublime thoughts of ancient Tamil culture. It is essentially a book on ethical philosophy, portraying a way of life and prescribing a code of conduct. His philosophy not only advocates personal conduct but also the harmonious development of society. It strikes a healthy balance between the needs of the individual and the needs of society.

Thiruvalluvar combines extreme practicality with his unsurpassed idealism. The historian and the scholar will find plenty of material in the Kural from which to reconstruct the political life of the Tamils during his time.

TRUTHFULNESS

By Thiruvalluvar

*If you should ask what truth may be
It's speech from every evil free
If it will yield pure, unmixed good,
Truth may be replaced by falsehood,
Do not lie about what your heart does know,
Such guilt will burn your heart aglow
If he lives true to his inner mind,
He lives in the hearts of all mankind
Greater he who speaks the truth with all his mind
Than those who do penance and charity combined,
No greater fame than words from falsehood free
Other virtues come very easily
If truth, and only truth, you speak
Other virtuous acts you need not seek
Outward cleanliness, the water will bestow
Inner purity from truth will flow
All lamps are not lamps in wise men's sight;
Truth is the only lamp with radiant light.
Of all good things that we have learnt with care
Nothing can with truth compare.*

— Excerpted from "Tirukkural"

(c) Subramania Bharathi:

He was born on 11.12.1882 at Ettayapuram in the Tinnevely district of Madras to Chinnaswami Iyer and Lakshmi. He lost his mother at the tender age of five and at the age of fifteen, his father as well. When he was eleven, his precocious, poetic powers earned him the title, 'Bharathi'.

Although he was educated in Tamil, he also became proficient in Sanskrit, Hindi, Telugu and English. He drank deep in the springs of English poetry and contributed articles to papers under the nom-de-plume, 'Shelley Dasan'.

He became the editor of several papers. He was caught in the storm of patriotic upsurge raging over the country, consequent on the partition of Bengal and became editor of 'India', the Tamil organ of the extremist wing of the Indian National Congress and of 'Bala Bharathi', an English weekly paper. Overnight, the poet and social reformer became the patriot and revolutionary apostle.

The paper, 'India', was an eyesore to the government and a warrant for his arrest was issued. He escaped to the former French possession, Pondicherry and here engaged in continuous battle against British bureaucracy. This city soon became a refuge of Indian patriots and the radiating centre of a new renaissance offering a new hope for India.

The period, 1906-1907 were years of hectic political activity and poetic creativity for Bharathi. In 1908, Madras stood in the forefront on the fight for freedom. His first book of poems, 'Songs of Freedom', gave people a new taste for poetry and an insatiable thirst for freedom. During 1912, he composed some of his greatest poems which acquired a depth, intensity and range it had not known before. His writings made literary history in Tamil Nadu.

His poetic genius was essentially lyrical. As a poet of freedom, he was a great nationalist and, at the same time, a universalist. His greatness was built on a sensitive childhood and a strife-filled environment, during the period which marked the bitterest years of India's struggle for freedom. He not only revived the Tamil language but also awakened Tamil Nadu and rekindled the flame of patriotism during the dark years of struggle.

'Vande Mataram' was the mantra that Rishi Chandra gave to a weak, enslaved people to enable them to extricate themselves from the vicious and gripping shackles of the British Raj. Bharathi took up this mantric cry and made it resound everywhere in Tamil Nadu. Weaklings became patriots and cowardice turned into valour.

He was outspoken in his condemnation of the caste system and he felt bitter that it brought about the fragmentation of humanity. Although in no sense a parochial figure, inspired by narrow loyalties of



region or language, it was inevitable that some of his finest songs should be in praise of Tamil Nad and its people.

It is a remarkable coincidence that Thiru Devanarayanan, a devout follower of Bharathi's teachings, was born in the native place of Bharathiar. Inspired by his father who was a noted poet and writer, he became an initiate in the Bharathiar cult from an early age. He set most of Bharathiar's compositions to music.

How transcendently happy the poet would have been had he lived to see the dawn of Indian freedom on 15.8.1947. This 'Thillagam' (light) of perfection passed away on 12.9.1921 at Triplicane, Madras.

(d) Swami Sivananda:

Kuppuswamy was born on 8.9.1887 and was the son of Sri Vengu Iyer, a great Siva Bhakti and Shri-mathi Parvathi Ammal. He was both intelligent and mischievous. At an early age, he showed great love for his fellow beings. He pitied the poor and fed the hungry including birds and animals.

At school he always topped the class and won prizes. After Matric he studied at a college in Thiruchirapalli. He participated in debates and dramas. After the completion of his first arts examination, he proceeded to the medical school at Tanjore. He completed the MB, CM course and while practising at Thiruchi commenced a medical journal, 'The Ambrosia'.

After the death of his father, he was called to Malaya to manage a hospital in a rubber estate. He was kind, sympathetic, humorous, witty and sweet speaking. People declared that he had a special gift from God for the miraculous cures he effected in his patients. In serious cases he kept vigil all night.

Despite his busy life, he served sadhus, sannyasis and beggars. A book given to him by a sadhu ignited the dormant spirituality in him. He studied the Gita, the Bhagavatam and the epics with great devotion. His immense philanthropy, spirit of service and renunciation endeared him to all. His heart was as pure as the Himalayan snow.

After renouncing the world in 1923, he left Malaya for India. He was initiated into the sanyasi's order by Swami Viswananda at Rishikesh and given the monastic name, 'Sivananda Saraswathi'. He started the Divine Life Society in 1936 on the banks of the Holy Ganges for the propagation of the great culture and living idealism of India.

He radiated his divine and lofty message of service, meditation and God-realisation to all parts of the world through his books. His devoted disciples are drawn from all religions, cults and creeds. He strove, ceaselessly, to bring about a world wide dissemination of the vital ethical and spiritual ideals of India and the knowledge of Yoga, Vedanta and Dharma.

He had a natural flair for a life devoted to the study and practice of Vedanta. It was divine dispensation that he adopted a life of renunciation to minister to the soul of man. He lived and practised the Yoga of Synthesis and believed in the harmonious development of the human personality.

He preached the gospel of one humanity and the brotherhood of man. He propagated one caste (the caste of humanity), one religion (the religion of love), one commandment (the commandment of truthfulness), one law (the law of cause and effect), one God



SWAMI SIVANANDA

(the omnipresent, omnipotent and omniscient Lord) and one language (the language of the heart and silence).

He taught that the essentials of all religions are the same, that differences only exist in the non-essentials and that every religion shows the correct path to God-realisation. He attained Mahasamadhi on 14 July 1963.

(e) Swami Chidananda:

Sridar Rao of Telugu parentage was born on 24 September 1916. His father, Srinivasa Rao was a prosperous Zamindar owning several villages and palatial buildings in S. India while his mother, Sarojini, was noted for her saintliness.

At the age of eight, his life was influenced by Anantayya, a friend of his grandfather, who related to him stories from the epics. His uncle, Krishna Rao, protected him from the evil influences of the materialistic world and sowed in him the seeds of a religious life which he nurtured until it blossomed later into sainthood.

He received his elementary education in Mangalore and in 1932 joined the Muthiah Chetty School in Madras where he distinguished himself as a brilliant student. In 1936, he enrolled at the Loyola College whose portals admitted only the most brilliant students and in 1938 emerged with a B.A. degree.

His family was noted for its high code of conduct which was infused into his life. Charity and service were the ingrained virtues of his family. Service to the lepers became his ideal. He would build them huts on the vast lawns of his home and look after them as though they were deities. People suffering from the worst kinds of diseases came to him for help. He served all of them with tender love and compassion.

His deep and abiding interest in the welfare of lepers had earned for him the confidence and admiration of the government authorities. His service was not only confined to human beings as animals and birds also received his attention. At an early age, he shunned the pleasures of the world to devote himself to seclusion and contemplation.

He was an ardent admirer of Saint Ramakrishna and Swami Vivekananda. In 1943, he joined the Divine Life Society where he was appointed as Vice Chancellor and Professor of Raja Yoga of the Yoga Vedanta Academy. In spite of his multifarious activities, he founded the Yoga Museum in 1947 in which the entire philosophy of Vedanta and Yoga Sadhana are depicted in the form of pictures and illustrations.

In 1948, he became the general secretary of the Divine Life Society and during the next year, was initiated into the Holy Order of Sannyasa by Swami Sivananda and was given the monastic name of Chidananda (one who is in the highest consciousness and bliss). After the Mahasamidhi of his Guru, he was elected President of that august body. At all times, he strove to hold aloft the banner of renunciation, dedicated service, love and spiritual idealism.

(f) Bhagavan Sathya Sai Baba:

In 1872 a young, itinerant Fakir settled in a deserted mosque in the village of Shirdi near Bombay. He was known as Sai Baba and performed astounding miracles and gave spiritual teachings to many Hindu, Muslim and other devotees who gathered around him. His fame spread slowly due to poor communications. Before he died, he told one of his devotees, H. S. Dixit, a solicitor and Member of the Legislative Council of Bombay, that he would return as a boy in eight years.

Exactly eight years later Satyanarayana was born of Telugu parentage in Puttapati, Andhra Pradesh, on 23 November 1926 to Pedda Raju and Easwaramma. Satya in Sanskrit means 'truth' or reality while Narayana is another appellation for Lord Vishnu. Before his birth, strange signs appeared in their home e.g. a big tamboura leaning against the wall would sometimes twang on its own in the middle of the night and the maddala (drum) on the floor would throb in the darkness as if an expert was beating it.

A priest told them that these events foretold an auspicious birth. Soon after his birth, the baby was placed on some bedclothes on the floor. After a while, the women in the room saw the clothes moving up and down and discovered that there was a cobra underneath. But the snake did not harm the child.

The presence of a cobra is somewhat significant as it is one of the symbols of Lord Siva. It is said that the former Sai Baba of Shirdi, who died in 1918, appeared to his followers on several occasions in the form of a cobra. Satyanarayana had a tender heart for all creatures. He was called Brahmujnani on account of his aversion for meat and his measure of love towards creation.

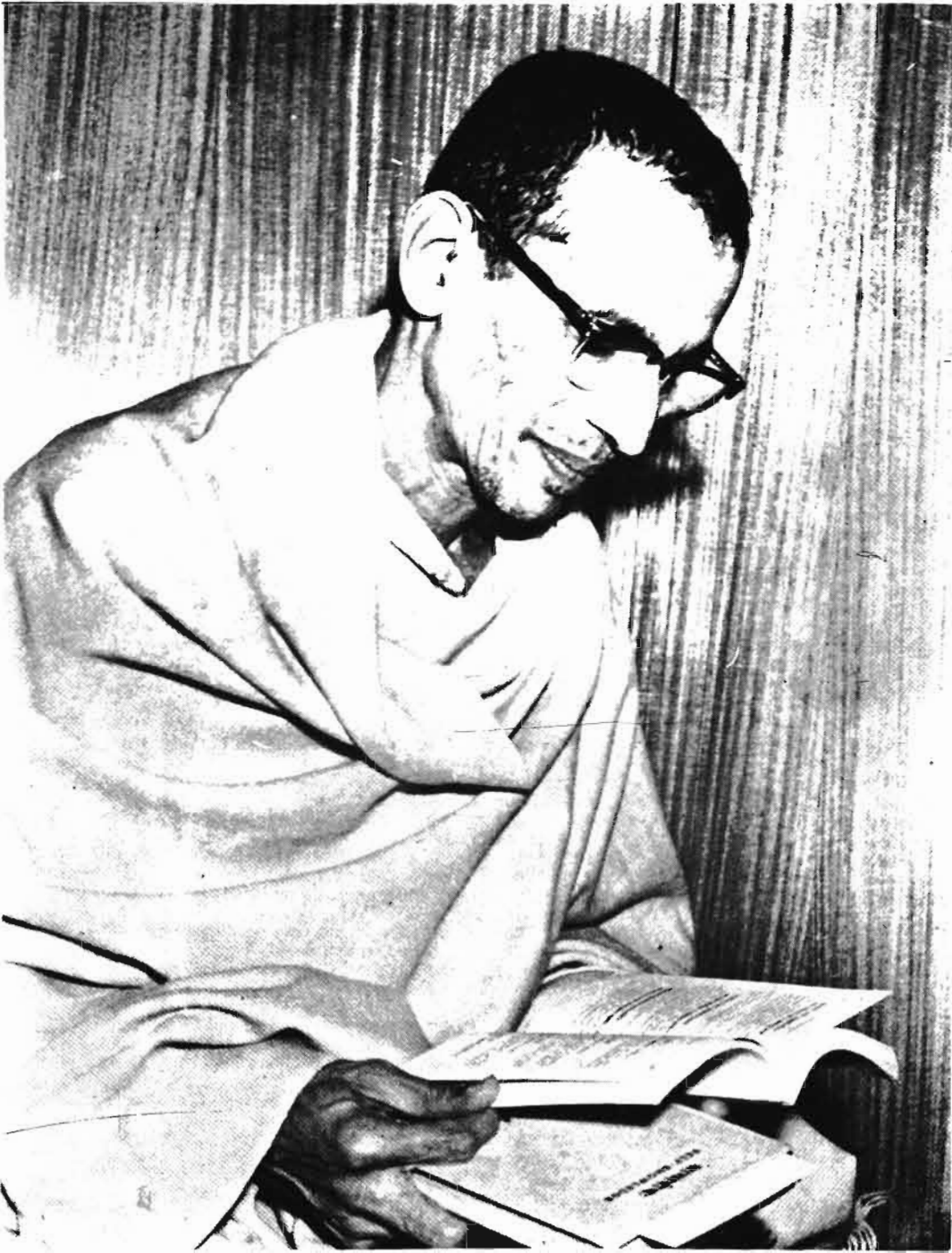
Puttaparthi is a hamlet that has carved out a niche for itself in the hearts of the people of the area, by legends that sanctify the memory and a history that inspired the young. The name is derived from "Putta" which means an (anthill) in which a snake has taken up its abode and "Parthi" (a modified form of vardhini or multiplier).

Long ago the village was known as Gollapalli (home of cowherds) for many years, the cows yielded copious milk until one day a cowherd was astonished when he discovered that his favourite cow had no milk in its udder when she returned from the hilly grazing grounds.

One day he followed the cow only to witness an even more astounding spectacle. A cobra emerged from the mound, raised itself and drank the milk. Enraged at the strange behaviour, he lifted a stone and heaved it on the cobra. Writhing in pain, the snake threw a curse on the cowherd and foretold the area would be full of anthills which would multiply endlessly. Soon the cattle declined in numbers and anthills spread all over and the name was changed to Valmikipura or Puttaparthi in common parlance.

There is a temple in the village where the stone which is worshipped as Gopalaswami was installed some years ago. Sathya Sai Baba revealed an interesting feature on this stone for when he requested some people to wash the stone and smear sandal paste, they could discern the clear outline of Sri Gopalaswami with his captivating flute and leaning on a cow.





SWAMI CHIDANANDA



SHIRDI BABA

Although fond of outdoor sport and a leading scout, he kept aloof from sports involving cruelty to animals e.g. cock fighting, bullock cart races etc. He would not turn beggars away from home and fed cripples and blind people.

The most outstanding figure in his family background was his paternal grandfather, Kondama Raju, who was a small landlord owning farmlands

near Puttaparti. He dedicated a temple to Goddess Satyabhama, the consort of Lord Krishna. He led a religiously devout life. He was an outstanding musician and actor and participated in the village religious dramas and operas, the main form of village entertainment at the time. The themes for many of these performances were drawn from the epics, especially the Ramayana.

Sai Baba began his formal education at the village school where he was an intelligent pupil. His special talents were drama, music, poetry and acting. At the age of eight, he wrote songs for the village opera. Later he attended the higher elementary school at Bukkapatnam. He was in the habit of being early at school and, in the presence of other children, would conduct a worship (puja) using a holy image or picture and some flowers.

When he began attending the high school at Ura-vakonda, he found that his fame had spread there before him. He was a fine writer in Telugu, a good musician, a dancing exponent and was able to peer into the past and peep into the future. Soon he became the most popular figure at school and was the leader of the prayer group. He ascended the dias daily when the entire school assembled for prayer and his voice sanctified the air and inspired both teachers and taught to dedicate themselves to their duty.

Although it was his family's ambition that he should be educated for a good position as a government officer, strange events began to cast their shadows before them. One evening, in 1940, while walking barefooted, he leapt into the air with a loud shriek holding the toe of his right foot. His companions suspected it was a scorpion bite although it was not. The next day, he fell unconscious leading to a stiff body and faint breathing.

The next day, when consciousness returned, he was by no means normal in behaviour. He had little interest in food, at times he would suddenly burst into song, sometimes quoted long Sanskrit passages far beyond what he had learnt at school, occasionally gave discourses on Vedanta Philosophy and described far off places of pilgrimage which he had not visited.

Several doctors were consulted but were of no avail. Many thought that he was possessed by an evil spirit. On May 23 of that year, he assembled the members of the household and, with a wave of his hand, produced sugar candy and flowers much to the amazement of those present. When his father appeared on the scene and asked him whether he was a God, madcap or a ghost, he answered calmly and firmly, 'I am Sai Baba'. Not many people had heard of this name before.

Thursday is regarded as Guru's day in India and, on this day every week, people gathered around their new Guru, Satyanarayana. At one of these sessions, someone asked, 'If you are really Sai Baba, show us a sign'. He then requested for some jasmine flowers to be placed in his hand and with a quick gesture threw them on the floor. All those present looked in awe as the flowers had fallen to form the name, 'Sai Baba' in Telugu script. The words were strikingly clear as if arranged with meticulous skill and all the curves and convolutions of the letters were perfectly produced.

Perhaps the most interesting phenomenon was the regular production of ash (Vibuthi). Although he returned to college after a lapse of six months, the final break from his studies came on October 20 when he decided to throw away his books and announced that he was leaving. At this moment, a halo appeared around his head which almost blinded those near him.

Although he was not anxious to return home, pleas from his parents resulted in his return to Puttaparti. Throughout the years, since he made the astounding claim, that he was the reincarnation of

India's most mysterious and powerful modern saint, Shirdi Baba, there has been much evidence to support this claim.

The underlying theme of these teachings is that we must seek God through self-surrender and devotion. The soul, which had completely surrendered itself, blotting out the lower ego, is able to absorb and gain all the benefits from the silent teaching which the Sadguru radiates. His spiritual guidance differs for each individual disciple, for it depends on one's temperament, state of progress and needs at the time.

He strives constantly to show the basic unity between all religions. Among his devoted disciples are people of all the leading faiths. This is the greatness of the Sanathana Dharma, the eternal spiritual law — this insistence on the one-ness behind the apparent multiplicity. The Athma, which it declares to be the basic truth, does not contradict the doctrines of any faith. God is unlimited by space and time. He is indefinable by names or forms.

The spiritual guidance given by Sai Baba to spiritual aspirants is the Bhakthi way embodied in the following principles:—

(i) The aspirant must realise the triviality of the things of this world.

(ii) He must realise that he is in bondage to the lower worlds and has an intense desire to be free.

(iii) Our senses have been created to move outwards. To attain self-realisation and an immortal life, we must turn our gaze inwards and look to the inner self.

(iv) One must refrain from wrong doing to attain self realisation.

(v) A life of truth, penance, insight and right conduct is essential.

(vi) Always choose the good instead of the pleasant.

(vii) The aspirant must control his mind and senses.

(viii) Purify the mind and get rid of avarice and egoism.

(ix) All aspirants must have a Guru.

(x) The most important thing is to obtain the Lord's Grace.

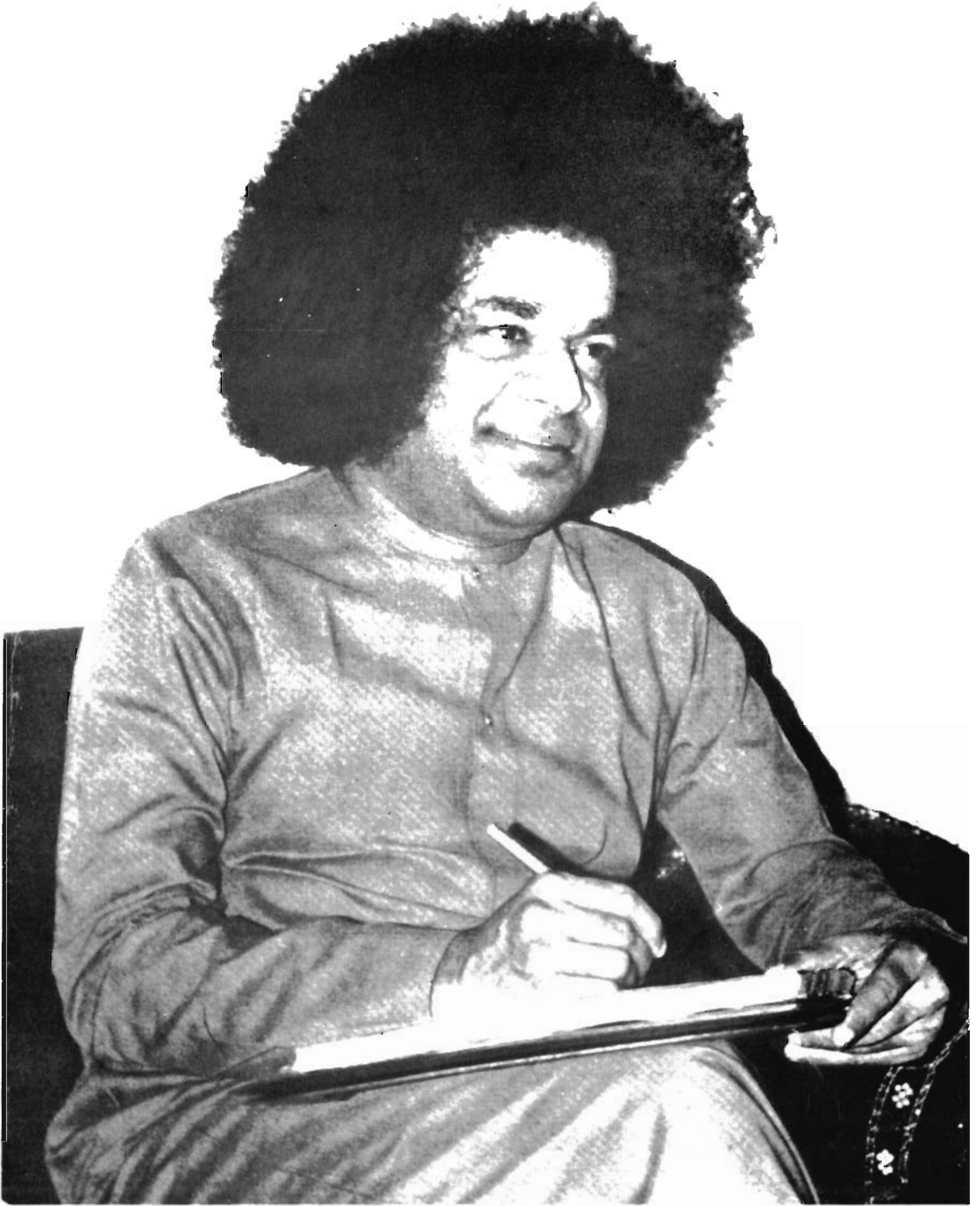
Sai Baba expounded the Perennial Philosophy or Ancient Wisdom, viz.:

(i) This ever-changing world is a changeless eternal Reality. Philosophers call it the Absolute and Hindus term it Brahman. Like the circumference of a circle, which it uses as its symbol, it has no beginning and no end. Brahman is a changeless background against a constantly changing universe.

(ii) The second concept is that man's Spirit called the 'Athman' or 'Self' is identical with Brahman. It is possible for a human being to reach his Athman and to identify himself with his Spirit. This can only be done by means of the third concept.

(iii) The aim of Man's life on earth is to discover his true identity. His earthly life is not his main purpose but this can be used as a means to reach his goal, i.e. from ignorance to Knowledge, from darkness to Light and from the transient to the Eternal.

In order to realise one's divine identity, one must travel the road of Yoga. This road, like a modern expressway, has a number of lanes of which one is best suited to one's psycho-physical vehicle in which one is travelling. Few can travel, on the fast lane of Jnana Yoga, without a particular kind of mental constitution, and is not meant for those in the preliminary stages of spiritual development.



BHAGAVAN SATHYA SAI BABA

It is difficult to make steady progress on any lane of the Yoga highway without Divine Inspiration which comes through the emergence, from time to time, of a Divine Incarnation in human form. Intense love and devotion to any God-man is called the Bhakthi Marga or the Yoga of Devotion. This loving worship of an incarnation and constant contemplation of his attributes offers the easiest course for the majority of people.

Whatever the pathway selected, the important thing to remember is that man has a double nature, a false ego created by his desires and an eternal Self. His yogic task is to eradicate this false ego with Divine Light and so merge it into his eternal Self.

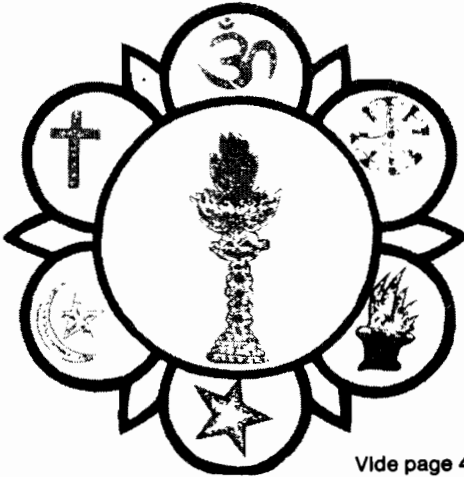
The Macrocosmos and the Microcosmos — the Brahmānda and the Pindānda — the Universal and the Individual — all arise from the one Truth. They are manifestations and emergents of that one Truth which is not affected by either. That Truth is known as Brahman.

The basic Truth upon which Maya (Illusion) projects its kaleidoscope is described by seers as Sath-Chith-Ananda. This does not mean that Brahman has three attributes or characteristics, viz., it exists beyond time and space; it knows and can be known; it is the source and acme of bliss.

Maya is only the Divine Will that inaugurated the manifestation of the Cosmos. It has three aspects of achievement through the three modes and moods of that Will, viz., the Sathwic (the calm, contented, equanimous mood); the rajasic (the potent, passionate mood) and the thāmasic (the inert, slothful, sluggish mood). The facets of that Will are called jnana sakthi, iccha sakthi and kriya sakthi.

These three modes affect beings and things in various proportions and permutations and so we have all the variety and diversity of an objective world. Maya is a clear flawless mirror. When the sathwic nature is reflected in that mirror, God results; when the rajasic nature is reflected, the jiva or individualised self results and when the thāmasic nature is reflected, matter (the objective world) results.

The headquarters of the Sai Foundation is at Puttaparti and is known as Prasanthi Nilayam or the Abode of Tranquillity which was inaugurated on 23 November 1950, the twenty-fifth birthday of Sathya Sai Baba. He was the architect and engineer who directed the entire work of construction.



The Sai Emblem

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(g) Ramanuja:

Saint Ramanuja was born in the village of Perumbuthur near Madras in the year 1017 and studied the Vedas at an early age. His father was Kesava Somayaji and his mother was Kantimathi, a very pious and virtuous lady. He went to Kancheepuram to prosecute his studies under Yada-vaprakasha, a teacher of advaita philosophy. He instituted a form of Vedanta based on the notion of a personal God endowed with attributes which comprehend souls and things. According to him, religious practice comprises a form of Bhakthi or devotion. He gave the world, in succession, the several works which have made him the first among the Vaisnava philosophers.

He proceeded to Thirukottiyur where Nambi initiated him with the sacred mantra 'Om Namō Narayana'. He travelled throughout the country expounding the path of devotion.

He wrote commentaries on Brahma Sutras known as 'Shri Bhashya' and on the essence of the Vedanta known as 'Vedānta Sara'. He also wrote the Vedānta Sangraha (Resume of Vedānta) and Vedānta Deepa (Light of Vedānta). He preached Vashishta Advaita Philosophy or qualified non-dualism. He spent his early days in Kanci but later, due to the persecution of the Saiva Chola King, was forced to take shelter with King Visnuvardhana (of Mysore) who renounced Jainism and adopted Vaisnavism and whose patronage was vital for the success of this faith.

He made Thirupathi a permanent centre of Vaisnavism. No Vaisnava temple is considered complete without his image, no festival proper without the celebration of his greatness and no ceremonial occasion adequately solemn without the invocation of his blessing. His death was followed by a period of sectarian split among the Vaisnavas which ended by the 14th century in the permanent division of their ranks into two sects viz., the Vadagalais (Sanskritists) and the Tengalais (Tamilists).

(h) Ramana Maharishi:

He was born on 31.12.1879 in a village near Madurai. He was named Venkataraman and belonged to a respected but not affluent Brahmin family. He was educated at the local high school and matriculated at Madras University. Up to this time, there was nothing to suspect that a spiritual genius was in embryo.

He was a beautiful, healthy boy loving sport and exercise. The only spiritual books that made an impression on him were the 'Life of Kabir' and the descriptions of the lives of the 63 Saiva saints. After reading the latter, there was a yearning to become one of these saints. When his uncle talked about a pilgrimage to Arunachala, a holy hill some hundred miles from Madurai, the very name struck a responsive chord in his heart.

One day, he had an extra-ordinary experience. Suddenly, while alone in a room, a terrible fear and realisation of death overcame him. His reaction was different for he called for no help but quietly lay down on the floor saying to himself, 'Death is coming to me, but death of what. My body is without movement but my consciousness is not affected. I am, therefore, independent of this dying form.' Soon he recovered and this experience brought to him the conviction of the independence of his real self (soul) from the temporary form (body).

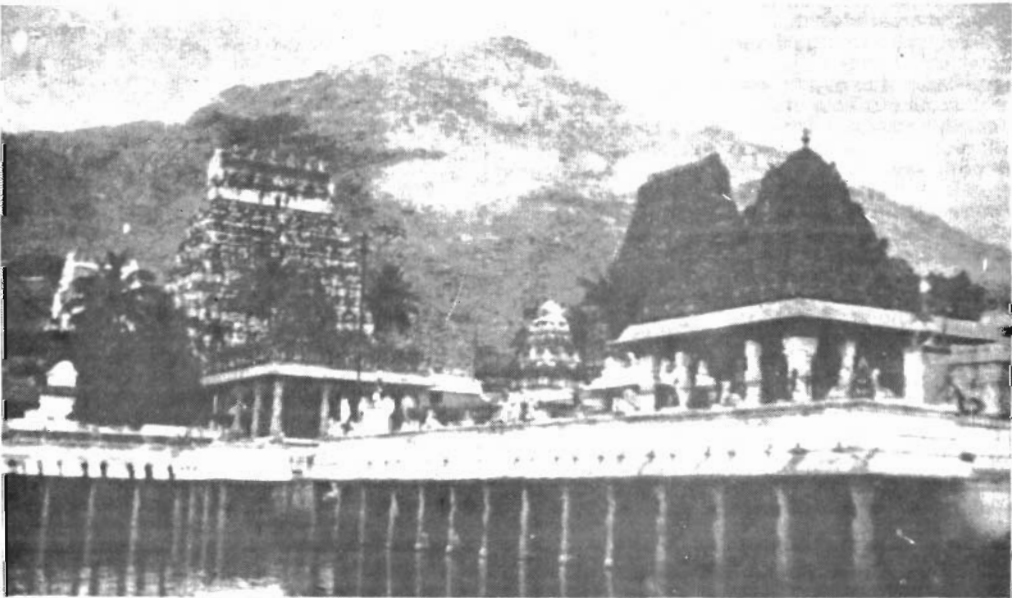
Shortly after, he left Madurai giving no indication of his destination. He travelled by train and on foot to Thiruvannamalai, the nearest town to the holy Mt. Arunachala. He stayed at numerous temples and shrines, cutting his hair and discarding his Brahmin clothes as a sign of his renunciation of the world. He sat for days unconscious of his body and deeply emersed in Samadhi. From 1909 to 1916 he lived in the Virupakshi cave.

Hungry and emaciated, eating only the scraps of food brought to him by visitors who pitied the young ascetic, he spent many years at the foot of the sacred Arunachala. In extremely concentrated form, the young sage gave his teaching to the world in two small books entitled, 'Who am I' and 'Spiritual Instruction'. Besides these, he wrote hymns and commentaries in Sanskrit, Tamil and Telugu.

His fame as a great sage and self-realised yogi spread gradually. His spontaneous answers from the depths of his own realisation marvelled learned scholars. The extraordinary peace and spiritual radiation that emanated from him enlightened the hearts of all.

A new period of life began for the sage. From far and near come pilgrims and devotees who had heard of his unique spirituality. Soon an uninterrupted flow of visitors from all over the world began. He never cared for temporal and evanescent things. His earthly possessions were a bamboo stick, a wooden bowl and a loincloth. He was always accessible to visitors and harboured no caste distinctions.

As the sun sinks in a blaze of glory, so his last years reflected the indescribable beauty of his manifestation. His spiritual alchemy transmuted the hard materialism of people who came into contact with him into something pure and noble. He attained Sahaja Samadhi on 14.4.1950.



The Sacred Arunachala



Ambal and worshiped Devi before begging for his daily alms. He was humble, courted poverty and spurned wealth and position.

His works are appealing both to the scholar and the layman. One feels the latent power of music in a study of his works, the polished nature of his music, the beauty of the language and the richness of his musical conception. He died on 6.1.1847. His Samadhi at Thiruvaiyaru, on the banks of the Cauvery, is visited by singers and musicians throughout S. India, who celebrate his anniversary with great eclat.

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THE SYMBOLS OF THE MAJOR RELIGIONS
OF THE WORLD AND THEIR UNIVERSAL
MESSAGE



"Listen to the primeval Pranava AUM resounding in your heart as well as in the heart of the Universe."



"Remember the Wheel of Cause and Consequence, of Deed and Destiny, and the Wheel of Dharma that rights them all."



"Offer all bitterness in the sacred Fire and emerge grand, great and godly."



"Cut the 'I' feeling clean across and let your ego die on the Cross, to endow on you Eternity."



"Be like the Star which never wavers from the Crescent and is ever fixed in steady faith."

The Sai Philosophy could be epitomised as follows:

The Cosmic Sound of OM stirs the Air bringing home to every Soul the unity of all Creation into one Sound, one Thought, one Heartbeat and one God.

There is only one God, He is Omnipresent.
There is only one Religion, the Religion of Love.
There is only one Caste, the Caste of Humanity.
There is only one Law, the Law of Duty.
There is only one Language, the Language of the Heart.

O! Lord
Take my Life and let it be consecrated to thee
Take my Love and let it flow in fullness of devotion to thee
Take my Head and let it be filled with overflowing love for thee
Take my Hands and let them work incessantly for thee
Take my Soul and let it be merged in one with thee
Take my Body and let it be in devotion dedicated to thee
Take my Everything and let me be an instrument to work.

(i) Thyagaraja:

Thyagaraja, the greatest Indian composer of the modern era and a South Indian Telugu Brahmin, was born on the banks of the Cauvery near Tanjore on 4.5.1767. The atmosphere in which he was brought up was literally charged with music and learning as his father, Ramabrahmam and mother Sithamma had acquired great reputation as scholar and singer, respectively. He was the father of South Indian music.

He realised that to develop into a great composer, he must acquire a sound background of Sanskrit and Telugu. He studied under his father and his genius blossomed, during a period when there was a wealth of musical talent in S. India. At the court of Tanjore alone, there were 360 artists depending on royal patronage. To have outshone such a galaxy, in the musical firmament, was no mean achievement.

He derived great spiritual solace from his musical studies and creations, firmly believing that one may commune with God through the medium of pure music, the Sangita Marga. He composed over 24 000 highly inspiring and soul-elevating Kirtans (songs), in praise of Lord Rama, mostly in Telugu and some in Sanskrit. These songs have been preserved through the zealotry of his disciples. His devotional songs comprise half of all his works.

The Raja of Pudukottah once tested the merits of singers by challenging them to light a lamp with a song only. Everyone was struck with wonder when Thyagaraja meditated upon Narada, sang the 'Raja Jyotisarupini' and the lamp ignited.

He was the genius who perfected the Kriti, a highly musical composition, as the ideal vehicle of spiritual expression. He brought a note of freshness and variety that is lacking in his predecessors or his contemporaries. All his compositions are steeped in devotion, truth, beauty and simplicity — the cornerstones of life on earth. He always sang in the temple of

CHAPTER 5

THE ARCHITECTURE AND SCULPTURE OF SOUTH INDIAN TEMPLES

(A) Introduction:

The Indian temple, in many respects, is a unique institution. It is more than a place of worship. It symbolises the collective aspirations of a people, to whom religion provides an effective framework of discipline, for personal and social conduct.

The Indian temple is a phenomenon of an age of faith. These imposing structures were built mostly between 900 and 1600 AD. Among the Hindu temples, some are dedicated to Lord Vishnu (the great preserver of life) and others to Lord Siva (the ascetic God who destroys life when, saturated with sin, it becomes unredeemable). Oddly enough, Brahma (Creator) has few temples to his name.

Usually, the central object of worship in a Siva temple is the Lingam, a cylindrical stone symbolising cosmic energy. In S. India, Lord Siva is also worshipped as Nataraja, the King of Dancers, in whom the devotees see the great Cosmic Dance — a concept which has inspired some of the finest masterpieces of Indian sculpture.

In Vishnu temples, the object of worship is an image of the God, either in his original iconographic form (of which there are 24 varieties) or in any of his ten earthly incarnations. A popular deity worshipped by the Hindus is Ganesha (the remover of obstacles).

Although the mighty civilisation of India has absorbed many tributaries of culture, some turbid and others pure, the main current has always remained Indian. Its philosophy, religion, literature, art and architecture have contributed to this insularity. As an institution and as architecture, the Indian temple is a product of this insularity.

Islam, which exercised a powerful and long standing influence on the ideas and institutions of the country, achieved little to change this traditional character of temple architecture. The religious art of India reflected the popular rather than the metaphysical approach to spiritualism.

The architectural features of temples were often subordinated to the carver's skill. The religious faith, that the architecture of the temple evokes, does not spring from a cynical denial of life but from its warmest depths. In the presentation of this idea, the Hindu temple builder was content to be governed by established conventions rather than by his inventive genius.

Apart from being a place of worship, the temple was also the centre of all cultural and social life. Its structure dominated the surroundings. Its solidity and mass gave a sense of permanence to all other institutions whose main function, like that of the temple, was preservation of traditional values. It served as the hub of communal activity.

The age of the temple was also an age in which scholastic learning was recognised as the highest

intellectual pursuit. The precincts of the temple were often the only venue for public entertainment. Wrestling, music and dance recitals enlivened the religious ceremonies. A temple festival was an occasion of great rejoicing. Attached to the temples were schools or patashalas where pupils learnt literature, theology, philosophy and ethics.

The temples were the venues for fairs lasting a couple of days, during which merchants brought their goods for sale or barter. Assemblies met here to discuss local matters or settle personal disputes. As these were conducted in the presence of the deity, the proceedings were invested with an atmosphere of solemnity.

At a time when Islam gained a firm foothold in the north, the south was relatively free from iconoclastic upheavals, resulting in the protection of its religious monuments. This historical circumstance accounts for the fact that the development of the art of temple building continued longer in the south.

The beginning of temple architecture in S. India can be found in the stone built shrines in Aihole (Karnataka). These were built by the Chalukya kings between 450-600 and this style of architecture was in vogue up to the middle of the 13th century.

In the south, the Dravidian style evolved. To this belongs the temples at Tanjore, Madurai, Srirangam, Chidambaram, Rameswaram etc. These temples, with their many concentric enclosures, imposing towers and ornate 'halls of a 1 000 pillars', are the products of a long evolutionary process which spread over a thousand years.

These imposing temples, of the Dravidian group, which have exercised a compelling influence for generations, are products of a long, unbroken development. Five great ruling dynasties, viz., Pallavas (600-900), Cholas (900-1150), Pandyas (1152-1350), Vijayanagar (1340-1565) and the Nayaks of Madurai (1600-1700) were intimately associated with this process of development.

(B) Architectural Features:

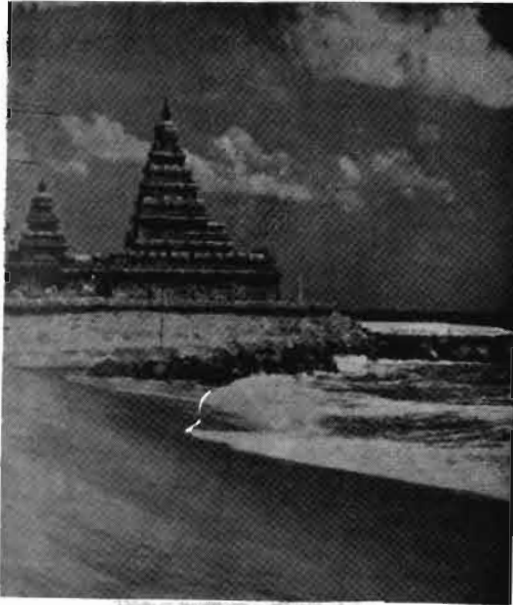
(a) The Pallava Temples:

(i) Mahabalipuram:

The earliest of the surviving Dravidian style are at Mahabalipuram (also known as Mamallapuram), an ancient port of the Pallava kingdom and at Kanchipuram. These temples are of two types — those hewn out of solid rock and those built of stone. We find, in these structures, not the crude efforts of craftsmen but the work of a fairly advanced school of builders.



Aihole, in the Bijapur District of Karnataka, cradled the Chalukyan style as Mahabalipuram did the Dravidian. The Temple of Durga is interesting as a Brahmanical adaptation of the architecture of a Buddhist Chaitya with an apsidal end.



The first Pallava shrine to be built of dressed stone is this Shore Temple (8th century) at Mahabalipuram.

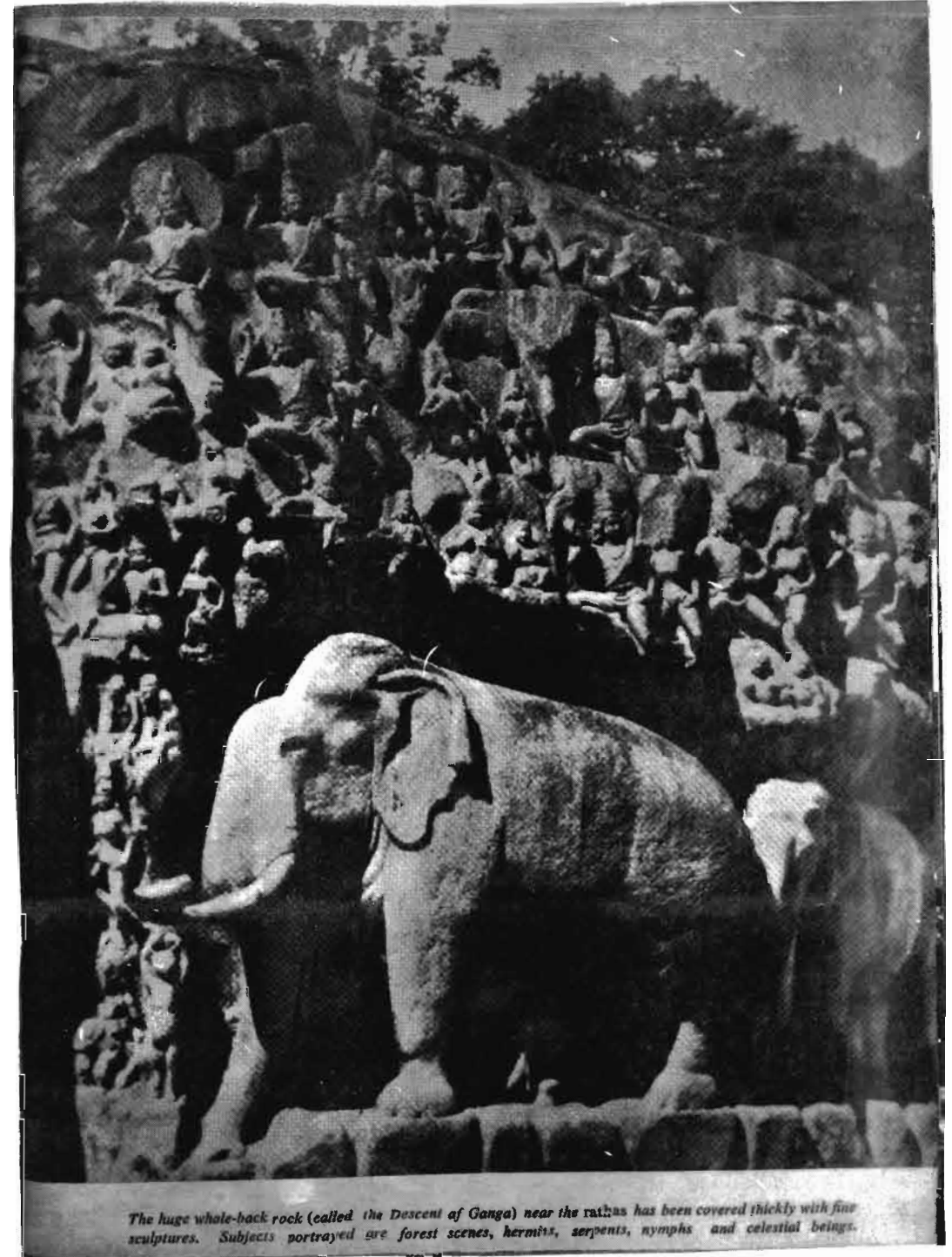


In Badami near Aihole there is a group of rock-cut pillared halls (7th century) with beautiful panels of sculpture. This shows the interior of Cave No. 1.



Arjuna Ratha and the hut-type Draupadi Ratha

THE PENANCE OF ARJUNA



The huge whole-back rock (called the Descent of Ganga) near the Rathas has been covered thickly with fine sculptures. Subjects portrayed are forest scenes, hermits, serpents, nymphs and celestial beings.

Mahabalipuram was the cradle of Dravidian architecture: This group of monuments consists of the mandapas or excavated halls, besides seven monolithic rathas so called because they resemble the temple cars in which the images of the deities were taken out in procession. These two different forms of architecture were later integrated into a single style, the finest achievement of the Pallavas.

The excellent quality of figure-sculpture in this group set a tone for the development of plastic art in later years. This movement soon blossomed into the great classical art of Java. In the proximity of the rock-cut temples is a huge rock on which the Pallava artists chiselled, in thick profusion, some of the finest sculpture of ancient India. Ascetics in meditation and animals have been carved with great vigour, realism and charm.

The solidity of the masonry of these shore temples is vouched for by the fact that for over twelve centuries, it had withstood the pitiless onslaught of the monsoons, the battering of sea waves and the treachery of drifting sands. These temples may be classified as the cave temples, shore temples, the Rathas and the bas reliefs. The bas relief which is the finest of its kind, depicts the penance of Arjuna. The main attraction at Mahabalipuram is the monolithic Rathas which combine all the features of Pallava architecture.

(ii) Kancheepuram:

In this ancient capital of the south and the cradle of the Dravidian style, there is still a profusion of temples. This golden city is sacred to both Saivites and Vaishnavites. The most important Vishnu temple here is the Vardaraja temple. The beautiful double pillars in this hall, with figures on horseback, and the chains cut in single granite stone, reveals the skill of the Vijayanagar artisans.

The Kailasanatha temple incorporates all the major characteristics of the Pallava style — the pyramidal tower, a pillared hall and vestibule, all enclosed by a wall surmounted by a parapet of cupolas. This temple, built by the Pallava king, Rajasimha, is famous for its sculptural beauty. In this temple is a unique figure of Siva with a veena in one hand (feminine aspect) and seated on a bull (masculine aspect).

This city has played a historic part in the propagation of the Vedantic philosophy by Sankara.

(b) The Chola Temples:

When the Pallava rule declined, a new dynasty, the Cholas, dominated the S. Indian scene. They improved on the excellent tradition of the Pallavas. Two magnificent structures were built by them:

(iii) Tanjore:

The Brihadeesvara temple is among the most magnificent temples and occupies an area of 320 000 square feet in a small fort encircled by a moat. It was built by King Raja Raja who was a pious devotee, a great statesman and a warrior. The temple, with its huge tower over the sanctum, its colossal Lingam and the monolithic Bull, stands as a supreme monument to his great devotion and imperial power.

The most striking feature of this temple is its towered sanctum, the gopuram, which rises in stately proportions to a height of 216 feet and is built entirely of stone. The cupolic dome rests on a single block of granite slab 25 feet square and estimated to weigh 80 tons. This stone was moved into position by means of an inclined plane starting at Sarapal-

lam, a village four miles away. One could see, in the niches on the four walls of the central shrine, sculptures of rare workmanship. In the corridors are Chola fresco paintings.

The portals of the temple are guarded by huge Dwarapalakas, 18 feet high, each made from a single stone.

(iv) Kumbakonam:

This is one of the most celebrated pieces of pilgrimage and is regarded as a 'crest jewel', symbolising the ideals of Dravidian culture and civilisation. The temples in this village are admired for their architectural and sculptural beauty. Another distinctive feature is the harmonious relationship that existed between the Saivites and the Vaishnavites whose temples are constructed side by side.

There is a greater elaboration of architectural details at the Gangaikondacholapuram Temple. The entire surface of a typical gopuram is converted into a pulsating mass of Gods and Goddesses, angels and demons who inhabit the world of Hindu mythology.

Other temples in this area built during various periods are:

The Sarangapani Temple which occupies the third place of importance among the shrines dedicated to Lord Vishnu, the first being at Srirangam and the second at Thirupathi.

The Adi Kumbheswarar Temple, after which the town is named, has a Lingam in the shape of a Kumbha (pot) beneath which stands the idol of Nadaraja. It has a magnificent gopuram, 128 feet high and contains some fine specimens of sculpture. On a single piece of stone in the Navagraha Mandapam, all the 27 stars and 12 rasis are carved.

The Sri Nageswara Temple abounds in artistic sculptures. A stone chariot of Nadaraja, with marvelously chiselled wheels and horses, is a fine example of craftsmanship.

The Mahamagham Tank covers an area of twenty acres. There are sixteen mandapams along the banks and they are dedicated to various deities. The Mahamagham Festival, celebrated every twelve years, attracts thousands of devotees from all over the country. The festival takes place during the conjunction of the moon with Makha Nakshatra (star) and Jupiter. The legendary belief is that on this occasion all the important theerthas (waters) of India enter this tank.

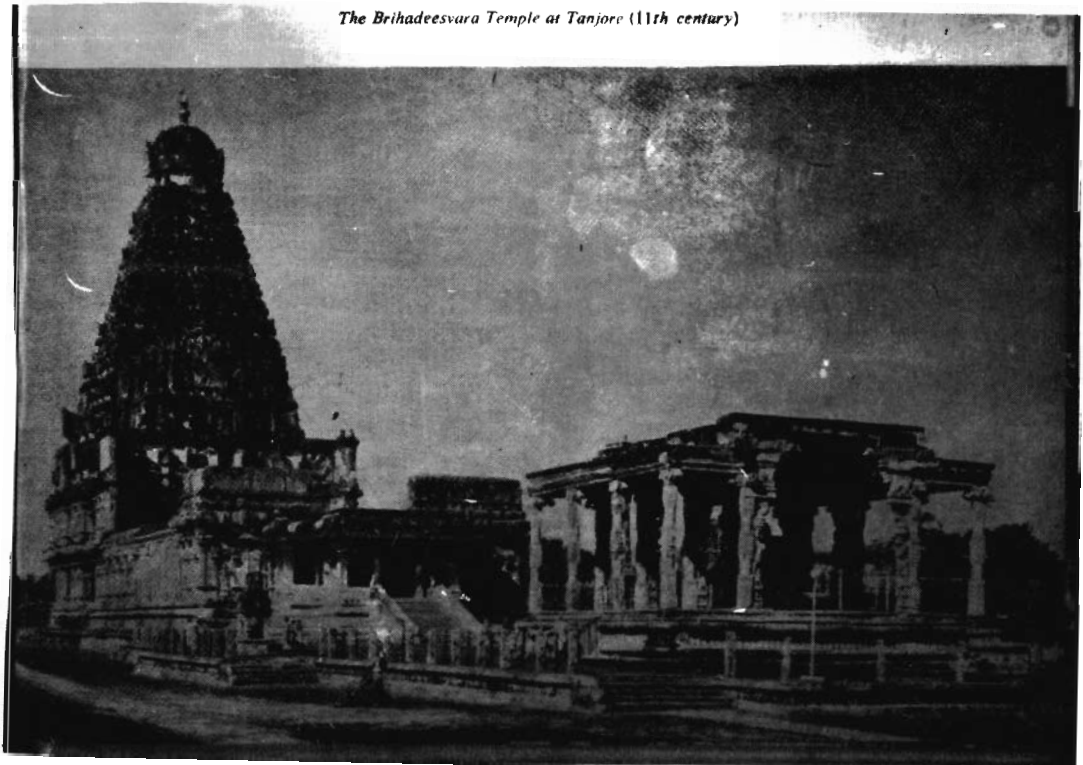
The Swaminathaswamy Temple at Swamimalai is built on an artificial hillock. There is a beautiful five tiered gopuram over the entrance. To reach the sanctum on top of the hill, one has to ascend sixty steps which represent the Hindu cycle of sixty years.

After ascending thirty steps, one sees the life-like image of Lord Muruga and Lord Siva, the former imparting the divine message (Pranana Mantra) to the latter. The presiding deity, who is represented by a six feet high granite icon in a standing posture, offers a spectacular darsan to the devotees in the sanctum. Here it is unusual to find an elephant before the lord instead of the usual peacock.

Suryancoil is the only temple in the south dedicated exclusively to the sun. Here one can worship the Sun, his consorts, Usha Devi and Pradusha Devi and the Navagrahas. The Navagrahas (nine planets) viz., Sun Brihaspathi, Rahu, Sukra, Ketu, Chandra, Angaraka, Budha and Sani are worshipped in order to acquire peace, prosperity, wealth and longevity. They are believed to influence the destinies of human beings.



The Kulasonatha Temple at Kanchipuram



The Brihadeesvara Temple at Tanjore (11th century)

(c) The Pandyan Temples:

Under the Pandyans, the gateway of the temple became a subject of special treatment. Although they built few new temples, they did much to improve the architectural surroundings of the existing ones which were ancient and venerated.

(d) The Vijayanagar Style:

A significant factor which influenced the Dravidian style in the 14th century was the elaboration of rituals observed in temple worship. Besides the shrine of the main deity, shrines for other deities were also erected. Pavilions and pillared halls were added to provide for special rituals of which the most colourful was the symbolic celebration of the wedding of the deity. The structure dedicated to this ritual was the Kalyana Mandapa — an open pillared pavilion executed in a highly ornate style.

The Vittala Temple at Hampi, with its multi-coloured portico, is the most ornate of the Vijayanagar style. It was constructed by the ruler, Krishna Deva Raya.

(v) Srirangam:

The celebrated shrine of Ranganatha stands majestically in the heart of this picturesque island. What Chidambaram is to the Saivites, Srirangam is to the Vaishnavites. The famous 'horse-court' at this temple represents the culmination of this extravagant style.

Its pillars are carved of granite monoliths, a stupendous undertaking considering both its size and the quality of the carvings.

The huge temple is surrounded by a number of walls and enclosures. The innermost enclosure measures more than 3 000 feet by 2 400 feet. Architecturally, the finest part of the temple is the Hall of a Thousand Pillars which are carved of granite monoliths. The dome over the sanctum is covered with gold plates. The Kamba Mandapam, in front of the sanctum, is associated with the great Tamil poet, Kambar, who first read out his Ramayana to the masses at this spot.

(e) The Nayak Dynasty:**(vi) Madurai:**

Madurai was the capital of this dynasty. Under the Nayaks, the temple developed into a vast complex of structures with imposing gateways and towers. Legend has it that Goddess Sakthi incarnated herself as a mortal, reigned as the Pandyan princess and wedded Lord Siva who performed 64 miracles to render succour to his devotees. The Golden Lotus Tank is surrounded by spacious corridors, the walls of which carry paintings depicting these miracles.

Over the entrance to the Ashta Sakthi Mandapam, one sees the sculptural representation of the wedding of Meenakshi. The Meenakshi Temple, which has eleven gopurams of considerable artistic merit, was dedicated to Sundaresvar (Siva) and his consort, Meenakshi. An interesting feature at this temple is a monolithic musical pillar whose shafts, when struck, yield distinct musical notes.

In the sanctum of the shrine, Devi Meenakshi stands with a parrot and a bouquet radiating love and compassion. A Chakram (wheel) is carved on the ceiling denoting the 60 Tamil years. The 985 pillars in the hall are so arranged that they appear in a straight line when viewed from any angle.

No one can fail to be enchanted by these towers which symbolise man's aspiration to attain the highest. The western tower is covered with plastic figures illustrating Puranic stories. Near the southern gopuram which is the tallest of all are five musical pillars, each composed of 22 slender rods carved out of a single block of granite. The 63 Saivite Saints are also sculpturally represented.

The jewels of this temple are of immense value and are used to decorate the deity during important festivals. Perhaps the oldest city in south India, Madurai truly represents Dravidian culture and was the seat of the Sangam poets during ancient times.

The very build of this temple is an architectural representation of spiritual knowledge. Here God is worshipped as a spaceless, timeless, unconditioned Jnanakasa (Heaven of Wisdom).

(vii) Rameswaram:

The temple at Rameswaram is one of the most venerated shrines in India. It is believed to be installed by Rama who wanted to place a Lingam to absolve him of the sin of killing Ravana. The most impressive part of this temple, situated near Adam's Bridge, separating Sri Lanka from India, is the 1 219 metres pillared corridor which presents a breathtaking sight. The pillars are blocks of granite, richly carved and well proportioned.

Devipatnam near Ramanathapuram has a temple dedicated to the nine planets believed to be installed by Rama.

(viii) Chidambaram:

Among the five traditional dance halls of Lord Siva, Chidambaram is the greatest. Built in magnificent proportions, the shrine has been the focal point of Tamil piety and adoration. It was here that Lord Nataraja performed his Cosmic Dance. This temple has considerable architectural merits.

The famous Raja Sabha is in the thousand pillared hall and it was here that the famous Saivite poet, Sekkilar, first recited his Periya Puranam. This temple has played a vital role in the lives of many saints and poets.

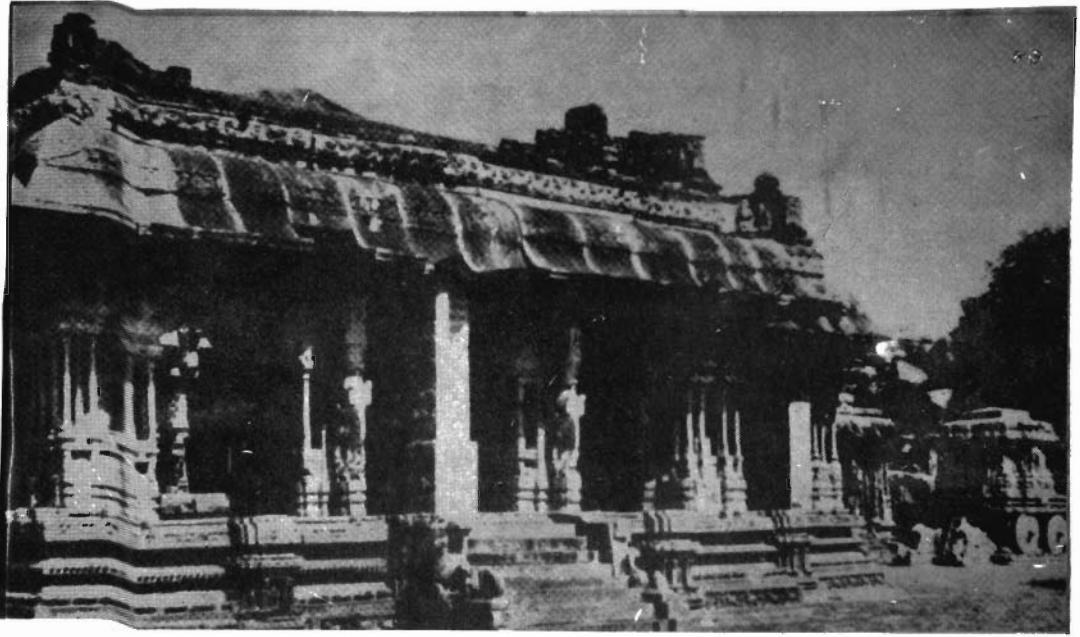
(f) Chalukyan Style:

Both the Dravidian and Chalukyan styles had the same source of inspiration and served the same ideals. They were actually two streams of the same cultural current which manifested itself in the religion and aesthetics of the Hindus for over a millennium.

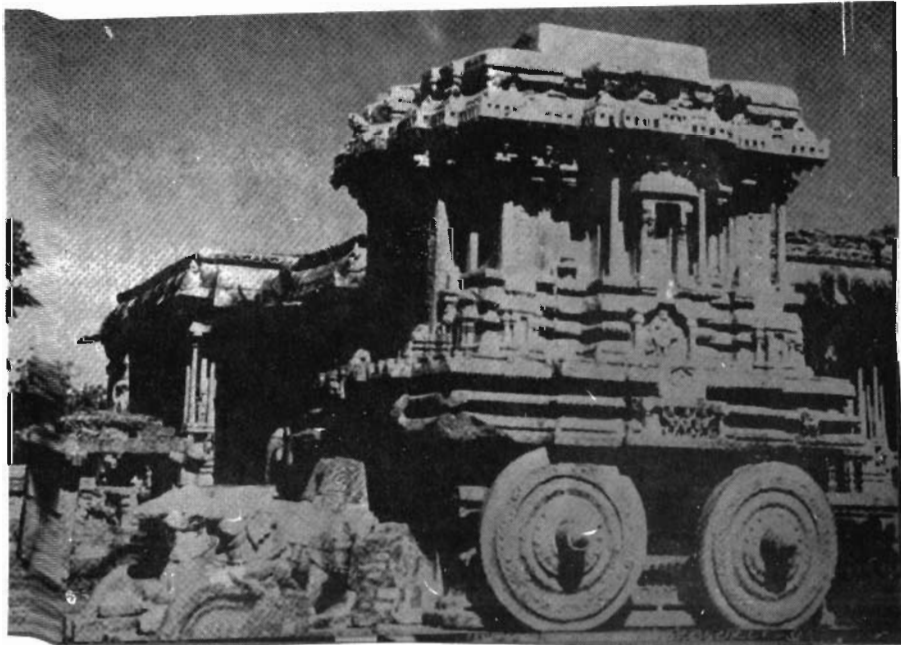
Towards the 11th century, a new artistic impulse blossomed in Karnataka, under the Hoysala kings who ruled initially as vassals of the imperial Chalukyas but later displaced them as rulers. In these temples, the emphasis shifted from architecture to sculpture. The elaborately ornate style of these temples was made possible by the discovery of soap stone, having finer grain than sandstone or granite. This material, found in abundance in this state, is close-textured and highly tractable under the chisel.

The first of the Hoysala temples are the Chennakesava Temple at Belur which enshrines the beautiful image of Kesava or Vijaya Narayana and the Hoysalesvara Temple at Halebid. One is dazzled by the unrestrained exuberance of carvings which are in the best Hoysala tradition.

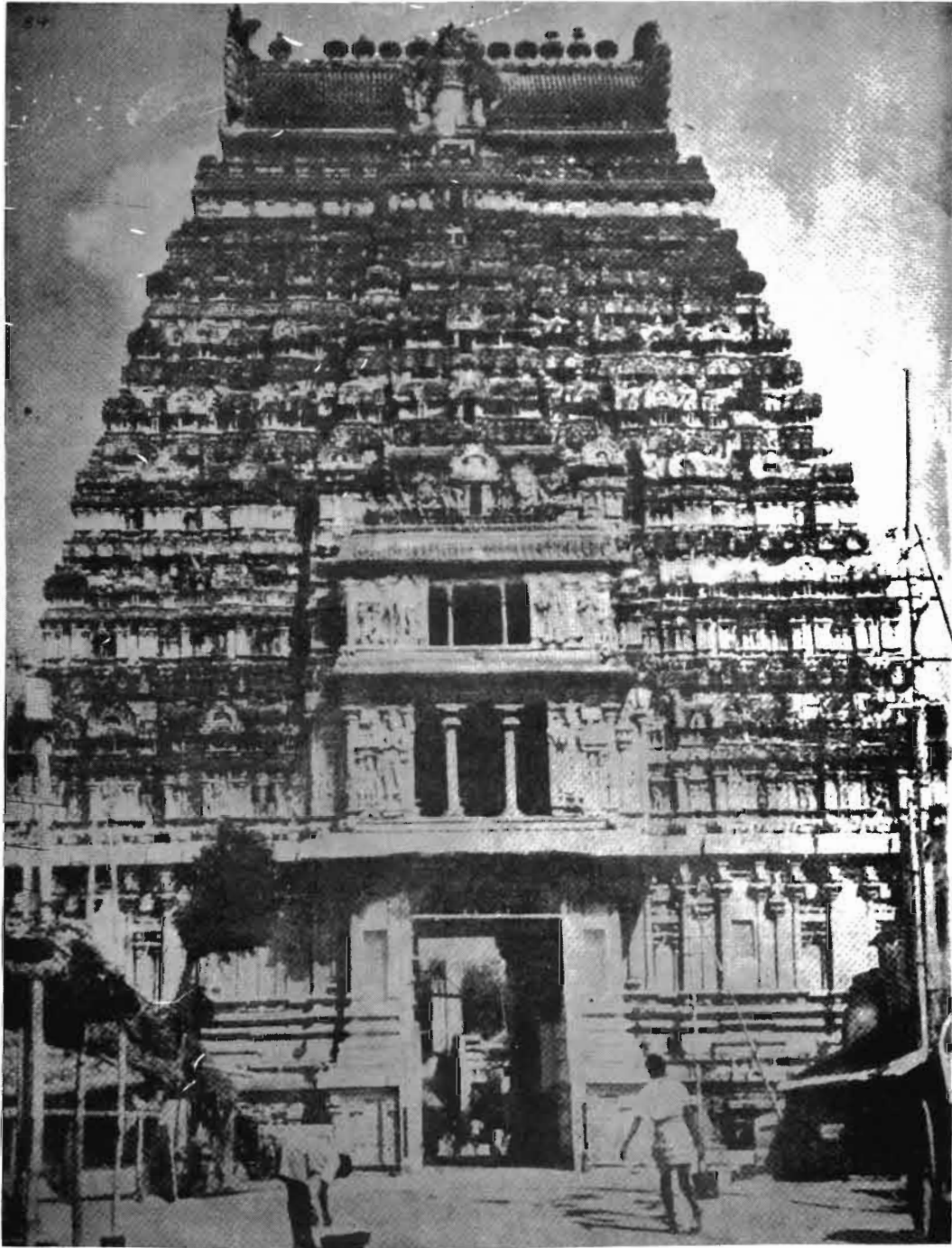
The temple at Halebid is considered a masterpiece of the Hoysala craftsmen. For sheer wealth of sculptural embellishment and intricacy of chisel work, there are few temples in India to compare with this. Its construction is attributed to Jakanachari, the famous sculptor and architect.



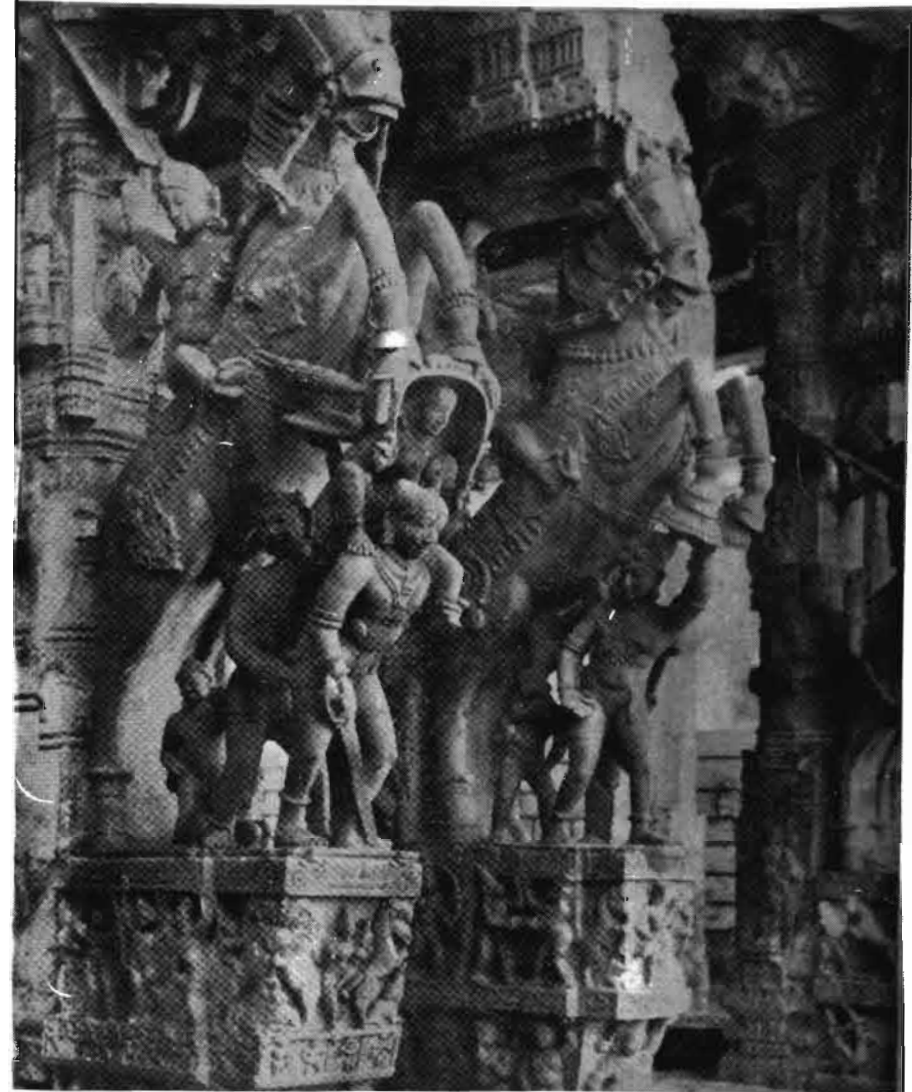
The Vittala Temple at Hampi, built in the 16th century, is the most ornate of the Vijayanagar style of temples. Here is the many-columned portico of the Temple.



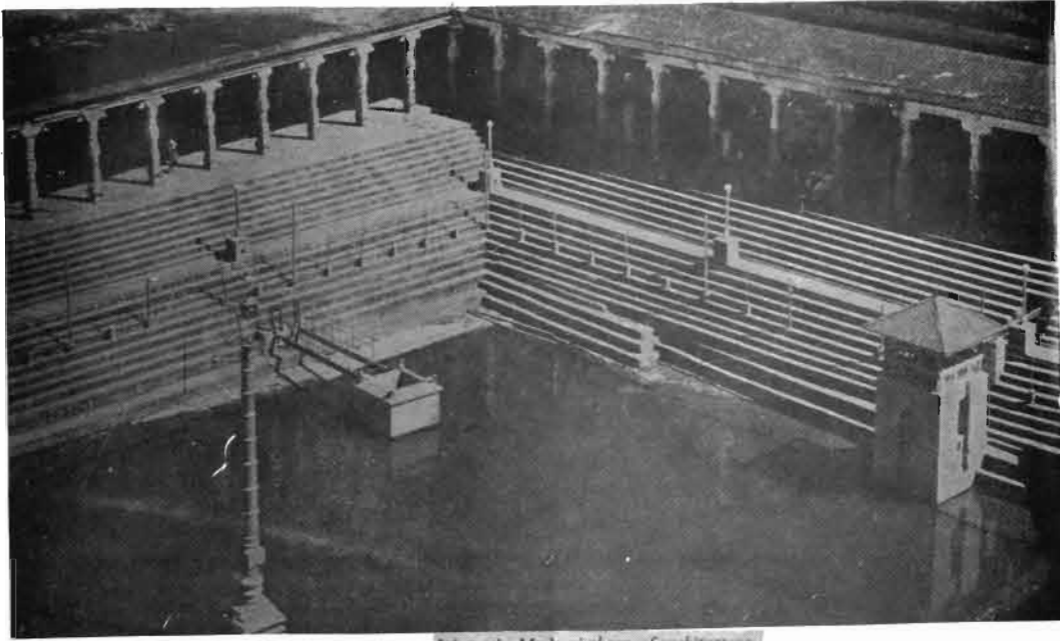
In the courtyard of the Vittala Temple is an exquisitely carved lithic model of a temple car without a tower.



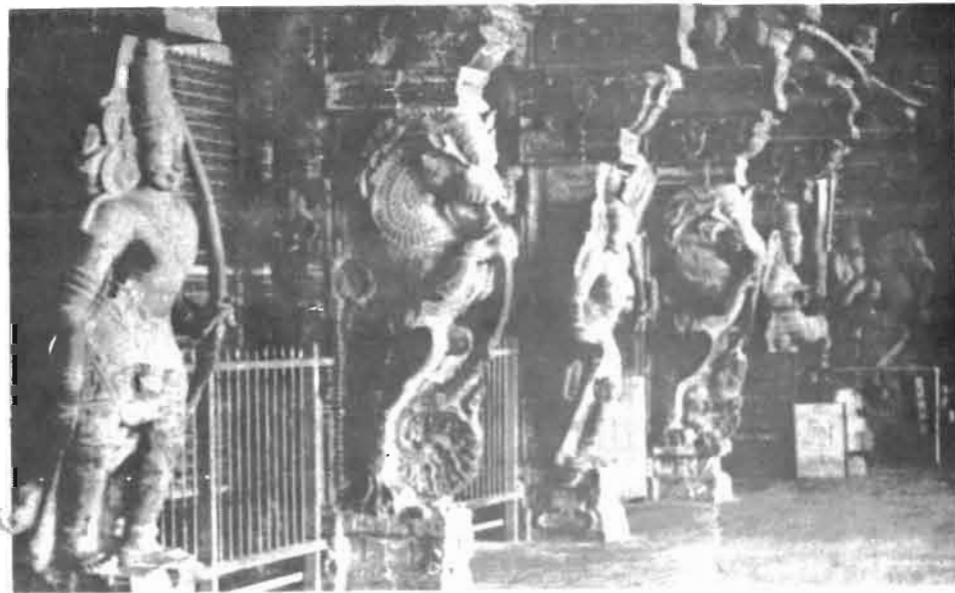
The largest Dravidian temple complex is the Ranganatha Temple at Srirangam which is enclosed within seven concentric walls, each pierced by an imposing towered gateway. Photograph is of one of the gateways.



Belonging to the Vijayanagar style is the "Horse Court" of the Ranganatha Temple at Srirangam where we see the classical rearing horse motif employed extravagantly.

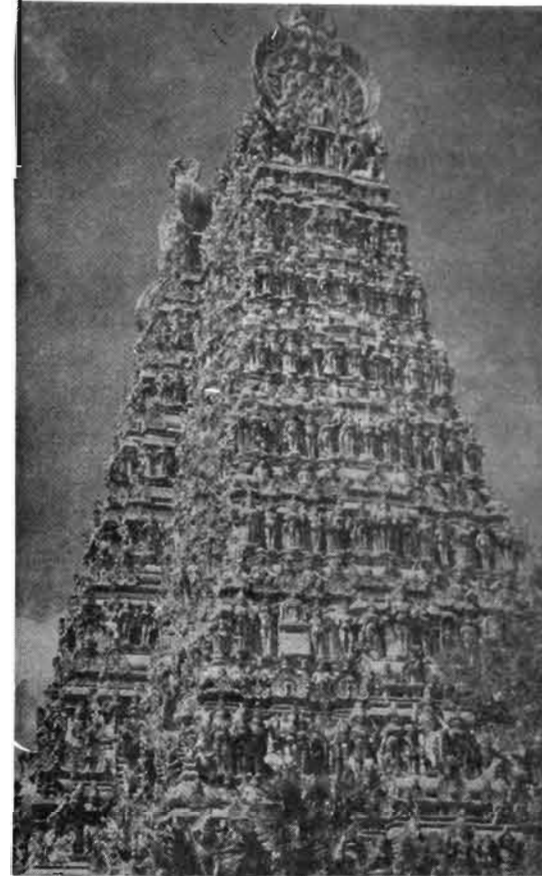


It is to the Madurai phase of architecture (18th century) that the Dravidian style owes its fully evolved gopuram. The Madurai temple has in all eleven of these towers which are of considerable artistic merit. This impressive view of the Madurai temple is from the eastern gopuram. In the foreground is the Pond of Golden Lilies.



The Thousand Pillar Mandabam which is situated on a twenty four acre site in the heart of Madurai, in South India, has been described as an architectural masterpiece. Each pillar differs from all the rest to the minutest detail in the Hall of Rest—so named because of the countless number of pilgrims who visit the temple annually from near and far to absorb its splendour—and to pay homage

ARCHITECTURAL MASTERPIECE

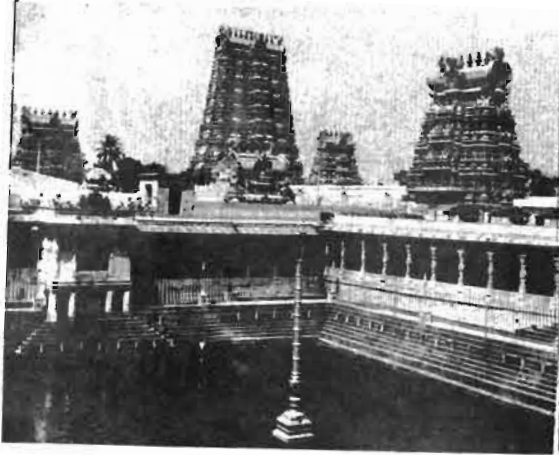


A gopuram of the Meenakshi Temple. Its lofty base and concave curves give it a soaring quality while the surface is turned into one pulsating mass of plastic deities and semi-divine beings.

Among the more interesting parts is this monolithic "musical pillar". Each of the shafts in this composite pillar when struck with a rod yields a distinct musical note.



MRS & LATE T. G. NAIDOO
MRS S. NAIDOO & LATE R. K. NAIDOO
 16 RAJH STREET, ROSHNEE,
 TRANSVAAL



GOLDEN LOTUS TANK (MADURAI)



PALANI



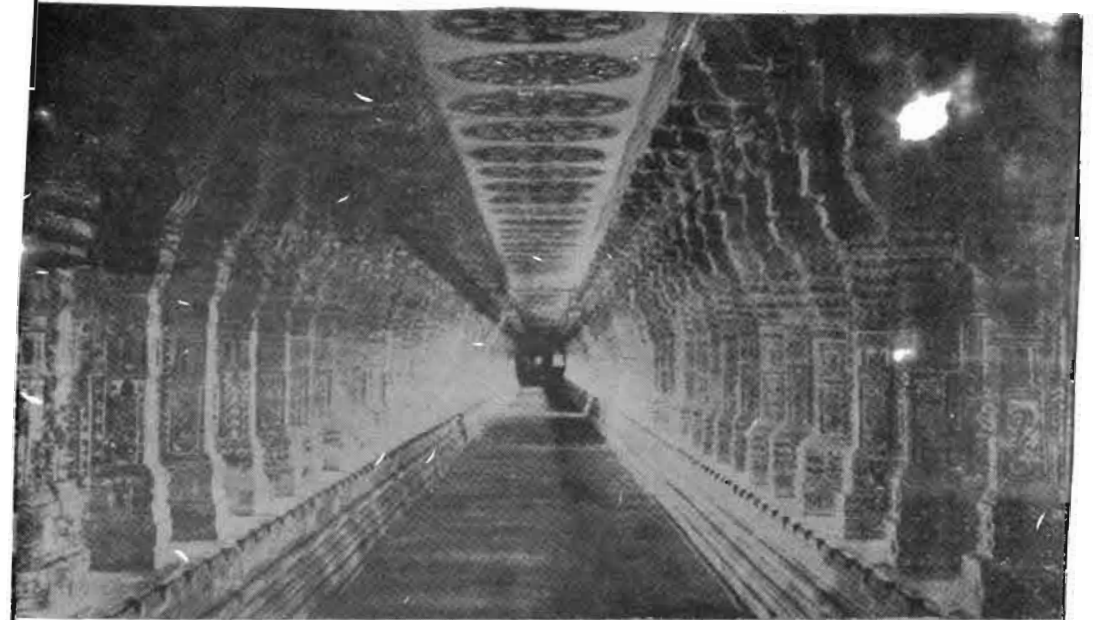
HALL OF THOUSAND PILLARS MADURAI



SRI SARANGAPANI TEMPLE (KUMBAKONAM)

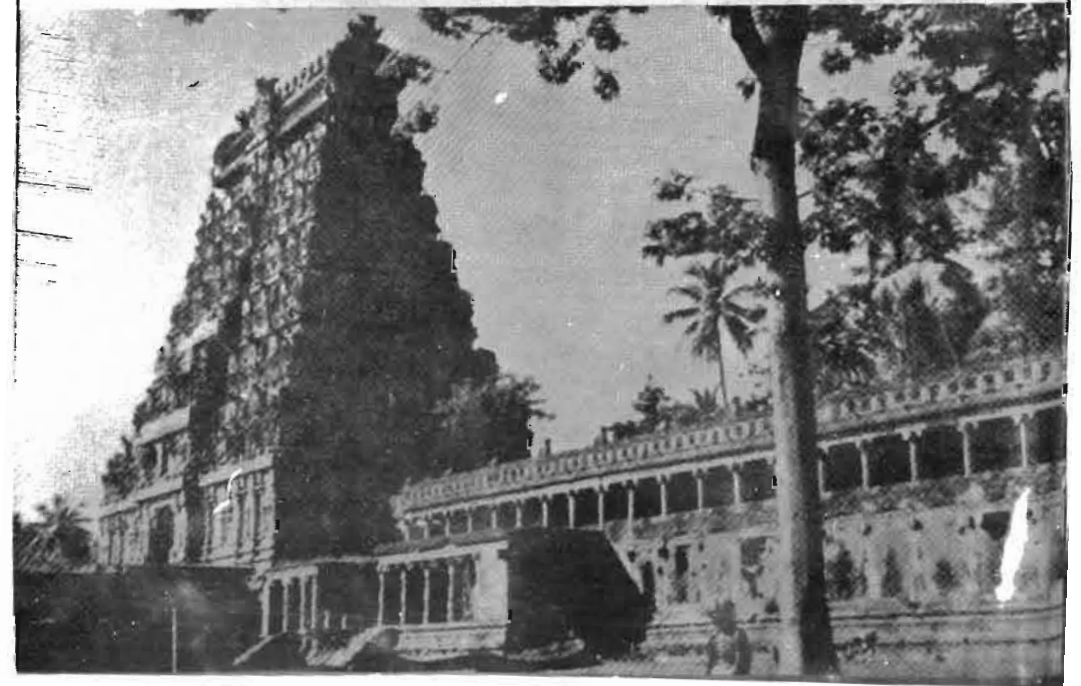


RAMESWARAM



The grandest part of the Rameswaram temple is its 1219-metre pillared corridor. Each pillar is a 3.6 metre monolith and is elegantly designed.

The Nataraja Temple at Chidambaram is a complex of many structures built at various times.



HOYSALA SCULPTURE



One of the most ornate ceilings in the pillared hall of the Belur temple is this one, a work of considerable skill.



Attached to the four pillar capitals and the base of the ceiling are bracket-sculptures of dancing girls executed with superb craftsmanship.

MR & MRS S. R. PILLAY

ROSHNEE,
VEREENING

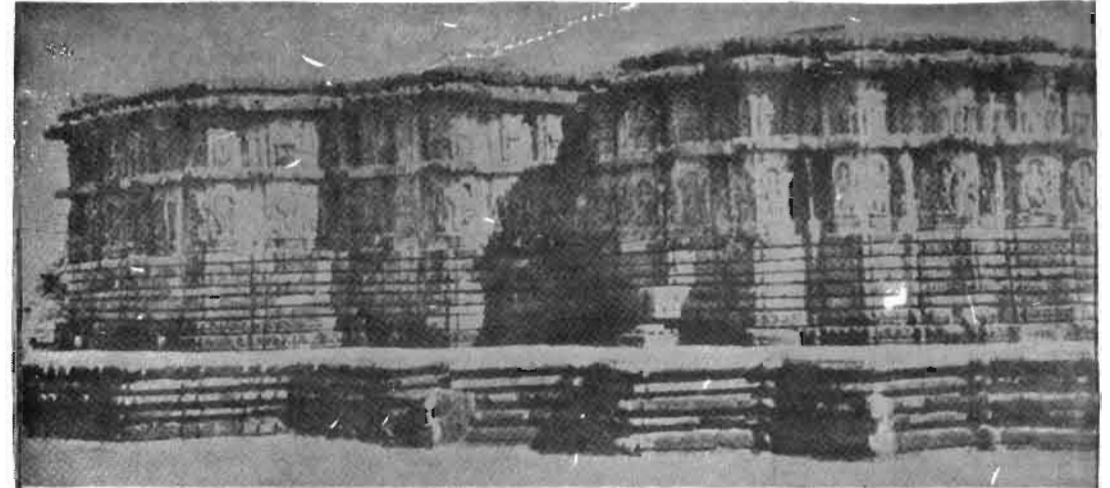
MR & MRS K. NAIDU

44 PRIMULA DRIVE,
MOBENI HEIGHTS

MRS & LATE P. N. NAIR

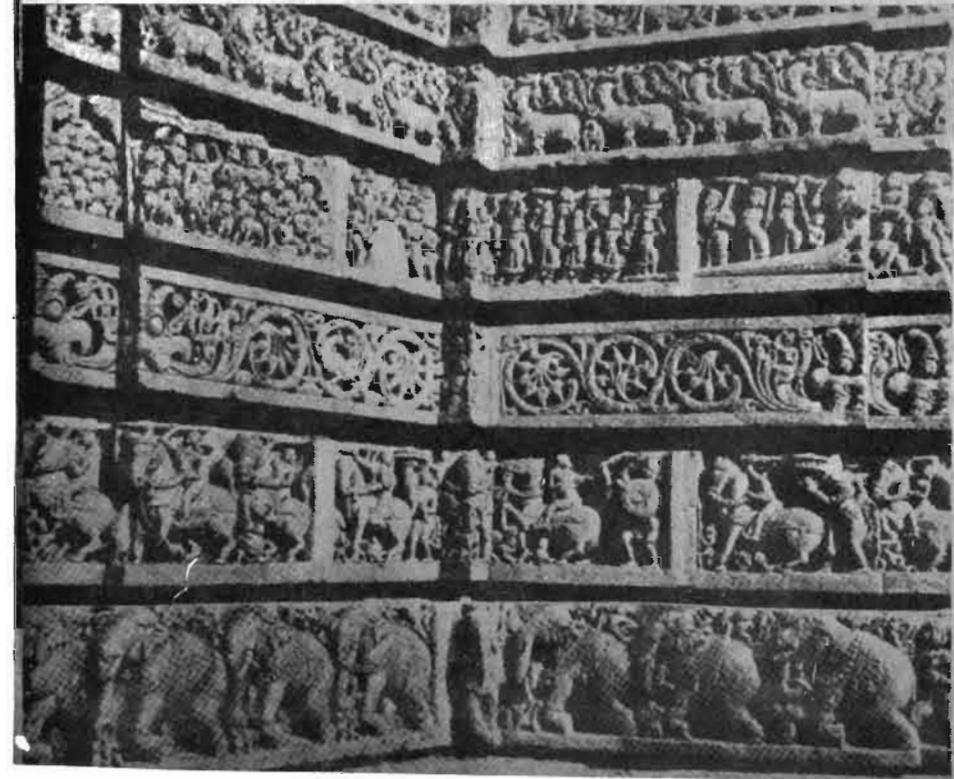
84 DUNROBIN CRESCENT,
ASHERVILLE

CHALUKYAN ARCHITECTURE



The 11th-century Hoysaleswara Temple at Halebidu is considered to be a masterpiece of ancient Karnataka's builder-carvers.

The long wall spaces of these stellate shrines unfold endless bands of exquisitely carved sculptures.



(ix) Andhra Pradesh:

This Chalukyan style of architecture was so pervasive that its influence was felt as far as Warangal in Andhra Pradesh. The Swambhava (Siva) Temple at Hanamkonda still preserves its famous Toranas (ornamental gateways).

The other famous temples are:

(x) Trivandrum:

Some of the finest temples, belonging to the final phase of the Dravidian style, and which are an exquisite lithic translation of the conventional wooden structures of Kerala, are the Suchindram and Padmanabhaswami Temples near Trivandrum.

The Suchindram Temple is dedicated to Lord Sthanumalaya (Siva-Vishnu-Brahma). One is attracted by the charm and grandeur of the lofty tower (gopuram). The chief attraction is the 18 feet Hanuman statue remarkable for its grandeur and massiveness. There is a Konnai tree (Cassia Fistula) which is reputed to be about 2 000 years old. In the hollow of this tree, three Swayambulingas have sprouted representing the Trinity. The legends connected with this temple are portrayed in a series of well-executed mural paintings in the inner chambers of the gopuram.

(xi) Thiruchendur:

It is one of the Arupadai Veedu (six cherished centres of Lord Subrahmanya) and hence enjoys immense popularity among Muruga devotees.

(xii) Palani:

The Palani Temple, the abode of Lord Muruga, is situated on a hill 450 feet high and reached by a flight of 659 steps. Here Lord Subrahmanya is an ascetic (sadhu) who has renounced all worldly desires.

It is believed the Lord Siva gave two hills called Sivagiri and Saktigiri to Sage Agasthya to be installed in the south. The sage entrusted this task to his disciple, Idumban, a demon, who carried the two hills on his shoulders in the shape of a Kavadi. At Palani, he placed the Kavadi on the ground and rested.

Lord Subrahmanya, after having a quarrel with his parents, stood on one of these hills and when Idumban tried to lift the hills, he found that he could not lift one of them. He soon discovered the intruder and issued a challenge to him. In the fight that ensued, Idumban was rendered unconscious. When he regained consciousness, he surrendered himself to Lord Subrahmanya.

(xiii) Thiruchi (Rock Fort):

This temple, which rests on a hilltop, enshrines Vinayaka also known as Uchi Pillayar. There is a beautiful, hundred pillared mandapam on the rock which commands a panoramic view of the city.

(xiv) Thiruvannamalai:

The Siva Temple, situated at the foot of the hill in this village, is famous as the seat of the Jyothir Lingam, the one defying fire. On Krittika day, in the month of Kartika, a huge beacon is lit at the top of the hill in commemoration of the Jyothi.

The famous saint, Arunagirinathar, author of Thiruppugal, lived here. The Hill of Arunachala is the symbol of spiritual knowledge and several saints and seers attained perfection and enlightenment here. The world famous seer, Ramana Maharishi, dwelt here in an ashram.

(xv) Mylapore:

The Kapaleeswarar Temple is dedicated to Lord Siva. This temple is associated with the annual festival in honour of the 63 Nayanmars. Close to this

temple is the shrine of Thiruvalluvar, author of the Kural, who spent his last days here.

(xvi) Thirukkalukuntram:

This temple is dedicated to Vedagiriswarar. Legend has it that two sages who had sinned were cursed by Lord Siva and transformed into kites which are reputed to worship Siva at this point daily at noon to obtain salvation.

(xvii) Thirupathi:

The most sacred shrine of Balaji (Lord Venateswara or Lord Srinivasa) is at Thirupathi (Thirumalai). An aerial view of the seven hills, that form the Thirumala configuration, gives the impression of the serpent, Adisesha with its seven hoods. Hence it is also called Seshachala.

From ancient times this shrine, protected and enriched by the kings and glorified by the songs of poets, continues to be a dynamic centre of spirituality.

High in the eastern ghats of India, a stairway, hewn out of the rocky mountain, winds its way to this famous temple perched high on a hill in the village of Thirupathi. An endless procession of devotees, filled with intense pity and devotion, pay homage to this deity.

It was Saint Ramanuja who established it as a Vaisnavite shrine. Legend has it that when the cows belonging to King Thondaiman yielded no milk, investigations proved that they were releasing their milk over an anthill which when excavated yielded a statue of Lord Srinivasa. The King erected a temple on this spot and installed the idol. Resplendent and serene, the Lord stands benevolently granting all the desires of the devout.

Sacred hills such as this have been the source of inspiration to the people of India. They stand as stalwart, silent witnesses of faith, hope and love. Majestic and sublime, they bestow a legacy of love and devotion. Monuments of wisdom, they are living legends of a rich and rare grandeur of the spirit that inspires us in our age and for eternity.

(xviii) Thiruthani:

This majestic looking temple is built on a hill and is served by a flight of 365 steps leading to the sanctum. Lord Subrahmanya, after destroying Surapadman, came to this place to lead a life of blissful penance and meditation, hence the name Thiruthani (blissful repose).

(xix) Mysore:

This temple, built on top of the Chamundi Hill, enshrines Goddess Chamundeswari whose image, heavily decked with ornaments, is very attractive and awe inspiring. On the way to the shrine is a colossal figure of Nandi (Bull) in a reclining pose — a monolithic figure of imposing beauty. It was carved in 1659 at the instance of Devaraja Wodeyar, the King of Mysore. The Dassera festival is celebrated here with great pomp and pageantry.

(xx) Sabarimala:

The shrine dedicated to Swami Ayyappa is set amongst the thick jungles of the Sabari Hills. Millions of people visit this holy place and, on Makara Sankaranthi, vast multitudes of devotees wait to witness the flash of a strange light — the Makara Vilaku and the atmosphere reverberates with the sound of 'Swami Saranam Ayyappa'.

(xxi) Kanyakumari:

In the Land's End of India, from where one can watch the sun rise from the Bay of Bengal and set in the Arabian Sea, is the celebrated shrine dedicated to Devi Parasakthi. The deity stands in the sanctum

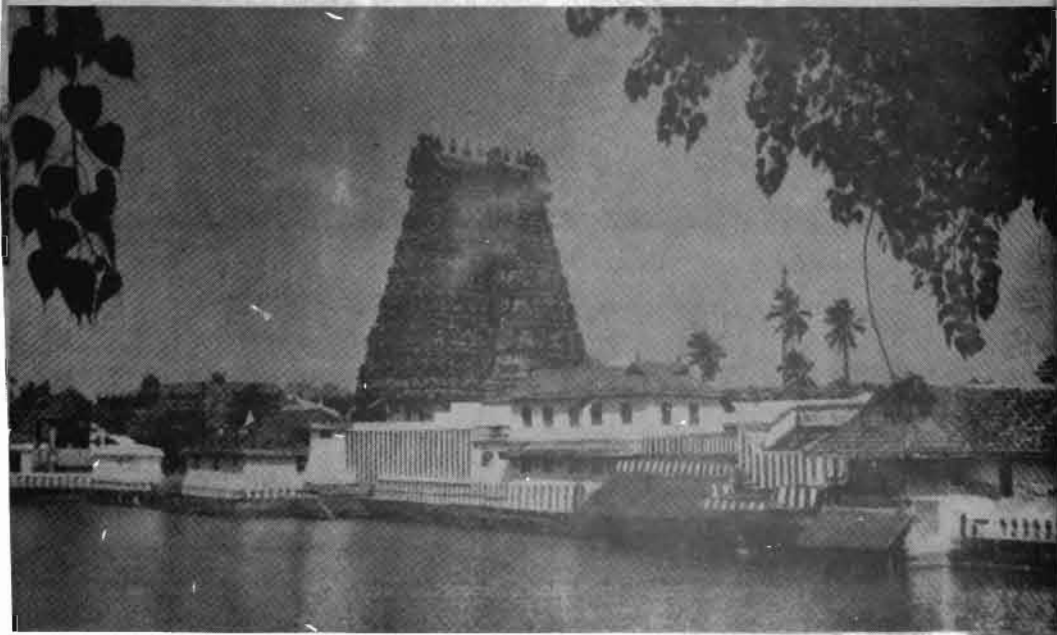
CHALUKYAN TORANAS



The Suchindram temple is noted for its fine sculptures based on mythological themes. This is a wooden carving from the processional car of the temple.



The southern part of the former Travancore State which was a meeting ground of Tamilian and indigenous cultures contains a few big temples of a predominantly Dravidian style. The finest example is at Suchindram, in Tumul Nadu, complete with gopurams, the sacred tank and pillared corridors.



The Kesava Temple at Somnathpur (13th century) is a typical example of the fully evolved Hoysala style. It is a three-celled structure with a tower on each sanctum.



DEVI KUMARI

DR & MRS L. M. NAIDOO
55 MEERUT ROAD,
WESTVILLE

MR & MRS M. L. NAIDOO
37 DEVON TERRACE,
WESTVILLE

MRS & LATE N. M. NAIDOO
DR & MRS THILLAYVEL NAIDOO
24 KARANTEEN STREET, LENASIA,
TRANSVAAL

MR & MRS RAM NAIDOO
201 KLAARWATER ROAD,
SHALLCROSS

as a young girl absorbed in her penance with a rosary in her right hand.

(xxii) Nagercoil:

The temple in this village is dedicated to Nagaraja, the serpent God. There are shrines dedicated to Lord Krishna and Lord Siva within this temple. The sanctum is surrounded by mud walls with a thatched roof. The prasadam distributed here is only sand scooped out of the ground where the image of the deity is enshrined. The garden here is famous for its Naga flower (*Couropita Gynensis*), a symbolic representation of Nagaraja. People throng here on Sundays with offerings of milk.

(xxiii) Srisailem:

Any particular person, place or thing can generate veneration. Persons have the power to inspire confidence but places and things pose a mystery. Why do some places and things attract veneration generation after generation? A tantric scholar from Kerala explains that all the old and revered temples of India are built in places where the earth's magnetism is strongest.

One such power spot is the ancient shrine of Srisailem — an almost inaccessible spot away from Kurnool, the former capital of Andhra Pradesh, and is situated among dense forests and wooded mountains. Within its sculptured walls is a profusion of temples and shrines spread in elaborate, white and rising tiers. This complex holds one of the twelve Jyothi Lingas and the only one said to be self-generated (*Swayamodbhava*).

It also holds one of the eighteen Mahasakthis. It is one great complex where both aspects of creation are venerated. It has been stated that this is the Varnasi of the south as Varanasi is the Srisailem of the north. At this temple, the Goddess Bharamamba (Durga) shares equal importance with Lord Siva. As in the universe, so at Srisailem, Siva and Sakthi are in perfect balance.

(C) Sculptural Beauty:

Just as the temples have prescribed architectural rules of proportion, orientation and relationships, so with their sculpture. Strict rules and regulations guide the bhakti sculptor who uses his skills in the glorification of God. It is not the sculptor's task to recreate naturalistically but rather to recreate the divine. In this way, it compares favourably with Byzantine sculpture and painting in the use of stylised forms.

Hinduism recognises three basic forms of sculpture — the movable which include icons used for display in front of main shrines and idols for processions and generally made of metal, brass, iron, wood and plaster of paris; immovable (fixed sculptures which adorn the temple) and the movable-immovable (idols which are fixed in position, symbolically, and only moved during special occasions).



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CHAPTER 6: SOUTH INDIAN FESTIVALS:

A FESTIVALS OF TAMIL NADU

(a) Introduction:

In the vast sub-continent of India, with its divergent people differing in language, custom and tradition, religion, too, has its variegated approaches finding expression ranging from deep philosophical speculations to the mythological, ritualistic and the legendary. It is this diversity that has made India a land of pomp and pageantry, of colour and spectacle and of feasts and festivals.

The term festival is used to denote institutionalised observances. They are occasions for social groups to assemble for entertainment and worship and provide opportunities for individuals to gain release from tensions and anxieties. In many parts of the world, traditional festivals have given way under the impact of changes in religious institutions, customs and beliefs.

However, in the social life of India, they still find a predominant place as an important cultural element retaining its traditional character to a large extent. India being a country of varied communities and religions, the number of festivals is legion. The rich diversity of its population has given us festivals more abundant than in any other culture. These diversities have come into practice because of many mythological backgrounds, harvest seasons and historic events.

The sanctity of certain moments and periods by association with memorable events, holy persons and psychic experiences is the basic idea underlying the observance of sacred days and festivals. Both are instruments of enrichment of the inner life. All Hindu festivals are predominantly religious in character and significance. Like many of the deities of our pantheon, the rites, customs and cults have undergone a process of evolution.

The origins of many of them are lost in the gloom of a remote past. Despite this, there is widespread faith and interest in the exercise of piety and devotion — in fasting, vigils, worship, ablution, offerings and in the practice of austerities and physical hardships.

Of the two heavenly bodies (the sun and the moon), the moon, because of its many changes in form — the sixteen digits that it passes through — afford convenient periods for timing religious observances. In the Hindu Calendar, all the phases of the moon, lunar days or tithis are distinguished as occasions for particular ceremonies. Every tithi has its special association and appropriateness for particular observances or worship of a particular deity.

Festivals enliven the social life and provide opportunities for artistic expressions e.g. women in most parts of India prepare rice flour designs in their courtyards and embellish their hands and feet with attractive patterns with henna paste. These festivals are an occasion for music, dance and drama and worship in temples. They are as varied in origin as they are large in number.

(b) Pongal:

Pongal is a harvest festival of thanksgiving. It is the most important and most widely celebrated festival in S. India. It falls on the first day in the Tamil month of Thai when the sun enters its northern course towards the Tropic of Capricorn, hence it is also known as Makara Sankranti.

It is considered to be Dravidian in origin and dates back to 2000 BC when the Indus Valley was inhabited by the Dravidians. These people were mainly farmers and depended on Mother Earth, personified as Goddess Lakshmi, for their livelihood. The symbolism of Pongal is an expression of thanksgiving to the forces of nature for the bounteous harvest. It is a four day cultural festival viz.,

(i) Bogi Pongal:

Bogi means farewell — farewell to the ceaseless toil and trouble in the paddy fields. This is a day for spring cleaning. Entrances are adorned with mango and coconut leaves. Kungum and sandal paste adorn the doors and add to the fragrance. Women draw beautiful free-hand designs (Kolams) which are bordered with red mud paste or rice paste. They are intricate designs drawn with white powder held between the thumb and the first finger. It consists of geometrical patterns and floral decorative motifs.

(ii) Perum or Surya Pongal:

This marks the main ceremony and is dedicated to the Sun (Surya), the farmer's greatest benefactor and the primary source of energy. Fresh produce (pumpkins, sugar cane, sweet potatoes) are gathered from the fields and spread out ceremoniously before the rising sun.

A fire-place is built and fuel is supplied by freshly cut palmyra leaves. A new clay pot is embellished with red powder (kumkum or saffron) and holy ash. Turmeric and ginger plants are tied around the pot by means of threads. The pot is then placed on the fire and filled with milk and water. As the milk boils, some newly harvested rice is put into the pot. When the rice boils, spices are added. As the milk boils over, everyone cries: 'Pongalo, Pongal, Pongalo, Pongal' (Hail Pongal).

In this simple, yet profound way the people express the cherished hope that their lives would also be endowed with uninterrupted overflow of happiness, prosperity, peace, love and goodwill.

(iii) Mattu Pongal:

On this day, the faithful animals (bulls, bullocks, cows and calves) which toiled in the fields are remembered and feted. Their horns are polished, painted and capped with shiny brass cones. They are decorated with garlands of rice sheaves and flowers. Bells and coloured cloth are tied to their horns. Water, mixed with saffron, is sprinkled on them with mango leaves.

After this, they are sumptuously fed with Pongal rice as a gesture of veneration. The cowherds and labourers, clad in gaily coloured clothes, drive the

cattle with tremendous fanfare. With beating drums and enchanting music, the colourful procession proceeds along the streets in an atmosphere of pagantry.

(iv) Kannyam or Kannie Pongal:

This is characterised by sightseeing and visiting. Workers call on their employers and receive gifts. On this occasion, pride of place is given to the young ladies who are given a free hand to plan and execute the programme for the day as a practical experience in housekeeping. Hospitality is emphasised and, in the afternoon, they participate in traditional folk dances, singing and games.

(v) Bhogi Pandigai:

This precedes Makara Sankranti and is observed in honour of Indra, the God of the heavens, who controls the clouds and ushers seasonal rains causing abundance and prosperity. Bhogi Pandigai means physical enjoyment. The name has its origin in the bringing in of the harvest which is the source of enjoyment. It is also the commencement of the Hindu marriage season.

(vi) Significance:

Pongal bears a deep significance and conveys an important message to all irrespective of race, colour, creed or religion. Pongal literally means 'overflowing abundance'. Modern materialism has produced a cancerous growth of selfishness. Man is obsessed by power, pleasure, fame, fortune, glory and glamour. This great religious event should help us to cleanse our cluttered minds to reveal the purity of our hearts which should radiate goodwill at all times.

This festival revitalises the flagging spirit of goodwill and fellowship. It is a time for rejoicing and reverence as well as reflection and renewal. Let us respect human dignity and share the harvest of Mother Earth, for it is only in sharing that we preserve and in giving that we receive.

This harvesting festival is another occasion for the rededication of the human spirit to the promotion of joy, the alleviation of human suffering and the showing of abiding love, tolerance and understanding.

PONGAL



KOLAM

Let us destroy the disease of discord, dissension, division, disintegration and decay in our midst so that we may not enrich the happy hunting grounds of wolves in sheepskin — sanctimonious shepherds seeking new pastures to increase their flock by herding Hindus away from their traditional path.

With renewed dedication, direction, purpose and pragmatism, we must draw from the rich fountain of our Dharma so that we may quench our spiritual thirst and satisfy the yearnings of our hearts. Love offers the harvest of peace and goodwill, it unites man with God and man with man, it is the eternal fountain of human happiness and generates service to humanity. Love and service are the perennial streams that irrigate the field of the human heart and result in peace and happiness. Let us live to love and love to live.

(c) Thai Poesam:

This festival falls during the month of Thai, and the most famous places where it is observed are at Palani and Thiruthani in South India, where thousands of people are worshippers of Lord Muruga. The festival falls on a new moon day. Kavadies are decorated with marigolds and peacock feathers and brass vessels containing milk are tied to the ends of the Kavadies.

Some devotees fall into a trance as if controlled by some hypnotic power. Other devotees have their tongues pierced with silver needles representing Lord Subrahmanya's lance (vel). Some have lime fruit hooked on to their bodies by means of silver hooks, while some even draw a chariot. This subjection to rigorous austerities rids oneself of the ego, anger and lust. At intervals, attendants pour rose water on the tongues pierced and turmeric water on the feet of devotees.



FESTIVAL SCENE—A TEMPLE CAR

KAVADY PROCESSION



With his long hair streaming behind him, a devotee with tongue and body pierced pulls a chariot attached to hooks on his back.

Although Kavady processions are designed to follow distances of several miles, in our country the tendency is to follow a route that circumambulates the temple. Lord Muruga is believed to be endowed with power to destroy all ills. Piercing the body with needles or walking on burning coals are regarded as acts of atonement to win the grace of Lord Muruga who grants the boon of liberation to all who worship him with unflinching devotion.

At Madurai, the Floating Festival is celebrated on this day, during which temple deities, clothed in silks and decked with jewels and flowers are taken in a procession to the Mariamman Teppakulam (a big tank). The deities are placed in gaily decorated floats illuminated with hundreds of lamps and taken round the tank to the accompaniment of instrumental music. At Mylapore, Madras, the images of the 63 Saivite Saints are carried in ceremonial procession on this day.



Kavady Scene



Drummers

(d) Sivarathri:

While Navarathri is dedicated to the various aspects of Sakthi, Sivarathri is dedicated to Lord Siva who reveals himself in many different and often contradictory forms, one of the most important being Lord of the Dance. According to the Tamil Calendar, Sivarathri is of five types viz., Paksha which occurs fortnightly; Masa which occurs monthly; Yoga is the night which a Yogi creates for himself by his Yogic trance; Nitya (daily night of Siva) and Maha Sivarathri which occurs annually, in the month of Masi, on the fourteenth lunar day known as Sathurthasi, in the waning fortnight of the moon i.e. the day preceding the new moon.

The festival is meticulously observed at all Siva temples and homes by devoted Hindus belonging to both the Vaishnavite and Saivite sects. A period of fasting is supposed to precede the day. The night which is divided into four quarters known as Yamums is spent in a devotional atmosphere. Prayers are conducted with appropriate rites during each of the Yamums, hence Lord Siva is worshipped in four different ways during the night.

The image of Lord Siva is anointed with milk, curd, clarified butter and honey, respectively, during the Yamums as follows:—

1st Yamum: Lord Siva is worshipped with Lotus flowers, a preparation called pongal (rice and dhal mixed) is offered and the Rig Veda is recited.

2nd Yamum: Worship with Tulasi leaves, offer payasam (sweet preparation) and recite from Yajur Veda.

3rd Yamum: Worship with leaves of Bael tree called Bilvam in Tamil, offer food mixed with sesamum powder and recite from Sama Veda.

4th Yamum: Worship with Blue Lotus, offer simple food and recite from the Atharvana Veda.

At each period, during the night, initial prayers are dedicated to the deity, Vinayagar, symbolising the cosmic nature and the cosmic sound, Om, before concentrating on Lord Siva, who is enshrined in the sanctum sanctorum of the temple. During the night, devotees repeat Namasivaya which is the foundation of spiritual wisdom and the means for achieving liberation from birth and union with the Supreme Lord.

The Sivarathri Puranam prescribes the offerings and prayers used in the rites during the four Yamums. The majority of devoted Saivites keep vigil for the whole night.

(e) Panguni Utiram:

This festival, which falls in April, is an important occasion when devotees make offerings of paddy (unhusked rice) to their temples. On the morning of the main day, the Vel (lance), the chief weapon of Lord Subramanya, a pair of wooden sandals and a baton (Idumban Thadi) are taken out in procession to the river bank, where they are anointed and devotees make offerings.

The occasion is also known as Kalyana Vratha as Goddess Meenakshi is said to have wedded God Sunderasa at Madurai on this day.

(f) Chaita Vishu (Tamil New Year):

It is spring in the northern hemisphere as the New Year begins, when nature shows renewed activities due to the divine rhythmic energy which is aptly interpreted as Sakthi, the active and unfailing energy of the Divine. The Eternal and Infinite Lord associated with creation, sustenance and destruction. Even cultural attainment and spiritual experiences and values are the products of this pervading, indefinable and unfathomable divine energy.

Sakthi is also known by various names, viz., Parvathi, Uma, Iswari, Sarasvathi, Luxmi, Maheswari and Manormanee depending upon the attribute contemplated. The New Year commences on the first day of the month, Chitray. Tamilians arrive at their New Year in accordance with the movements of the sun.

The Tamil people assign religious, social and economic importance to the first day of the year. They are expected to adhere to the code of ethics — to be meticulously clean in mind, speech and body (Manam, Vakku and Vayam). The day begins by anointing the body with a pre-bath — a preparation called Maruthu Veer, obtained by boiling as many as seventeen ingredients e.g. lotus, pomegranate flowers, red lily flowers, holy basil, ginger, pepper, turmeric etc. The application of this preparation imparts a tonic effect on the body and mind. Green colour attire is recommended for the day and women wear ornaments studded with rubies.

Celebrations are organised in temples and educational institutions and devotional prayers conducted. The object of these is to generate an atmosphere that is solemn, blissful and stimulating. On this occasion, it is customary to read appropriate sections of the Tamil Almanac (Panchangam) in order to know in broad outline the Puthanon Palan (prediction for the year with special reference to rain, agriculture, politics and economics).

(g) Chitra-Pournami:

This is observed on the full moon day during the month of Chitray. The festival propitiates, 'Chitra Gupta', the chief accountant of Yama who is believed to record the omissions and commissions and to punish or reward them after death. This day is said to be conducive to the happiness of humanity. It is held to celebrate the advent of spring.

The major celebration is at Madurai, where the images from the temples are taken to the river Vaigai in colourful procession, accompanied by thousands of people and musicians. It marks the marriage of Madurai's powerful presiding deity, Meenakshi to Lord Siva. It also marks the end of the financial year for agriculturists in this region.

(h) Vaikasa Visaka (Vaygasi Visagam):

It is observed on the full moon day during the month of Vaygasi. Offerings are made to Dharmaputra, God of Death, who is worshipped to free oneself from bodily ailments. It is believed that, on this day, Lord Subrahmanya incarnated in this world. Dharmaputra or Dharamraja is regarded as one of the eight Dikpalakas or guardian angels who rides on a buffalo. The others are:—

Indra who rides on an elephant milk white in colour. He exercises control over all the deities except the Trimurtis or Hindu Trinity.

Agni is said to ride on a goat. He carries sacrificial offerings to the other Gods in the heavens, causes heat and cold and is believed to confer blessings on humanity.

Niruruthi rides on a demon and is chief of the Rakshasas. He gives benefits to people who perform sacrifices to propitiate the Gods.

Varuna is the Lord of the rains and rides on a sea monster.

Vayu rides on an antelope and presides over the air.

Kubera rides on a horse and confers wealth of various kinds.

Esana rides on a bull and exercises destructive powers.

It is significant to note that on this day, Lord Buddha is said to be born, received enlightenment and attained Nirvana.

(i) Adi Puram:

This festival is intended to propitiate the God, Sakthi Devi, whom people worship for happiness and blessings. It is said that there are eight Nidhis or Sakthies (forces of nature) in the universe under the control of Sakthi Devi. These Nidhis are given different names with characteristics peculiar to each, viz.:

Padma People attaining this Nidhi secure prowess and skill in welfare and command the wealth of all mortals.

Mahapadma secures the command over all precious gems in the universe.

Makara shapes the character of the individual and secures success in military operations and the friendship of kings.

Kachapa brings success in all business undertakings.

Mukunda develops fine aesthetic qualities in the individual.

Nanda grants immunity from wants.

Nila favours enjoyment.

Sanka leads to Self-realisation and bliss.

The eight magical arts called Ashtamaha Sidhis are derived from a knowledge of these forces, viz.:

Anima — the art of entering a foreign body.

Mahima — the art of increasing the bulk of one's body.

Garuna — the art of rendering small things tremendously ponderous.

Laghima — the art of lifting with ease the largest and heaviest substances.

Prapthi — the art of gaining access, through a small hole, to heaven.

Prakamyā — the art of transubstantiating and entering into various world of tenuous matter, procuring all needful things and ascertaining the localities of various substances.

Isathwam — the art of creating, protecting and destroying the world as well as rendering the planets obedient to the will.

Vasithwam — the art of bringing under subjection all created beings.

In a portico called 'Ashta Sidhi Mandapam' in Madurai, we have sculptural representation of these eight Sidhis. The presiding deity of this city, Lord Sundareswara, manifested these powers in him to the people and 64 miracles performed by this deity are recorded in a book entitled, 'Tiruvelayadal Puranam'.

(j) Vyasa Puja:

This is observed on the full moon day in Adi. It is a ceremony of special significance to the Sanyasins (ascetics) who have renounced the world. It is observed to obtain the blessings of the Sage Vyasa, author of the famous epic, Mahabharatha.

The mode of observance consists of spreading rice on a piece of new cloth and over the rice are placed lime, to draw the presence of Adi Sankara and his four disciples. The purpose of this ceremony

is to invoke the presence and solicit the blessings of Lakshmi accompanied by her consort, Vishnu.

The whole ceremony hinges on Adi Sankaracharyar who became the greatest religious teacher in the world. Sankarajayanthi is observed to commemorate the birth and religious revival of this great soul.

Although onslaught was made on his philosophical treatises by rival religious thinkers, his commentaries are unimpaired and free from corruption.

Sankara is said to have brought from Kailasa, the abode of Siva, five 'Spatika Lingas' or Phallic symbols formed of crystals, viz.:

Boga Linga confers enjoyment on worshippers.

Nukthi Linga ensures liberation from the wheel of birth and death for its devotees.

Vara Linga confers boons of all kinds.

Yoga Linga bestows bliss on souls.

Moksha Linga bestows extreme bliss or Ananda.

(k) Varalakshmi Vratha:

It is a festival observed to propitiate Goddess Lakshmi during the month of Adi. The name 'Vishnu' means 'pervading everywhere' and Lakshmi, his consort, symbolically represents the eight forces or energies, viz., Sri (wealth), Bhū (earth), Sarasvathi (learning), Prithi (love), Kirti (fame), Santhi (peace), Tushti (pleasure), Pushti (strength). Each one of these forces is called a Lakshmi and the eight forces are called Ashta Lakshmis.

(l) Adi:

Many Tamilians consider this month to be important for the observance of certain customs and traditional practices. During this auspicious month, Mariamman, the deity associated with rain, is worshipped. This Goddess protects people against smallpox, cholera and other contagious diseases. The deity is also associated with sight and hence she



is known as 'Aayiram Kannudayal' — the one with a thousand eyes, evidently signifying an all-merciful and compassionate quality.

In certain parts of S. India e.g. Trichy and Ramnad districts, where there are several temples dedicated to Mariamman, special prayers are offered during this month. Fire-walking, called 'Poo Kulithal' or walking on a bed of flowers, spiritually exhilarates the devotees who are unaffected physically. Women devotees cover their heads with the ends of their sarees and with a shoveful of embers over their heads, they circumambulate the fire pit. They do not experience the oppressive heat.

The fire-walking ceremony is one of the interesting rites which the S. Indians brought with them to this country. In a state of deep trance, with one's consciousness beyond the threshold of pain and in a tradition of colour and worship, dating back thousands of years, devotees propitiate the Goddess of Fire, Mother Dranpadi, by sauntering and sprinting across a bed of hot embers to prove their faith, after their bodies have been pierced with pins (hooks or skewers), only to emerge with his body and his faith unscathed.

This ceremony takes place during the month of Panguni (March/April). The fire-walking is the culmination of eighteen days of fasting, prayer, celibacy and abstinence from cigarettes and alcohol. Absolute cleanliness of mind and body is essential for this ceremony.

After a prayer at the temple, the devotees make their way to a river. With the still morning air, clamorous with prayers and singing and the throb of ceremonial drums, the devotees sink into a state of trance or state of deep self-hypnosis as the music and chanting reaches a crescendo. It is then that they are ready to be pierced with large silver hooks, some with coconuts, lime and brass containers, into the backs and arms of the firewalkers. Sharp needles pierce the tongues and cheeks of these devotees who do not bleed and are immune to pain.

With their faces smeared with kumkum (scarlet powder) and holy ash, the firewalkers, flanked by followers, make their way to the fire-pit. Some move slowly across the fire-pit unaware of the searing heat under their feet, while others dash hurriedly across. The ceremony over, the devotee returns to the temple to have the hooks and needles removed.

During this period, Koozh Oothal (porridge prayers) is a common ritual observed in homes and temples dedicated to the Goddess. Some women prepare white rice, mixed with honey, sugar and ghee. It is either placed in a brass bowl and taken to the temple or shaped like a lamp which is lit. They are called 'Maa Vilaku'.

While many people believe that Mariamman is a deity, there is another explanation, the authenticity of which is not clear. It is believed that there was a Mariamman or Muthu Mariamman (Mariamman jewelled with pearls) who was canonised for her humanitarian work. It would appear that many centuries ago, certain parts of India were plagued by a smallpox epidemic during the month of Adi. This gracious lady went around nursing the afflicted ones, advising them to keep their bodies clean and to have liquid, fermented porridge mixed with onions or shallots and syringa leaves. By this means, thousands of people were saved.

In contrast to other festivals, where sacrifices are symbolic only, live animals are decapitated in front of the sacred icons during the Mariamman festival.

(m) Vinayaga Sathurthi:

This is observed during the month of Avani, to obtain knowledge (wisdom) and ensure success in all undertakings, for which strength of will is needed. It is celebrated throughout India in honour of Lord Ganesha, one of the five major deities of Hinduism. This festival, which is religious in nature, began on political grounds — an occasion when political leaders addressed large gatherings.

Ganesha or Ganapathy is widely worshipped as Vighneshwara (remover of obstacles). For this, he is propitiated at the start of any work or ceremony. On this day, the idol is brought into the house and installed. It is kept for 1½, 5, 7 or 10 days and then ceremoniously immersed in a river, well or the sea.

(n) Avani Mulam:

It is believed that the month of Avani has a preponderance of Asuric tendencies not favourable to the progress of human souls. In Madurai, this festival is observed in all its grandeur. On this day, God Sundarasan, with a golden basket and a golden spade, it taken on procession from the river Ghat to the temple amidst such rejoicing.

(o) Krishna Jayanthi or Krishnasthami:

Janan in Sanskrit means birth and Krishna Jayanthi means the celebration of Lord Krishna's birthday on the eighth lunar day (Asthami). It is celebrated throughout the world in different forms. Towards midnight, the first ritual (Abishekam or washing the idol with milk) is performed. This is followed by Archana (worship with flowers) and finally Arathi (waving of a lighted lamp round the idol) is performed.

Apart from the observance of elaborate ceremonies on this day, there is daily evening recitals of the Gita, beginning from the first lunar day after the full moon. Different names are given to this festival — Gokula, Asthami etc.

(p) Purattasi:

This month is a period of continuous worship for a large segment of the S. Indians who propitiate Lord Venketeswara (Venketas Perumal), the presiding deity at Thirupathi Temple in Andhra Pradesh. It is time to exercise considerable discipline. Although it is an important occasion for Vaishnavite Hindus of S. Indian origin, many Saivites also observe the festival.

The festival of Lord Venketaswara is held annually on the Thirumalai Hills. The famous Thirupathi Temple, which is considered the richest in India, lies in Andhra Pradesh and attracts millions of pilgrims. Although a variety of offerings are made, the characteristic offering is shaving off the hair from one's head. The Sanskrit University of Thirupathi is maintained from the income received by this temple.

During this month, people restrict themselves to a vegetarian diet and abstain from all vices. Some homes are so scrupulously clean that even a new set of cooking utensils are used. Many fast on Saturdays and abstain from eating or drinking water until the afternoon when the fast is broken after prayer.

On one Saturday during the month, a special prayer is conducted. Before this, all male members of the household have a Vaishnavite sign called, 'Naamam' painted on their foreheads. The sign is made of two vertical white strokes joined together at the bottom with a red vertical stroke in the centre.

These white strokes represent the pair of sandals belonging to Rama handed to Bharat at the time of Rama's banishment.

The special prayer is commenced outside and, after worshipping the Sun, the entire household members enter the home lighting camphor in clay lamps and uttering, 'Govinda, Govinda'. Appropriate hymns are sung.

This festival appears to have been introduced into Tamil Nad by the Mysore Kings who were once overlords of some Tamil areas. In Mysore, it is celebrated as Dasara Festival. The correct significance of the festival is shrouded in mystery. According to mythology, it was during this month that Lord Vishnu killed Hiranya who believed that he was the omnipotent God and ordered everyone to worship him.

(q) Navarathri:

Navarathri, or the holy nine nights, is observed during the month of Purattasi and dedicated to the various aspects of Sakthi, in order to propitiate the Goddess symbolising energy in the universe, to obtain perpetual happiness and prosperity. It is a ten day observance in which nine evenings are set aside for the worship of the female aspects of the Creator, worshipped as Mother. It is a festival which is observed throughout the world by Hindus with great solemnity and devotion.

It is celebrated mainly in temples and shrines and the observance varies in mind and intensity according to the aspects of the Divine Mother worshipped by the different linguistic groups. The nine nights are shared equally among the Consorts of the Hindu Trinity viz., Devi (Sakthi), Lakshmi and Sarasvathi while the tenth and concluding day is celebrated in honour of Devi, Goddess of the Hindu Pantheon with great pomp and gaiety especially in the state of Gujarat.

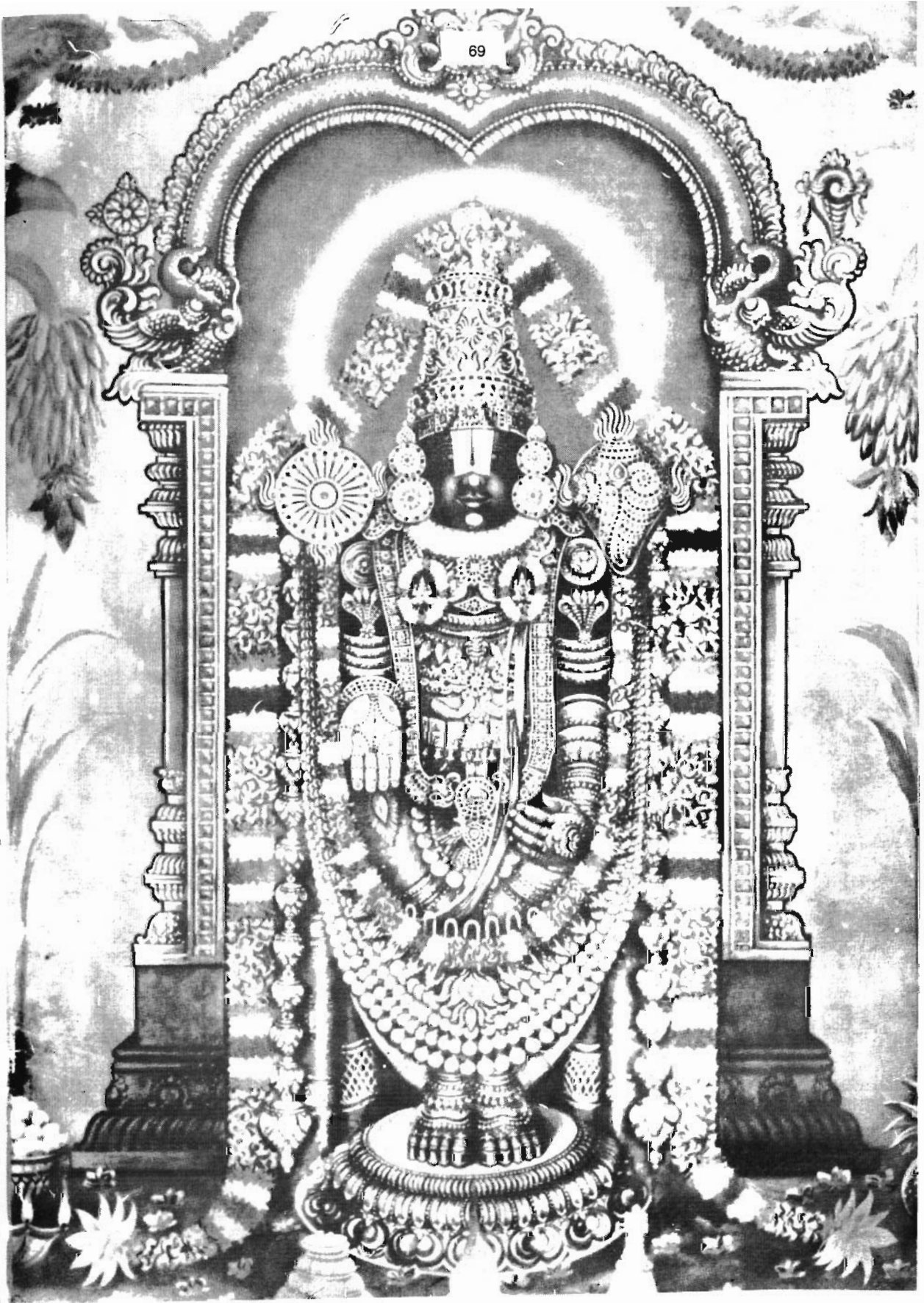
According to legend, Rama returned home on this day after vanquishing Ravana. During the nights, men and women dance the Gharba and on the last day, an effigy of Ravana is made with fireworks. The great philosophers of the world are of the opinion that nature builds everything by forms (geometry is the science of forms) and numbers (arithmetic is the science of numbers).

Devi worship is by means of Yantra or geometrical forms engraved on metal plates with numerical digits or alphabets incorporated within. There are three kinds of such metal engravings viz., Chakras (consists of angles and petal-like parts), Yantras (consists of triangles) and Pithas (images of the deity) for meditation and invoking the powers of the deity.

The significance of the nine nights is as follows: The number nine has within it all the other numbers with one digit but is contained in none of them. Hence Devi has, within her, the whole universe. There are two aspects in the universe viz., the positive aspect in creation, preservation and destruction represented by the Hindu Trinity, while the negative aspect is personified by the three Goddesses, Sarasvathi, Lakshmi and Durga.

Sakthi is conceived of in its manifestation as Sarasvathi, Lakshmi and Kali which are not distinct Devis but the one formless Devi worshipped in three different forms symbolising the creative, the preservative and the dissolutive aspects of the Reality.

Devi represents all things and her aspects are many. As Sakthi or primordial energy, she represents cosmic energy and animates all things. As Jatakambal, she is the all-merciful Mother nourishing



the Universe. The personified Sakthi, in the destructive aspect of the Universe, goes by different names. In her mild aspect, she is worshipped as Uma or Parvathi, the dutiful wife of Lord Siva enjoying domestic felicity.

In accordance with the Hindu predilection, for bringing together seemingly contradictory aspects of life, such as the protective and destructive forms, we see the Mother of the Universe as Kall or Durga. She is symbolic of the ferocious and destructive aspects of nature and her bearing is a strange combination of terror and tenderness.

In her fearful aspect, she devours the all-devouring Kal (time) itself. Pictures or forms of Durga and Kali are fantastic. They are not biological faces but simply allegorical concepts — creations of our seers designed for spiritual discipline. She is perpetually at war with evil.

She is ten handed and is armed with weapons of various kinds, suggesting her omnipotence. She holds a spear, with which she is piercing the great Mahishasura, in one of her hands. With another, she is holding the head of a giant, while the others are holding instruments of war. A lion leans against her right leg and the asura (demon) with the buffalo head against her left leg.

She is represented as standing on the breast of her Lord Siva and blood, trickling from her protruding tongue, indicates destruction. Her dishevelled tresses are suggestive of her relentless energy. She wears a necklace of skulls and a girdle, formed of the hands of the giants she had slain, round her waist. Kali does not kill any external demon but is worshipped in order that the demons of our negative qualities may be destroyed through her grace.

The majestic deportment of the Goddess and warlike attitude, combined with her sanguinary appearance, has made her the terror of all the other Gods. Even the Hindu Trinity tried to propitiate her and Rama is said to have invoked her aid in his battle with the ten-headed Ravana, King of Lanka (Ceylon).

Originally, Durga Pooja was held to coincide with the harvest season in India. Besides prayers, goats and buffaloes were sacrificed. On the last day, images of Goddess Durga were immersed in the sea or river. Over the years, a metamorphosis has taken place resulting in the dispensing of the slaughter of animals.

(i) Devi:

The first three nights are dedicated to the worship and adoration of this multi-faceted Goddess and Consort of Lord Siva. The name Devi is synonymous with Sakthi or the Cosmic Force (Divine Power) that manifests, sustains and transforms the universe. This form of worship is neither sectarian nor belongs to any cult. By Devi or Sakthi, we mean the presupposition of all forms of existential power — the power of knowledge, of sustenance and of omniscience.

God has created this world through Srishti Sakthi (creative power), sustains it through Sthiti Sakthi (preservative power) and destroys it through Samhara Sakthi (dissolutive power). Devi worship is, therefore, the worship of God's glory, of His greatness and omnipotence. She is the conscious power of the Deva or God. As Goddess Mother, she has an aspect to suit every mood. By her female nature, she represents the life-bearing and life-nourishing maternal principle.

(ii) Lakshmi:

The second three nights are devoted to this Goddess of Wealth and Prosperity and the Consort of Lord Vishnu. Among the three Goddesses, she is pictured as reserved and conservative. She does not merely symbolise material wealth as all kinds of prosperity, magnificence, divine joy, nobility, auspiciousness and benevolence come through her grace.

(iii) Sarasvathi:

The last three nights honour this Goddess of Learning and Knowledge and the Consort of Brahma. She is represented as a young female of fair complexion with four arms. In one hand, she holds a flower which she offers to her Consort. In the other, she holds a book of palm leaves signifying knowledge. In one of her two left hands, she holds a string of pearls (Siva Mala) which serves as a rosary and, in the other, a damaru (drum). She is draped in white and stands on a Lotus and holds a Veena indicating that she is also the Goddess of Music.

She is cosmic intelligence and cosmic consciousness and worship of this deity is necessary for purification of intelligence, cultivation of the right discernment and Self-realisation. This Devi worship, to an aspiring soul, means the cultivation of knowledge and virtues and the destruction of the base nature. It creates one of the most beautiful relationships of the individual Soul with the Cosmic Soul.



For a period of nine nights, the female aspects of the Creator are worshipped.

(r) Dassera:

The Navarathri Festival is also known as the Dassera Festival and important places of celebration are Madurai and Mysore. For nine days, each house displays Navarathri Kolu — a host of dolls are arranged in tiers of decorated steps and people go about visiting one another's displays. In the south, this festival marks the slaying of Mahishasura, a demon with a buffalo head, by the Goddess Kali.



(s) Vijaya Dasami:

In Mysore, on the tenth day (Vijaya Dasami or Victory), a procession of elephants forms a picturesque sight. When Mysore was a princely state, the festival was celebrated with pomp, grandeur and pageantry. The traditional festival is still held and attracts large crowds. It was introduced into Tamil Nadu by the Mysore rulers. It is an occasion for gardeners, jewellers, carpenters, tailors etc to clean their tools of livelihood, offer prayers to Devi and invoke her blessings for the continued usefulness of these tools.

(t) Deepavali:

(i) Introduction:

Deepavali, the festival of lights, symbolises the conquest of evil by the forces of good and righteousness. It is the triumph of light over darkness and victory of virtue over vice. On this day, we pray so that Almighty will give us faith, hope and courage to spread the common gospel of all religions — the brotherhood of man.

The name originates from two Sanskrit words viz., deepam, deepa, or deepak (light) and avali (a row) or oil (rays or radiance of the lamp). It is celebrated, in the month of Aypassi, at the end of the 14th lunar day known as Sathurthi, in the waning fortnight of the moon with all its sanctity, splendour, colour, grandeur and festivity. Although the mythological theme behind it varies in different parts of the country, the underlying theme is always the same.

It is an occasion which brings brilliance and rays of hope and inspiration unshakably as a beacon to all. The festival is identified with the religio-cultural life of the Hindu community. Various interpretations have been given from age to age with regard to its origin. Some of these have historical associations, while others are of mythological significance. In its ultimate analysis, it represents a symbol of the climax of Hindu spiritual aspirations.

Defined in its philosophical context, the historico-mythological explanations of this festival are but oversimplifications of deep spiritual truths. In this material world, life for the Hindus is a conflict between 'Light' and 'Darkness' and between 'Good' and 'Evil'. The former makes for release from births and deaths resulting in eternal union with the Absolute, while the latter confines us to bondage in the world of suffering.

Two important features of this festival are the sacred bath or Gangasnam and the lighting of rows of clay lamps which shine brilliantly and beautifully in the darkness of Amavasa (New Moon).

(ii) Light (Jyothi):

The most glorious, universal form of God is Light. Ever since the beginning of time, man has prayed to the Sun (Surya). The people of ancient India knew of solar energy and the influence of the lunar system over man and nature. In the Holy Kural, the first couplet mentions 'Bhagavan', made of two Tamil words, Pagal-Avan (He is light).

The most important thought around which the festival revolves is Light which symbolises all the virtues or divine truths it represents viz., truth, purity, righteousness, beauty, culture, learning, discipline, courage, service, sacrifice and love. During this time, these symbolic lights make their spectacular appearance before our minds, each one heralding the glory and radiance of its own special attribute and message. What is the significance of the light that emanates from the clay lamp?

(i) The lamp burning with ease and grace is equally brilliant whether in a hut, bungalow or palace and imparts the lesson that all men are born equal irrespective of their colour, creed or race.

(ii) The most sublime and soul inspiring message that the light conveys is that of sacrifice. Whilst providing light and warmth, the oil and the wick, which are consumed in the process of providing joy and comfort to others, symbolises sacrifice.

(iii) The upwards movement of the flame, beckons man to pursue the road to progress and urges him to ascend, spiritually, through service and sacrifice to mankind, for is it not said that Service to Humanity is Service to God and that the hand which helps is holier than the hand that only prays.

(iv) The effulgent light urges us to provide comfort and happiness to others. It is only in giving that we receive and in sharing that we preserve. Love and service are the perennial streams that irrigate the field of the human heart so that humanity may reap the harvest of peace and happiness.

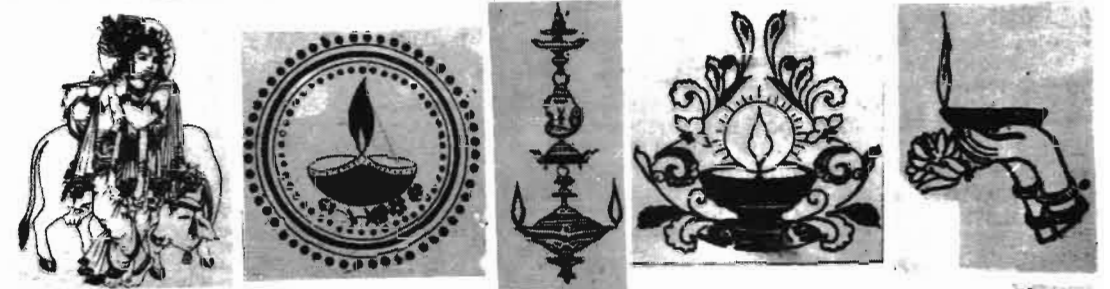
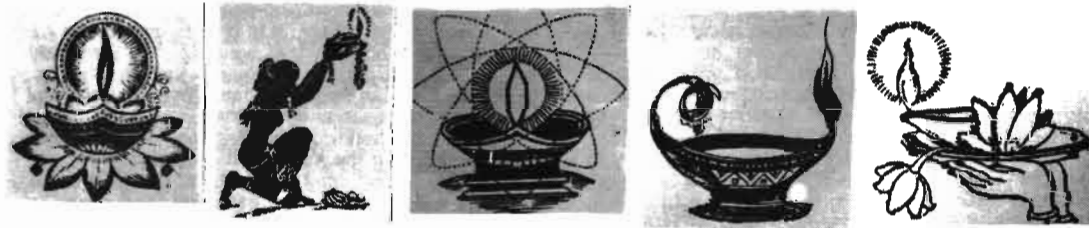
(v) Light and wisdom dispel ignorance and darkness. To acquire the inner light and wisdom, a religious life, based on the dictates of the Vedas, Agamas and the Puranas, is essential.

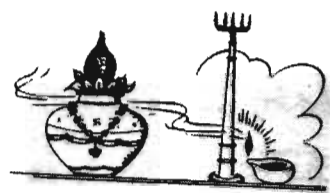
(vi) Just as the light dispels darkness, we pray to God to remove ignorance and purify the mind. Just as the flame burns the oil, knowledge of God destroys evil thoughts and illuminates the mind with the light of Divine Truth. Thus we kindle the light of knowledge to dispel the darkness of ignorance.

(vii) The real light is within us. It is the self-luminous inner light of Divinity which burns steadily in the innermost sanctum of our heart. It is this inner light that awaits illumination and this is not possible where nescience (ignorance or Avidya) prevails. Light is associated with knowledge, the unfolding of the spirit and the knowledge of the Absolute (Brahma-Jnana) which supersedes all other forms of wisdom and is a prerequisite for the liberation of the soul.

(viii) The Light is associated with the light of the soul or Jeevagni, which is capable of burning the impurities or the malas, which cast a veil on the divine nature of the soul that dwells in the material or physical body. The inner light and warmth, associated with it, are experienced by the Yogis and Saints who see the indescribable glow, in the inner vacuum that exists in the individual soul, feel its tre-

THE SPIRIT OF DEEPAVALI





mendous heat and know the properties which reduce to ashes the three malas or impurities of the mind viz., ego, lust and delusion. This is necessary for God-Realisation.

(ix) The Amar Jyothi (eternal or spiritual light) symbolises the triumph of good over evil, truth over untruth, knowledge over ignorance, virtue over vice, trust over treachery, courage over cowardice, right over might and love over hatred.

It comes to us with all its radiance as the harbinger of cheer, comfort and hope. It is a reminder that not only physical darkness be removed but also ignorance be eradicated and that the inner Jyothi be kindled. Deepavali brings to humanity the message of illumination — physical, mental and spiritual.

(x) The lighting of the lamp is the eternal symbol of a deep spiritual urge. The light represents the end of all spiritual quest.

(iii) Origin:

Different versions explain the origin of Deepavali viz.:

(i) On this day, Lord Vishnu is believed to have freed Lakshmi from the clutches of King Bali.

(ii) It commemorates the day when Goddess Lakshmi emerged from the Milk Ocean. Among the culturally evolved societies, she forms an integral part of the festivities. She is usually portrayed emerging from a pool and standing on a lotus untainted by its watery surroundings. The flower itself is a symbol of the unfoldment of knowledge (light). Being also a manifestation of faith, hope, charity and devotion, she assists the spiritual aspirant in his evolution to Godhead.

The Goddess manifests herself in all her radiance and good cheer so that light is sustained through her charm and grace. The many rows of lights which grace the day are but adorations of this important deity in the Hindu Trinity.

(iii) The most popular version is that the festival marks the day Rama returned to Ayodhya after having vanquished Ravana.

(iv) In S. India, it is associated with Lord Krishna's victory over the demon, Narakasuran.

(v) In Uttar Pradesh, it is associated with the beginning of the business year.

(vi) The Jains celebrate it as the day of Nirvana of Lord Mahavira.

(vii) The Sikhs celebrate it because on this day their guru, Hargovind Singh, was freed from the clutches of the Mughals.

(viii) While post parts of India worship Lakshmi on this day, the Bengalis offer prayers to Kali or Durga.

(u) Karthigai Deepam (Thirukarthigai or Kartikai Vratam):

This is celebrated on full moon day during the month of Karthigai. Although the purpose is to propitiate the five elements, greater importance is attached to Agni (fire) and, consequently, all homes and temples are profusely lit and illuminated after sunset. The allegorical and spiritual myth associated with this is that Siva is said to have appeared in the form of a pillar of fire, to teach the creative (Brahma) and preservative (Vishnu) aspects the knowledge of infinity beyond time and space. The Yogis say that the pillar of fire symbolises the halo of brilliant light surrounding the spinal chord in man.

The custom of burning dry twigs, known as 'Chokkappanai', in front of temples originates from the incidents in the myth, wherein Siva is said to have burnt the chariots of certain Asuras (demons) who were harassing the sages. This is symbolical of the aerial cars of the Asuras being burnt by the fire emanating from the third eye of Lord Siva.

On this occasion, thousands of people flock to the temple, at Thiruvannamalai, situated on a mountain 2 668 feet high and dedicated to Lord Siva. Here the whole rock is illuminated and a huge torch is lit at its top after sunset. This is one of the five main Siva centres and is the abode of one of the five Lingams brought from the highest of the superphysical regions viz., Kailas by Sankarachariar.

This temple is of great importance to the Saivites as the Srirangam is to the Vaishnavites. Other important temples where the festival is celebrated are at Palani and Thiruchendur. In Thiruvannamalai, a large cattle fair is held along with this festival.



It is believed that, on this day, Lakshmi makes her visitations with wealth and affluence, Durga or Sakthi extends her gifts of strength and vitality while Sarasvathi ushers herself into our homes with all the culture, refinement, music and knowledge.

On this auspicious occasion, we should be worthy and grateful recipients of these divine gifts — wealth (not for selfish needs but for proper utilisation); power (not for self-glorification and subjugation but for the assistance and deliverance of the weak), and knowledge (not for arrogance and conceit but for the transmission of culture and improvement of the quality of life).

(v) Arudra Darsan:

This is observed during the month of Margali. It propitiates the dancing aspect of Lord Siva (Nadara-ja). It is said that the constellations, planets etc are macrocosmic centres, through which forces are poured out into the Solar System, to generate evolution of microcosmic intelligences. There are indissoluble links of magnetic forces connecting these two centres. Hence the worship of the deities, presiding over constellations and asterisms, serves this purpose. It is specially celebrated at Chidambaram.

(w) Vaikunta Ekadasi:

This is observed during the month of Margazhi. It is believed that it secures for the observer, freedom from birth and death and liberation from bondage. The observance consists of rigid fasting, followed by the worship of Lord Vishnu and has the effect of conferring long life, happiness and strength. The Ranganatha Temple at Trichy is considered especially important for this occasion. The 4 000 songs of the Alvars are recited at this festival.

(x) Onam:

Thiruvonam (Onam) is popular in the state of Kerala. It is popularly held that this festival is 1 100 years old. Although the exact origin and its religious significance is unknown, legend has it that people, of a certain dynasty, who lost their beloved king, were assured by Lord Vishnu that their king would visit them annually on the day of the star, Thiruvonam.

**(y) Ram Navamee:**

This is the celebration of the birthday of Rama. The important feature, on his occasion, is the continuous chanting of the Taraka Mantra or the thirteen syllable mantra. The word, Mantra, is a combination of man (mind) and tra (deliverance) and, hence, denotes a pure sound vibration which delivers the mind from its evil inclinations.

The Taraka Mantra is sung thus 'Om Sri Rama, Jaya Rama, Jaya, Jaya, Rama'. Om symbolises God, Sri stands for Sakti or power, Ra denotes the fire that burns our Karma, Ma represents peace and Jaya signifies victory of the spirit over the flesh.

(z) Gayathri Japam:

It has been scientifically proved that sound arranges the atmospheric atoms into definite shapes. Different sounds create different forms and the duration of the retention of these forms depends on the strength of sounds. The sages were aware of the effects of incantations or mantras. One such incantation in the Mantra Sastras is known as Gayathri which Brahmins repeat thrice daily (morning, noon, sunset).

The influence radiating from this mantra protects the individual from all malign influences. Certain occasions e.g. solar and lunar eclipses are specially favourable for creating these forms and charging them with energy. It is believed that the first day of the dark fortnight, in the month of Avani, is conducive for the production of maximum effect with minimum effort.

During this mantra, the individual prays to the sun to give him light, knowledge and energy. The posture most favourable for the absorption of the sun's energy is that facing the sun in the morning. Before the commencement of the Japam (prayer), pranayaman (breath control) is necessary. The concentration, resulting from this, absorbs and assimilates the solar energy and vitality.

When the Gayathri is repeated, the Sun is visualised in all his splendour, radiating its energy. People performing this Japam sit in a solitary place, without any distraction, and repeat the incantations 10, 28 or 108 times. A rosary of 27, 54 or 108 crystal beads are used to count the repetitions of the mantra.

When the mantra is repeated, the feet must be apart and the head uncovered. In the mornings, the hands should be placed near the navel; at midday, near the heart and in the evening, near the face to facilitate the storage of energy absorbed by the Sun. Those performing Japams should sit on a piece of silk or blanket or use the skin of a tiger or deer. Mats made of darba grass are also used.

B. Festivals of Andhra Pradesh:

Although many of the festivals of Andhra are common to other regions, especially Tamil Nadu, they have their own local variations and charm.

(a) Ugadi (New Year):

This is celebrated on Chaitra Suddha Padyami. The people rise early, have an oil bath and don new clothes. Toranas (festoons of mango leaves) are tied to all the doors. The front yard is washed with cow dung water and decorated with different designs of Rangavalli or Rangoli (floral designs) and a sweet dish called Bhakshya or Puran Poli is served.

A special preparation, Ugadi Pachadi (chutney) is made from tamarind, jaggery, mangoes, margosa flowers which are mixed in a decorated pot and then kept before the presiding deity of the household. In the evening, people gather in temples where the village priest worships the new Panchangam (Almanac) and everyone is anxious to know his own astrological predictions according to his Rashi (planetary position).

(b) Rama Navami:

This falls in the month of Chaitra. Panakam (jaggery water and condiments) and vada pappu (soaked pulses) are distributed. In coastal Andhra, the celebrations are held on an elaborate scale. Harikatha (story of Hari), Puranakalakshepams (narration of epic stories), Bhajans (hymns) and Ramayanaparayanama (recitation of verses from the Ramayana) are held for 9-15 days.

Bhadrachalam is the biggest pilgrim centre during this festival as it is believed that Rama and Sita spent some time here during their exile. Kancherla Gopanna, known as Ramadasa, a staunch devotee of Rama, constructed temples in this village and composed devotional hymns on Rama.

(c) Eruvaka Purnima:

This festival which falls in the month of Ashadha is mostly celebrated by agriculturists who worship the yoke, the plough and the bulls with turmeric (yellow) and Kumkum (vermillion) powder. The bodies of animals are decorated gaily with coloured designs and bells are tied to their horns and necks.

Coconuts are broken in the fields before the yoke and bulls. They inaugurate the annual cultivation by ploughing five or nine rounds in the fields on this day. A sweet dish (payasam) is served. The gaily dressed people and the colourfully decorated cattle make the village a grand spectacle of colour and pageantry.

(d) Nagula Chaviti:

This is observed during the month of either Sravana or Kartika. It is a pre-historic celebration of Naga or serpent worship throughout Andhra. Every village in Andhra has a Naga idol carved in stone or wood. Women fast and propitiate Nagas by offering fresh milk. Many families have ant hills which have been worshipped for generations. Miniature silver eyes and hoods of the serpent God are placed on the anthills and coconuts are broken.

After offering prayers for protection from snake-bite, people smear their eyes and ears with the earth from the ant-hills. Many folk songs are sung in praise of this deity.

(e) Varalakshmi Vratam:

This festival is celebrated on Mondays and Fridays during the month of Sravana by married women, to propitiate Lakshmi and Parvathi for prosperity and worthy children. The deities are invoked and worshipped with flowers, turmeric, vermillion and coconuts and nine kinds of dishes are offered. The worshippers wear Kankanam (coloured thread) on their wrists. Newly married brides perform this vrata (ritual) and wear new saris on these two days during this month.

(f) Krishnaashtami:

Lord Krishna's birthday is celebrated during the month of Sravana. Although it is an important festival for Vaishnavites, the Veerasaivas do not celebrate it. The Vaishnavite temples are decorated impressively and the deity is taken in a procession through the streets with bhajan parties and brass bands. Pulihora (rice with tamarind) and Dadhyodanam (rice with curd) are the special dishes. Utlu, a network sling in which pots etc. are suspended, is the source of much fun and frolic.

(g) Vinayaka Chaviti:

It is celebrated during the month of Bhadrpada. In villages, the earthen images of Vinayaka are prepared by goldsmiths. People take an oil bath and decorate their houses with festoons and Rangavali. The idol of the deity is worshipped with flowers, leaves, fruit and corn. Artisans, craftsmen and people of different professions and trades worship their tools and implements. School children place their slates and books marked with sandal paste and vermillion near the deity.

In the towns, the festival is celebrated for nine days with bhajans and sports. Special preparations called Undralu and Kudumulu (rice flour balls boiled in water without salt and pepper) and Payasam (rice milk porridge) are offered. The floors are marked in red and white with a double pair of circles symbolising the footprints of Vinayaka. In some towns, on the last day, the image is taken in a procession and immersed in a river, tank or well.

(h) Mahalaya Amavasya:

This is celebrated during the month of Badrapada and is an auspicious day for offering oblations to the departed ancestors. The fortnight preceding amavasya (new moon), known as Pitri Pakshas, is sacred for propitiating departed souls.

(i) Dussehra:

The celebration of this, during the month of Aswayuja, depends on the social and economic status of the family. The preceding nine days of this ten day festival is called Devi Navaratri dedicated to the worship of Durga. On this occasion, family weapons, agricultural implements, weights and measures and tools are worshipped. Non-Brahmins drink liquor and eat meat.

In the evening all the villagers assemble and sheep and goats are sacrificed (or alternatively coconuts are broken) and the blood of the animals is put on as Tilak (ritual mark on the forehead) to ward off evil and diseases. In towns, some families arrange Bom-mala Koluva (puppet and toy shows) for ten days preceding Dussehra.

(j) Naraka Chaturdas (Deepavali):

This is the day on which Lord Krishna and his consort, Satyabhama, killed Narakasura. People rise early, take an oil bath and Mangala Aaratis, don new clothes, homes are whitewashed, coloured and decorated with festoons of mango leaves and arches of bananas and coconut leaves. The special dishes are Atrisalu (sweets prepared with jaggery) and Semya (macaroni). In some places a mock battle between Narakasura and Lord Krishna is enacted by swinging and throwing jillies (kind of crackers).

(k) Makara Sankranti:

This is the biggest festival of the Andhras, observed during the lunar month (Pushya). Everyone hails this festival which glorifies agriculture as the symbol of affluence with joy and exuberance. Floors and front yards are decorated with Muggu (Rangavali). Gobbillu (cowdung balls) are artistically arranged in the centre of the Muggu and decorated with vermillion, turmeric, flowers, rice and sesamum.

On the first day (Bhogi), people sit chatting by the side of Bhogimantalu (hay-fire) and women and girls dance round the Bhogi fire singing songs in praise of the Gods and the harvest. The second day is Sankranti or Pedda Panduga (big festival). The village pipers and drummers (the Budubudukals and the Dasaris), the Jangams singing bhajans and kirtans, the Gangireddulas (with their decorated performing bulls) parade the streets. The farmer has invariably to feed the dhobi, barber, blacksmith, carpenter, servants and cultivators.

On the third day (Kanumu), all work is suspended and people indulge in drinking and sumptuous feasting. Cock fights, ram fights, buffalo fights, bull races, chess and dice competitions are held. On the fourth day (Mukkanumu), cows and bulls are bathed, decorated, worshipped, fed with sweet dishes and taken out in procession.

Kite flying is a special feature of Sankranti which is also called Til Sankranti. Til (sesamum) has widespread usage at this time e.g. while taking an oil bath, til and amalaka paste is smeared over the body, a special dish called Pongall (mixture of til and rice) is prepared; sesamum laddus (balls cooked in jaggery syrup) are made; while the most favourite dish is Chakkilam (rice flour paste mixed with til and cumlin seeds and fried in oil).

(l) Maha Sivarathri:

This falls in the month of Magha and its main features are fasting during the day and night, observing Jagarana (keeping awake) and worshipping the Linga. The whole of Andhra has a network of Siva temples suggesting that Saivism was the dominant faith at one time.

Shatkalapuja (worship of Siva six times daily) is a special rite observed by the Veerasaivas. Lingodbhavadha (midnight) is the most sacred time for propitiating the Lord.

(m) Kamuni Punnam (Purnima):

This festival also known as Holi is celebrated during the month of Phalguna specially in Telangana where the effigy of Kama (God of love and desire) is burnt. This is followed by Vasantotsavam (sprinkling of coloured water and vermilion powder) on friends and relatives.

(n) Margazh:

This is an important festival observed by Vaishnavites, the followers of Saint Ramanuja during the month of Margasira. It is dedicated to Andal (Goda-devi or Ghudukuduta), one of the twelve Alwars or Vaishnavite saints. The sacred hymns which she composed in Tamil are recited by Telugu Vaishnavites with great devotion and reverence. After a month, the festival concludes with the celebration of the wedding of Andal to Lord Ranganatha.

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CHAPTER 7:

THE FOLK LORE OF ANDHRA PRADESH

(a) Introduction:

The ethos of a people is manifest in the folk-lore of the race. This folk-lore consists of simple truths, high ideals, grand imagery, naive expression, delicate ideas, sumptuous aesthetic content and includes myths, tales, beliefs, superstitions, customs, manners, sorcery, magic, philosophy, plays, festivals and related matters having a bearing on the lives of the people. The subject is vast in its entirety as it is extensive in its scope. A large part of folk-lore stems from emotive and speculative roots. The appeal of folk-lore, thus, is spontaneous and profound.

There is an inherent spirituality about the rural folk in India and symbolism is an entegral part of their attitudes and beliefs. The study of folk-lore leads to an assessment of the culture-complex of a race. The foresters of the woods, the hillmen of the mountain ranges, the fishermen of the seaside, the dwellers in the river basins, the boatmen and the mariners while being humble and contented and their family ties fostered by age-old customs, follow their own traditions.

These people are essentially agriculturalists and following a successful harvest, their feelings of joy and exhilaration find expression in song, dance and music. These are the folk songs which colour and reflect the lives of the peasants in all their variety. The anonymous folk songs are rich miniatures representing the lives, joys and sorrows of the village folk. These songs and dances convey to us the aesthetic sense of the people.

India can boast of a royal folklorist in King Hala, of the Satavahana dynasty of Andhra, who lived in the early decades of the first century of the Christian era. He compiled an anthology of 700 verses known as the Gathas (self-contained, four line verses which are picturesque, striking in their poetic quality and have a spontaneous appeal). These verses describe the life of the people who are the ancestors of the modern Telugu speaking people. It is a wide-ranging literary record which traces historically the lives of the country folk during this period.

The wars conducted by the kings, the bravery exhibited by the military leaders, the causes of the internecine feuds, the royal marital alliances and the lives of great persons were the subjects of this folk-lore. Heroism, martial valour, sacrifices and acts of philanthropy formed the central motifs of folk ballads and songs. Such events which have been invested with euphoric force and literary dignity were kept alive by professional minstrels.

(b) Myths and Mythology:**(i) The Sun:**

This is all-powerful and energy bestowing. They trace the lineage of their chief to a solar dynasty. On the other hand, the scorching heat of the sun and visible signs of severe drought are interpreted as punishment of sins — the results of divine wrath. As a corollary, rain, the giver of new life, is also worshipped. There are many songs to invoke rain. From

the most rudimentary noises intended to shake the reluctant clouds to mellifluous chants to propitiate the rain Gods, Varuna and Indra.

A natural phenomenon in the rural areas is the croaking of frogs, marking the advent of rain. The sound is imitated by both old and young in an effort to accelerate the natural process and to force the pace of the sluggish monsoon.

The most popular craving for rain manifests itself in the Frog Song (Kappatali Pata) rendered to music and accompanied by certain rituals. Among literary citations is the Virata Parva (the fourth canto of the Mahabharata in Telugu). When the rain comes, agricultural operations are in full swing. Family members and servants indulge in concerted work in a spirit of camaraderie. The Euvaka song illustrates this fellowship among the agricultural community.

(ii) The Moon:

As in the folk literature of other regions of the world, the cold mysterious moon has figured in Indian Mythology.

(iii) Rural Pantheon:

The Gods worshipped by the folk are numerous and vary with the locality, family customs and times. Every village has a guardian God or Goddess. Belief in these Gods gives rise to certain taboos. The biennial village festival, known as Jatara, which is performed with the utmost faith to ward off disease and drought is a great feature of community living.

During this period, revelries and ceremonial rites are conducted and the following deities worshipped: Poleramma, Pochamma, Ellamma, Balamma, Maisamma, Mahakali, Durga, Ankalamma, Nookalamma, Mavulamma, Saramma, Savadalamma, Danteswari, Samallamma and Gangamma.

(iv) Intoxicants and the Rural Ethos:

The folk are generally addicted to locally made intoxicants e.g. Sura which is drunk to induce sedative quietness or fierce activity, Virapanam or warrior's beverage which is extolled in all heroic ballads, Toddy which is obtained by tapping palmyrah or date palms and allowing the juice to ferment.

(c) Religion and Magic:

The two vital supports of the steel frame of rural ethos are beliefs and superstitions which constitute traditions, the sanctity of which lends strength to the frame. Woven into the fabric of ritual and religion is the ominous dark thread of superstition which is neither violated nor questioned and does not permit of analysis and is beyond the scope of scientific enquiry.

Omens are considered as precautions e.g. if one hears sneezing when commencing an errand, he will not proceed; crows flying from right to left is an ill-omen and so is the moaning of street dogs; the chirping of a lizard forebodes ill-luck; the presence of an owl in the village is feared to be ominous and so is a cat crossing the path before one starts on a journey etc.

Soothsaying is resorted to by some women who sing mantras resulting in the relief of the psychological tension. Some sorcerers and magicians employ different methods for the victimisation of their enemies. Talismans are worn to ward off sickness and to ensure happiness. The village Goddess is the centre of all religious activity among the rural community.

(d) Medicine:

The village folk have their own medicines for curing ailments. Magical powers are attributed to village physicians who are adept in Ayurveda, the indigenous system of medicine. Some of them who are well versed in herb cures supply herbs to these physicians. It is interesting to note that some of the songs sung by children contain medical prescriptions e.g. Kalla Gajja Kankalamma contains a prescription for eczema and dermatitis, Gudugudu Guncham prescribes cures for snake bite, Kacharaya Ata contains prescription for fractures and sprains.

(e) Customs and Traditions:

Patrilineal descent seems to be the prevalent system among most of the rural masses in India. In accordance with the accepted code of conduct prevalent among the rural folk, do's and don'ts have been laid down for strict observation with local variations. Customs vary from place to place depending on whether they are rural areas, forest regions and other tribal areas.

Marriage alliances are always endogamous. Recitation, accompanied by explanation, was the medium through which knowledge was imparted to large audiences in the sacred precincts of the village temple. The four ideals of human existence viz., dharma (good deeds), artha (knowledge), kama (pleasure) and moksha (salvation) were emphasised.

The simplicity, hospitality, warmth and righteousness of the rural folk stem from a heritage steeped in religious exuberance.

(f) Lullabies and Nursery Rhymes:

A number of folklorists and linguists have been drawn to the mellifluous nature of the Telugu language. Lullabies and rhymes have a special emotional appeal. Among the Sabara women (of the forest regions), singing is not only a pastime but a spontaneous expression of feeling. These songs, having for their content the epic themes, are given currency by beggars, mendicants and other rural folk.

(g) Fairs and Festivals:

Fairs in villages are places where wares are displayed for bartering or vending. They are also known as Santa or Angadi and modern towns have a suburb called Santapeta or Angadipeta where, traditionally, fairs are held. Festivals (Utsavas) have been occasions for feasting and gaiety and during which the rigidity of social customs were relaxed.

People desiring the fulfilment of their wishes take vows and later redeem these by offering food and fruit to the deity, or by undergoing some physical privation or by offering their hair (tonsuring) which is regarded as one of the greatest sacrifices one can offer to God.

Deities have their fascinating origins. In Pithapuram, the deity, manifest in the form of a cock, is known as Kukutesvara. In Pattisam, the Linga, the phallic symbol signifying creation, bears the marks of arms in embrace. In Mandapaka, the Goddess Kakati holds a drum to signify the eternal rhythm of creation of the Cosmos. In Ryali, God is in the form of the male and female principle in unison known as Kesava Jagamohana.

(h) Folk Art:

The history of arts and crafts of Andhra Pradesh dates back to the hoary past. The artistic inclinations of the early folk are revealed in archaeological monuments and literary and religious documents. Mythological themes are illustrated on the walls of almost all the temples of Mahakali and Sakthi in the twin cities of Hyderabad and Secunderabad. There are particular castes which perform this job with skill.

Painted earthenware, terracota figures and well-polished pottery have been unearthed in the excavations in Andhra Pradesh. They reveal a continuous tradition of clay art and are fine specimens of Telugu folk art which provide rich commentary on the social life of the Andhras.

Muggu is another folk art which is part of the routine daily life in Andhra households. Powdered rice or rice paste or sudda (white clay) is the basic material for this art. These muggu designs and intricate patterns are at their colourful and creative best during Sankranti, wedding ceremonies and other festive occasions.

Tattooing is another folk art in Andhra. There is a particular caste known as Pacchabotlavaru whose profession is tattooing. This art is declining gradually with the spread of city-based culture. Mask-making is another folk art which provides livelihood to many families along the coastal region.

The art of Kalamkari (painting on saris and cloth) which has been mastered by the Rangrez (dyer) community has a long history. It is a flourishing and lucrative folk-art. The palm tree or Kalpavriksha (tree of beauty) has great utility value as the leaves are used for roofing and the making of rain coats, umbrellas, baskets, fans, mats, flower baskets, vanity bags etc.

Needlework, embroidery and applique art are still looked upon as a source of pride in Andhra and a variety of fauna and flora are used as designs. Dolls and puppets are noted for their simplicity and beauty. In the bygone days, every house had a Bommarillu (doll's house) where children kept their dolls. This provided a training for young girls for their future family lives.

Dolls and puppets are made of a variety of materials e.g. cockle, snail and turtle shells, coconut shells, red wood, blackwood, etc which are readily available in Andhra. Wooden dolls, representing the deities especially Lord Venkateswara and his Consort, are special features of Thirupathi (Chittoor district). Dolls, lamp stands, vases, ash trays, combs, cigarette cases, birds, animals and human forms made of bison horn are available from Visakhapatnam and Srikakulam where there are thick forests.

The dolls and puppets from Kondapalli (near Vijayawada) have earned a name and fame for Andhradesa. In this area, there is a community which specialises in doll making. The artists use ponika wood which is light, soft and pliable.

(i) Folk Entertainment:

Some of the performing art forms handed down through generations are:

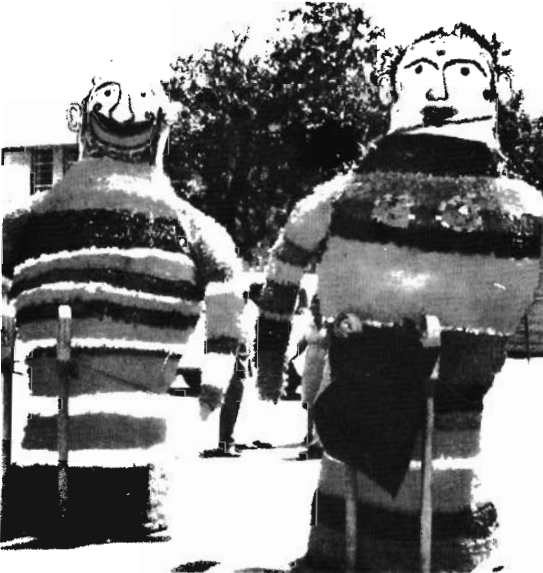
Yakshagana is an operatic ballet interspersed with songs sung to varying rhythms for the effective conveying of the mood of the episodic situation. There is conversation even when the subject is philosophical. The subjects chosen are mostly from Puranic lore with an eye on popular appeal. The structure of the playlet is simple — it opens, develops, reaches a climax and then the denouement is worked out. The earlier themes centred on deities but during the Tanjore Naik period (the golden age of Yakshagana literature in composition as well as production), contemporary subjects were used.

Kalpam: This is another type of traditional drama which is simpler in its thematic development and direct in its moral appeal. The main character narrates his or her experiences while the accompanying character interferes by making comments. Different traditional dramatic troupes produce these playlets. One of these is the Kuchipudi Natya Troupe whose stress is on tradition and discipline.

Kuravanji: The basic feature of this type of operatic playlet is metaphysics. The folk are repeatedly instructed in philosophy and the fundamental tenets of religion are expounded through this dramatic medium. Kuravanji also refers to the female soothsayer who belongs to a particular class. Before the soothsaying is spoken in riddles or cryptic epigrams, the deities are invoked. The introduction of a Kuravanji on the stage is an eagerly awaited and pleasing feature of the play.

Veedhi Nataka: This is an open air dramatic performance which was introduced by the Saivite poets with missionary zeal and the subject matter is drawn mostly from the epics.

Bommalata (Puppetry): Puppetry is one of the most ancient Indian folk arts and Andhra history records that this art was in vogue during the Satavahana period. Art critics opine that this art spread from Andhra to Indonesia, Cambodia, Malaysia, Thailand, Burma, Greece, Macedonia and the Byzantine empire.



Valakam: This is an impromptu play in which four seasoned actors arrive on the stage and on the spur of the moment think of a topic and deliver it extempore but with dramatic gestures. The subject is mostly topical incidents of daily life treated with a sense of humour. Social evils are grotesquely satirised and individual idiosyncrasies are caricatured to the audience delight. The speeches are spicy and the ridicule is pungent and village officers, tax collectors, the dandy and the miser are frequent targets. This type of folk play is in vogue only in the Visakhapatnam district.

Burra Katha: This is story-telling with the aid of percussion instruments and cymbals. This narration in musical tones is traced back to the pre-Ramayana days. During the reign of the various dynasties of Andhra, this entertainment by minstrels had a hold on the people.

The militant section of Saivism, known as Veera-saivism, who arose to check the spread of Jainism in Andhra, practised this musical recitation before the masses and tales about Lord Siva dominated their repertoire. To rival and match these Saivite narrations, the devotees of Lord Vishnu began these recitations. In modern times, this medium is effectively exploited by different political parties to serve party propaganda during electioneering campaigns.



Harikatha: This is another popular form of entertainment in the rural areas. A single narrator who possesses all round talent recites the dialogues resulting in a dramatic presentation. This one man show was popularised by the versatile genius, Adibhatla Narayanadasu of Vijayanagaram whose performances were said to be a harmonious blend of music, dance and drama.

Bhajana: The text of the songs is repeated by one man and repeated by others. Cymbals are used and the singing is done to the beating of time. Sometimes, the bhajana is sung by people moving in circles (Ram Bhajans) and in processions. The songs are mostly of great saint singers e.g. Thyagaraja, Bhadrachala Ramadasa, Narasimhadas, Nittala Prasadada and Tatankam Venkatadasa.

Bahurupa: This type of stage-play is an item in the repertoire of the folk theatre. One actor who is an adept in acting, singing and speech delivery entertains the audience.

CHAPTER 8:

THE FOLK LORE OF TAMIL NADU:

(a) Introduction:

The personality of the Tamils is the resultant of their geography, religion and history enriched by the different cultural influences. Although the thoughts, folklore and culture have been influenced by western thought in recent times, the source of their inspiration is the classical period and ancient heritage.

Compared with the rest of India, the few vicissitudes of fortune, longer periods of political peace and a stable economic life has ensured for Tamil Nadu, especially in rural areas, a continuity of tradition from the hoary past to the present.

(b) Myths and Mythology:

The origin of this can be traced to the Mohenjodaro, Harappa and other proto-Dravidian civilisations and particularly to Saivism which cult had reached its acme of glory in Tamil Nadu.

(i) The Universe:

The earth, stars and planets are mentioned in Tholkappiyam, the earliest literature in Tamil.

(ii) The Sun:

The sun has been the object of worship from early times. Kanyakumari is considered a sacred place for sun worship. The sight of the sunrise and sunset, at the confluence of the Indian Ocean, the Arabian Sea and the Bay of Bengal, is a unique phenomenon. To the devout, the worship of the Sun is an elaborate ritual. The Tamil Calendar is based on the movements of the Sun and the day is reckoned from sunrise to sunrise.

(iii) The Moon:

It is traditional to associate the Moon with emotions, love and beauty.

(iv) Rain:

Several folk traditions revolve around Rain which is pre-requisite for good crops. Varuna Yagna i.e. sacrificial fire for the Rain God is performed when necessary.

(v) Rivers:

Many towns and villages are situated on the banks of rivers. The reverence shown to the Ganges (Ganga) is recorded in the Sangam literature. Many folk songs extol the greatness of the Cauvery (mentioned in the Thevaram) and the island of Srirangam which it encircles. History, mythology, tradition, song and life has become attached to this river which is the symbol of Tamil Nadu's age long culture and civilisation.

(c) Rituals:

Many Hindus are traditionally wedded to rituals, the performance of which grants them solace.

(i) Ratha or Ther:

This is a miniature chariot tied to the back of devotees by means of hooks and drawn over a distance, after which he indulges in a fire-walking ritual.

(ii) Vel:

A silver pin or lance, the weapon of Lord Muruga, used to pierce the tongue. It testifies the religious fervour of devotees.

(iii) Palkudam:

It is the ceremonial carrying of a milkpot for performing Abisheka (bathing the Gods and Goddesses).

(iv) Coconut:

It is used in prayers to the deity, Vinayaga or Ganesha. Smashing the coconut is symbolic annihilation of the undesirable forces preventing our spiritual emancipation.

(v) Implements:

On Sarasvathi day, books and other tools of learning, implements, typewriters etc are worshipped. Sandalwood paste is smeared over them, camphor is lit and prayers offered.

(vi) Ancestor Worship:

Observation of the annual days of departed souls.

(vii) Demon Worship:

Rural folk pay homage to demons in order to avoid a catastrophe.

(viii) Dendrolatry:

This concept is based on reverence for life, both animal and plant, which are considered as part of divinity e.g. the pipal tree is regarded sacred and its wood is not used as fuel.

(ix) Zoolatry:

Cow: Among the animals, the cow is the chief object of worship.

Cobra or Naga is another object of veneration and its killing is regarded an ill omen. Mounds, where snakes live, are worshipped by pouring milk and broken eggs into them. These offerings are believed to expedite conception and prevent abortions and immature births.

Bull: Being an agricultural community, the Tamils consider it as a sign of prosperity.

Buffalo: This is worshipped by the Todas of the Nilgiri Hills.

Elephant: On account of their size, their royal significance and association with Lord Ganesha, they have a unique place in the temple complex.

Crow: Feeding crows is said to please departed souls. Since it is the vehicle of Lord Saturn, crow feeding is widespread on Saturdays.

Kite: The sacred Brahminy Kite is the garuda of Lord Vishnu.

(d) Local Deities:

(i) Ayyanar:

This is the guardian angel of the village protecting it from thieves, epidemics, evil spirits and natural calamities.

(ii) Sudailaimadasamy:

Temples for this deity are built on elevated plots in paddy fields.

(iii) Angaleswari Amman:

She is worshipped with reverence and the most important festival with it is the Maha Sivarathi.

(iv) Veyiluhantha Amman:

Prayers are offered to this Goddess of Light to stop the rains and allow the sunshine to save the crops from water logging.

(v) Mariamman:

She is the Goddess of rain and health and protects people from smallpox, cholera and other contagious diseases.

(e) Fairs and Festivals:

Tamil Nadu is a land of temples, so much so that the temple tower is the emblem of the state government. The duration of each festival is from three to ten days. The main deity is dressed in colourful, resplendent costumes, adorned with rare items of jewellery and mounted on specially constructed carriers called 'Vahanams' which are taken around the temple in procession. Caprisoned elephants, gaily bedecked, lead these processions.

Ornamental silk umbrellas are used to protect the deity from the scorching sun. Coconuts, fruits and flowers are offered to the deity and prayers take the form of an Archana (glorification of the Lord). Throughout the festival period religious discourses, devotional song recitals, music concerts and performances of folk arts are conducted.

In car festivals, the deity is placed in a sacred chariot (ther) built of wood by skilled craftsmen with intricate carved designs. This car is a picture of symmetry. The canopy is ornamental and has an imposing appearance. Some chariots are plated, mounted on heavy wooden wheels and are drawn by large crowds. The procession halts at stops called Mandapams with pillared halls in stone.

(f) Beliefs and Superstitions:

There are endless beliefs and superstitions governing every aspect of life from birth to death. Some of the more common ones are:

(i) A child should not be born at midday or at midnight or have Chitray as the birth star.

(ii) Boys should be born in even numbers and girls in odd numbers in the sequence of birth. Consequently, some parties to a marriage make enquiries about this birth order.

(iii) When twins are born, it is an auspicious occasion if it happens to be monozygotic (both boys or both girls) but forebodes evil should it be dizygotic.

(iv) A mirror should not be shown to babies as it is supposed to make them dumb.

(v) If it is presumed that one's jealous eye is the cause of some evil in a person, a handful of earth which the person has treaded is collected, circled clothwise around the head and then thrown into the fire. A variation of this includes red chillies, human hair and salt.

(vi) It is believed that pregnant women should not be photographed.

(vii) A pregnant woman should not do any sewing.

(viii) A child born during an eclipse will be deformed.

(ix) The breaking of coconuts before the images of deities is a substitute for human sacrifice.

(x) The spilling of Arti (reddish water) at the commencement and conclusion of ceremonies is a substitute for blood spilling to ward off evil spirits.

(xi) The itching of the sole of the foot indicates a forthcoming journey.

(xii) Soolam rules prohibit travel in certain directions on particular days. Owing to the wide observance of this, trains from Madras bound for the south are not crowded on Thursdays.

(xiii) Another prohibited period for travel or commencement of a venture is the Rahu Kalam (duration 1½ hours).

(xiv) To some people, numbers 1, 3 or 13 are unlucky. Others, when making donations, avoid round figures e.g. 1 001 instead of 1 000.

(xv) Some people are particular about the numbers allocated to them e.g. telephone numbers or car registrations.

(xvi) Many people do not pay debts on Fridays. Wednesdays is considered a good day for ventures.

(xvii) The months of Ani (June/July) and Panguni (March/April) are avoided for house warming functions and Adi (July/August) for marriages.

(xviii) New Moon is believed to affect people who are seriously ill and is inauspicious for travel. On the other hand, it is the most appropriate time for planting seeds.

(xix) Some people loathe to sleep with the head facing north.

(xx) Many people have a bath after attending a funeral. With some, tradition forbids attending a funeral and a marriage on the same day.

(xxi) The cutting of finger nails or giving out anything from the house is taboo to some after sunset. The former is also prohibited on Tuesdays and Fridays.

(xxii) Money received by businessmen, first thing in the morning, is believed to be good luck for the day.

(xxiii) Some people, including women, vow to shave their heads at Thirupathi when they recover from serious illness.

(xxiv) Many people take their new cars to a temple to be blessed.

(xxv) When a coconut is broken before a prayer, it should part into two equal halves. A rotten coconut foreshadows serious mishap.

(xxvi) Collection of dust in corners leads to evil.

(xxvii) Itching of the right palm indicates money forthcoming.

(xxviii) Spending money or quarrelling on New Year's Day signifies the same trend throughout the year.

(xxix) Biting of nails is a symbol of poverty.

(xxx) When a home is lit in the evenings, many people lift their hands in prayer.

(g) Medicine:

Some of the treasured treatises on medicine are poems in palm leaf manuscripts which are now preserved in the Saraswathi Mahal Library in Tanjore. By far the greatest boom for Tamil Nadu is the evolution of the Siddha system, conceived by Siddhas or evolved souls who were great doctors, philosophers, men with deep knowledge of anatomy and chemistry and savants noted for their wide travel, simple living and deep thinking. They were capable of performing alchemy — the art of converting base metal into gold.

The Siddhas had their manuscripts written in a secret code. They are better known for their materia medica based on herbs and metallurgy. Metals were converted by them into medicinal compounds in powder form or solid components of high potency.

The use of Yantras for curing diseases or protecting from evil is widespread in Tamil Nadu. These are mystic magical diagrams engraved on metallic plates. An amulet enclosing the Yantra is worn either on the arm or with a chain around the neck. Cowdung is used as a disinfectant in village households.

Diseases are also cured with sacred ash (vibuthi) distributed in Saivite temples. In rural areas, people

believe that sacred ash distributed after the singing of Thevaram songs will cure diseases. Fishermen contact devotees who recite mantras before the commencement of fishing operations to ward off the perils of the sea.

(h) Sorcery and Witchcraft:

Villagers do not accept events as effects of natural causes but attribute them to either sorcery or witchcraft. Mantras are chanted and sacred ash is clandestinely sprayed on the enemy's house. Kurali is a formless, evil force invisible to the naked eye and is invoked to bring about a rain of stones, a torrent of refuse, a shower of rotten eggs etc. in the enemy's house. The margosa leaf, rich in medicinal value, is also a potent charm against devils and witchcraft.

(i) Omens:

Belief in omens is widespread e.g. a slip at the commencement of a journey is a bad sign; failure of lights during a marriage signifies evil; a very rich crop forebodes death to the beneficiary.

(j) Astrological Predictions:

These are based on the Almanac (Panchangam). The sign which is ascendant at the time of birth and the position of the moon and other planets are considered when making predictions. Among other traditional forecasters, the foremost belong to a caste called Valluvars who transmit astrological verses called Nandivacagams, from father to the eldest son only.

Forecasting is a profitable occupation of gypsy girls or Kurathis. They have been professional forecasters from time immemorial. The Gods are supposed to indicate the future through mediums called Samiyadis. The Nadi is another form of forecasting. Readings are made from age old palm leaves called Yedugal and each Nadi manuscript is said to be written for a particular individual. They are generally read by the Valluvars of Chingleput.

The Nadi readers perform prayers and services to the deities for several weeks and thus retain the power to read them. These leaves can only be read by qualified, trained and devoted persons of great integrity. The Nadi reading has to be heard with deep piety, profound belief and tremendous patience. The reading, made on full moon days, are claimed to be very effective and so rare an experience that one develops a tremendous faith in the cult and philosophy of the Nadi.

(k) Customs and Traditions:

(i) Kinship:

In Tamil Nadu, kinship is in its most developed form and stems from a number of basic units viz., the nucleus of the family, joint family system and marriage. Customs and traditions of each caste keep the kin together.

(ii) Births:

To ensure that no child is born during the hot month of Chitray (April/May), precautions are taken ten months earlier during the month of Adi (July/August) to separate the newly married couples for a whole month to avoid conception. This is known as Aadikku Azhathal.

(iii) Puberty:

The occasion of a girl's attaining puberty is a big social event. Non-Brahmins celebrate the event as a matrimonial advert, by inviting relatives and friends. Between puberty and marriage, the girl applies

Santhupottu or black paste on her forehead and collyrium to her eye lids. Presently, there is a ferment among the higher and educated strata of society and may aspire towards an uninhibited free life, without any compulsion of social conventions and taboos.

(iv) Marriage:

Although marriages are usually contracted within the caste, post-independence trends in social change have led to a few inter-caste and inter-religious marriages. Cross cousin marriages are widely prevalent. No marriage can take place among people belonging to the same gotra or having the same ancestors as the laws of incest are rigidly applied.

Thai (January/February), the post-harvest month, is the important marriage season. Generally marriages are held at the bride's house. The groom's party proceeds to the bride's house in a ceremonial procession with turmeric, coconuts, plantains, betel leaves, flowers, dry fruit, saree, thali (nuptial cord) which is dyed yellow with turmeric. Usually the marriage canopy (pandal) consists of a thatched structure using coconut leaves. Three knots are tied during the thali ceremony while conch shells are blown and the nadhaswaram (pipes) are played.

Several castes engage Brahmin priests to officiate at weddings, although a movement to exclude them from marriages is gaining momentum. The dhal (lentils) is a must at a marriage lunch. Some castes have a Nalungu ceremony during which the bride sings an appropriate song and invites the groom. Green turmeric and reddish paint are applied by her to the groom's feet and the groom in turn reciprocates. Then she applies sandal paste to his body and he adorns her with flowers.

(v) Divorce:

This is uncommon except with the Makkular caste where the man frees himself by giving a sum of money to his wife, while a woman who seeks divorce, returns the price paid at the time of marriage and removes the bangles from her wrist and leaves them at the doorstep of the husband's home before departing. Both of them are free to select new spouses.

(vi) Death:

Kinship affinity is at its peak at funerals and other social gatherings. Tamil tradition avoids saying that one is dead, rather the person has reached the world of Siva or Paramapadham, the abode of Vishnu. It is considered a boon to die on Margazhi day (December/January) or on an Ekadasi day. Death during a festive period in a village is considered unlucky, while death on a Saturday is believed to lead to another death in the same household.

To circumvent such effects, a fowl is tied to the bier and buried or cremated with the corpse. The traditional period of mourning is about 12-16 days. Persons attending a funeral or visiting the house of a dead person, during the mourning period, are believed to be polluted. They are expected to have a purificatory bath before entering the home.

The corpse is bathed, perfumed and attired in new clothes. The wife wears a white sari ever after. Kith and kin encircle the decorated bier thrice, before the march of the funeral procession during which music is played in a monotonous rhythm. Women do not go to the cemetery or crematorium. At cross roads, the bearers of the bier circle the place thrice to misguide the spirits and prevent further calamities to the village.

Before setting fire to the pyre, small logs of wood and dried cowdung are piled over the dead body and the eldest son sets the pyre ablaze. He carries a water pot three times round the dead body and breaks it in front of it. It is believed that deaths resulting from accidents or suicides bring ill-luck to the household and that the spirits of the departed hover around the place where the death occurred. Usually there are different burial grounds for different castes and religious groups.

A small lamp is kept burning round the clock until the date of the ceremony. Many people believe in the transmigration of the soul (life after death). Legends are also related about punishment meted out to the dead by Yama (Lord of Death) for sins committed in the terrestrial world.

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CHAPTER 9

SOUTH INDIAN CULTURE

(A) Art:

A great deal of the art of India was associated with religion and has been shaped in accordance with Indian philosophy. It is an art with perfect control of technical methods, which, from its intense sincerity and depth of religious convictions, makes no parade of virtuosity. The personality of the artist is merged in his own creations. Stylistic features, recognisable as belonging to individual masters, are rare. This is essentially a characteristic of all Indian religious art.

The art of India, up to the 4th century, was purely eclectic and transitional. The spirit of Indian thought was struggling to find artistic expression in sculpture and painting. Perfection of expression was not reached until about the 7th century, when most of the sculpture was produced.

Concerned with spiritual beauty rather than physical, with eternal rather than temporary significance, Indian art is symbolic and idealistic in character. Before the Arab conquest of India, Indian art was alternately Brahmanical and Buddhist. During the 5th century A.D., Buddhist art came to an end. Hindu art advanced until the Muslim invasion of 1001 A.D. when religious restrictions halted further progress of native talent, although painting flourished under the Mogul Emperors.

(B) Sculpture:

Typical Indian sculpture emerged at the time of Asoka, an emperor of the Mauryan Dynasty, during the 3rd century B.C. The sculpture, being religious in character, is not austere and gloomy, but rather exuberantly rhythmical and luxuriant. Human beings are overwhelmingly the subjects. The principles and the practice of sculptural art are contained in a treatise on art called the *Silpa Sastras*. Whether the artist sculptured, carved or drew, he never worked from a living model. His work was based on conception, not on perception.

(C) Music:

(a) Introduction:

The beginnings of Carnatic music are found in the oldest texts of Hinduism dating back some 5 000 years and is held to have been created by God Brahma out of the Sama Veda which was sung to the accompaniment of different kinds of musical instruments. This conception of its origin gives music a high place in the cultural pattern of India. Indian music has been cultivated as a living art for nearly 3 000 years. It was during the fourth century, the age of the Guptas, that Sanskrit literature entered its most fruitful phase and Sage Bharata wrote his memorable treatise on the theory of music and drama.

The ancient music of India has been handed down from the teacher (guru) to the disciple (shishya or chela), through the generations and an intimate and

sacred association between them was considered essential for the cultivation of the art. In the olden days, Indian music was either played in the royal chamber, where the patron was content to hear the artist sing in response to an inner creative urge, or the song was heard in the sanctum of a temple, while the musician offered his devotion to God. Hence the public concert was unknown. A guild of hereditary musicians thus grew up, under the protection of an aristocratic society for its exclusive entertainment.

It is widely believed that man can achieve spiritual fulfilment and attain salvation through the medium of music. It is understood that Carnatic music possesses emotional, divine and creative powers not only to captivate the performer and his audience, but also to give them spiritual comfort.

Indian music, with its emphasis on psychic moods and spiritual states, has great possibilities of expressing the subtle and delicate emotions in a person. It touches the profoundest emotional chords of the listener's mind. Yeats said, 'The music of India is not merely an art, but life itself.' As Indian music has a distinctive charm and beauty, it is impossible for anyone to remain unaffected by its haunting charm and spiritual appeal.

(b) Schools of Music:

There are two classical schools of Indian music, the Hindustani school of the north and the Carnatic school of the south. While the former has been subject to Persian and Arabic influences, the latter has preserved the purity of its traditions. The difference between these two schools is purely one of style.

The differences between Indian and Western music are fundamental — they relate to content as well as technique. The devotion and subjectivity of Indian music are both the products of a different cultural atmosphere and its ethos has been preserved for posterity in its music.

Indian music is a melodic art, while western music is harmonic. To appreciate Indian music, the ear must be trained to receive pure intonation. Melody is a peculiar quality of the voice, hence the greatest of Indian music is vocal music. The Indian musician is a creative artist and his art is wholly extempore. He is both a singer and a poet.

Unlike the musical artist of the west, whose merit lies in the exact reproduction and interpretation of the works of great composers, the Indian musician improvises within the framework of a given theme. What a musician sings is more important to him than how he sings it.

Melody is governed by the raga which is a more definitive concept compared to its nearest western equivalent, the mode. It is a selection of five, six or seven notes distributed along the scale. The notes and their sequence are both important and there is no modulation. Altogether there are 72 septatonic ragas and each of them is the basis of several pentatonic and hexatonic ragas. Some ragas are derived from folk songs, while others are based on

the songs of wandering ascetics. Some ragas excite devotional moods and others are amorous in their inspiration.

The theme is another feature which distinguishes Indian from western music. It employs the method of suggestion and not description, hence the preponderant theme of Indian music is human and divine love.

Music has been defined as the, 'art of expression in sound, in melody and harmony including both composition and execution'. It is the art of sound in time, which expresses ideas and emotions in significant forms, through the elements of rhythm, melody, harmony and colour. Music can be produced by tones or sounds occurring in single line (melody) or multiple lines (harmony) and sounded by voices or instruments.

(c) Illustrious Composers:

Just as poets express their thoughts through the medium of words, composers give expression to their thoughts through the medium of musical phrases. The ideal of 'absolute music' (music without words) is reached in the 'raga' system of Indian music, which comprises various melodic patterns or modes capable of conveying definite moods — aesthetic, mental and emotional — and permits considerable improvisation on the part of the musician.

An Indian composer must be a 'vaggeyakara' (one who composes the words and music simultaneously). Melody does not depend on words because melody conveys what words fail to do. Words are necessary for the easy unfolding of the hidden beauty and grandeur of a melody. Composers compose songs that are both musical and lyrical and set them to tunes that are creative and living. The Tamil genius for music is best illustrated by the epic, *Silappadikaram* (2nd century A.D.) in which a whole canto is devoted to various aspects of musical science.

It is difficult to determine the composers and compositions in vogue at this time, because much of the music of the early Tamils was later absorbed by the Karnataka or Carnatic system — one of the two recognised systems of Indian classical music.

Between the 5th and 7th centuries A.D., there was a religious renaissance in S. India during which saint composers, of the Saivite and Vaishnavite schools, poured forth verses in Tamil which were set to music and sung with or without rhythm. The songs of the ten Alvars (Vaishnavites) and the four Nayanmars (Saivites) run into thousands and although only some of them were musicians, their compositions form an integral part of S. Indian music.

Krishna Lila Tarangini, a Sanskrit opera of great literary beauty and musical excellence, was written by Tirtha Narayana, a S. Indian composer, during the 16th century. Fortunately, much of the original music of the songs, which are in the kirtana (recitative) form, is intact due to the bhajana (devotional song) tradition in the south. The bhajana is a sphere where words reign supreme and the tunes are secondary. Current devotional music, in various parts of India, is known by several names e.g. bhajana, kirtana, sankirtana, nagakirtana, nam and namavali.

The kirtana, in its embryonic form, appeared in the 14th century and the earliest composers were a band of devotional poets known as dasas or servants of God. The great Purandara Dasa (1484-1564), who is veritably the father of Karnataka music, laid the foundation for the existing system, by composing thousands of songs ranging from graded

exercises for beginners to highly sophisticated compositions. His musical creations were in the Kannada language. Almost contemporary with him were the Tallapakkam composers of Andhra Pradesh, whose numerous compositions form excellent specimens of the early kirtans.

The middle of the 18th century saw Karnataka music at the pinnacle of its glory, with Tanjore (Thanjavur), in Tamil Nadu, being the brightest spot on the musical map of S. India. Magnificent patronage by local rajahs and nobles led to a concentration of the cream of S. Indian musical genius in this area for three centuries.

Music composers, who shed lustre on Karnataka music during this period, are too numerous for even a passing reference to be made. The greatest single name, that stands out in bold relief in the history of modern S. Indian music, is Thyagaraja (1767-1847). He was a versatile genius and perfected the kriti type of composition. Muttuswami Dikshita (1775-1835) and Syama Sastri (1763-1827) were illustrious contemporaries of Thyagaraja and they made everlasting contributions to Karnataka music.

Padam, swarajati, javali, tillana and ragamalika also find a place in S. Indian concerts and a composer who attained immortality by composing only padams was Kshetraina. A galaxy of minor composers of the post-Thyagaraja era, such as Patnam Subrahmanaya Iyer, kept the torch of Karnataka music burning. The late Vasudevacharya of Mysore and Papanasam Sivan are the latest scions of the noble lineage of music composers in S. India.

Karnataka music is on the march, sensitive to all the winds that blow in world music and responding to new influences. It represents the peak to which an oriental system of music, with melody as its base, could reach and yet be receptive to ideas and capable of growth. This priceless heritage of S. India deserves to be preserved and nurtured for the upliftment of the level of consciousness of human society.

(d) Musical Instruments:

Indian instrumental music is highly developed. Of all the instruments, the Veena is the most outstanding. Legend has it that the Goddess, Sarasvathi, is eternally playing on her Veena. It is capable of an infinite number of nuances of microtonal grace. The instrument is played by a deflection of the strings which are plucked by the right hand and the notes made with the left.

The Veena is a fretted, stringed instrument which has passed through various stages of development from ancient times. It has a great traditional past and to master it requires much attention, concentration and skill. It is hollowed out of a block of jackwood. Another gourd, smaller in size, is attached beneath the neck which is carved into some weird figure, like the head of a dragon. This acts as a support for the instrument. Twenty-four metallic frets, one for each semi-tone of two octaves, are fixed on the stem with a resinous substance. The frets are arcs made of bell metal or steel.

The Veena has seven strings, four of them being the main strings that pass over the frets and attached to the pegs on the neck, while the three side strings are used for the drone and the rhythmic accompaniment. Generally, the various parts of the instrument are made separately and joined together. But the Ekavada veena is carved out of a single piece of wood and the tonal qualities and volume of the instrument are richer.

These seven celestial strings correspond to the seven musical notes viz., sa, ri, ga, ma, pa, tha, ni. These sound vibrations are the divine expression of Mother Sarasvathi.

The S. Indian Veena was introduced by the ruler of Thanjavur, Raghunatha Naik and his Prime Minister, Govinda Dikshitar who was the first to construct a veena with 24 frets. The fixing of the frets paved the way for the development of the famous scheme of 72 melakartas of the Carnatic system, which has grown largely around the Veena technique. Many of the S. Indian musicians, musicologists and composers have been Veena players. The famous Seshanna and Subbanna of Mysore, Venkatarmana Das of Vizianagaram, Dhanammal of Madras and the Karakudu brothers (Subbaramier and Sambasiva Iyer) are considered as its greatest exponents.



The Miridangam is perhaps the most ancient and most developed of all the percussion instruments in the country. It served as a drum for chamber music long ago. It is now used as an accompaniment for both vocal and instrumental music.

(e) Folk Music of Tamil Nad:

Tamil folk music is noted for its tala intricacies and some of the instruments used are:

Percussion Instruments:

Nagara is a large hemispherical drum used in temples and carried on a decorated elephant.

Damaram is a conical instrument with a shell of wood and braces of leather, placed on a bullock and played with two sticks, one of which is curved.

Sarangi was used in the temples of Tamil Nadu till the end of the 19th century.

Membraphones:

Udukkai is an instrument held in the left hand and played by the finger of the right hand. It is an emblem of Siva and is used in temples.

Davandai is a large udukkai played with a stick.

Gummati is a pot-shaped drum held in a horizontal posture while playing.

Ekkalam is an S-shaped horn played with the trumpet and the drum.

Pambai is a pair of coloured, painted cylindrical drums used in temple festivals.

Folk songs are adopted in films because of their musical content, accent in rhythm and chorus melody. As their themes are more emotional than intellectual, they appeal to the masses.

Paanars were singers par excellence. They were minstrels who sang songs to the accompaniment of the Yazh (lute) while Porunars played on small drums.

Pilgrims sing folk songs while walking long distances to temples situated on hilltops e.g. the devotees of Ayyappa sing his praise on their march to Sabarimalai. Lullabies are sung to lull children to sleep. Most of these lullabies, which have been composed by unlettered women, have themes which are varied and variegated.

The Hill Tribes have their own folk songs. A striking feature of their singing is its enigmatic and allusive character. Among these tribes are the Pazhiyars, a tribal group living in the Palani Hills (Madurai) and the Mannadis who pray for rain at the end of every ceremony.

The music of these folk songs is simple and set in the classical modes called ragas. Although singing does not involve elaborate musical exercise, their tunes conform to the traditional melodic system. These tunes and musical patterns have been preserved, maintained and handed down without any codified system of musical notation.

These songs will be born and reborn again since they express the inner aspirations, pathos, fun and frolic, lust and love and, in fact, the quintessence of the social and cultural life of the Tamils. After Independence, folk lore has been raised to the status of an academic discipline even recognised by universities as worthy collections.

The Kulavai:

Women engaged in agriculture make the Kulavai — a shrill and siren like sound with the turn of their tongues. These songs are sung in beautiful melody, especially in Thanjavur, where agricultural prosperity and music tradition have been maintained for decades. Women stand in knee-deep slush planting seedlings and they raise this sound to expedite work and to honour visitors.

Villu Pattu:

It is one of the quaint types of simple folk music which still stands as a symbol of the cultural wealth of the Tamils. It consists of a big bow made of metal

or the branch of a palmyra tree. The two ends of the bow are tied by a strong high-tension string, and the centre of the convex side of the bow is made to rest on the neck of a large earthen picture, which rests on a soft cushion with a concave cavity made of coconut fibre.

Its beats are more charming and melodious than that produced by any other percussion instrument. The text of the songs are simple and flowing and are invariably in ballad style, couched in rural dialect and abounding in proverbs. The stories are woven round supernatural, mythological, devotional, historical and social themes.

Lavani:

This is a musical discussion in verse and is performed during April-May to herald the coming of spring especially in Thanjavur.

Kappal Pattu:

This is a boat song sung by travellers in chorus to overcome the fear of tides and prevent the monotony of travel.

Sanku Vadyam:

The conch or Sanku is an object of veneration for the folk. Regular music concerts are given on the conch. It is also used as a musical instrument in the fields and is believed to increase production — a view shared by some scientists.

(f) Folk Music of Andhra Pradesh

The origin of Telugu folk music is obscure. The basic difference between classical music and folk music is more in the spirit than in the outward form. Folk music is born of the rustic's heart, whereas classical music is the product of the mind of the elite musicians. It is the tone of voice, its distinctive sweetness and the chorus that makes folk music effective.

The human element or the psychology of the singer plays an important role in folk music. Folk songs can be categorised as follows: according to the nature of their appeal to persons, according to the theme of the songs (mythological, historical, religious, philosophical etc.) and according to the sentiment expressed (love, pathos, humour etc.).

(D) Dance:

(a) Introduction:

The earliest known evidence of the dance in India was the bronze figure of a danseuse, unearthed in Mohanjo Daro, indicating that dance was in vogue during the Indus Valley Civilisation (3000-1500 B.C.).

Both dance and sculpture, nurtured in the temples, have supported and inspired each other from the dawn of civilisation in India. The figures in Indian sculpture are given the body and movement of dancers, because Gods were known in the image of dancers. Thus the best records of the dance are preserved in sculptural forms in temples. At the great temple at Tanjore, sculpture and dance received encouragement from successive rulers (Cholas, Nayaks and the Maharattas). Both at Tanjore and Chidambaram, there are many variations of the sculptured dancing figures.

The roots of Indian dance could be traced back almost 2 000 years, to the time when the Natya Shastra was written. This is the earliest text on the cognate arts of dance and drama. But it is only during the last three decades that the art has awakened, after a prolonged hibernation.

This revival began abruptly and has now achieved imposing dimensions. It has helped the resuscitation and the rehabilitation of the art of Indian dance — an art which at the beginning of the century was in a moribund state. As a result of this revival, the several forms of dance, which were sinking into oblivion due to the social prudery that characterised the previous age, have emerged, unscathed and triumphant and occupy an important place in Indian art and its tradition.

Although Indian dance is an age-old art, the shape in which we see it at present has been conditioned by the times. Dance is not one composite art, but an art with many diverse forms which have imbibed various influences and adjusted themselves in different ways, in the salutary artistic climate of this age.

According to Hindu philosophy, there are three principal forms of communication with God viz., Bhakthi or dedication of the self to God; Karma or communication through action; and Gyan or intellectual meditation. Dance is the integration of all three forms through the dedication of the self by rigid discipline and training.

Indian dancing is acknowledged today as one of the world's priceless artistic heritages. It is the most appealing of the arts and embodies manifold expression of beauty, rhythm, poetry, music, drama and colour.

According to legend, it was God Brahma who first conceived the idea of the dance. He drew from the wisdom of all the Vedas and created a new Veda, the Natya Veda. Its function was to elevate the spirit, not merely to delight the eye. This demonstrates the serious attitude to dance in India — its intellectual, philosophical, moral and religious implications. The dance grew and developed around the temple as one of its major rituals. It is only in recent years that it has been brought to the stage.

Indian dancing can be broadly classified into two types viz.,

(a) The Tandava representing the Cosmic Dance of Siva, vigorous and virile.

(b) The Lasya which is a soft dance characterised by grace and delicacy and expounded by Parvathi, the consort of Siva.

Both movements must be acquired by every dancer, so as to preserve a balance between vigour and grace. Gestures or mudras, which constitute a very comprehensive language, are the essence of Indian dancing. Although the original temple dance led to its popularity as public entertainment, the main element of worship was not lost.

(b) Schools of Dancing:

There are four main schools of dancing in India, viz., Bharata Natyam, Kathakali, Kathak and Manipuri. Bharata Natyam represents the purest and the oldest form of the Indian tradition set by Bharata, the great Sage. The Kathakali is the most dramatic form of dancing. The Kathak school shows Muslim influences. Although its elegance and sophistry are derived from the Moghul court, its complicated rhythms are of indigenous origin. The Manipuri is essentially lyrical and is lighter.

In addition to these are the folk dances of the countryside. Every part of India has its folk art, solo, group and dance dramas. Each type expresses the uniqueness of the life and thought around. Essentially, all Indian dances have a fundamental kinship. Their aesthetics, theories and practices are derived from the same source. They point to an ancient art, highly developed and stylised.

(c) Bharata Natyam:

The Indian classical dance has for centuries been recognised as one of the finest expressions of Indian art and has found copious mention in Sanskrit literature. It is the highest exponent of the varying emotions and feelings and the supreme art of suggestion. It originated in the temples of India as a form of worship and was originally performed by the *Davasis* (servants of God).

Bharata Natyam (expression of the Gods) is one of the four forms of classical dances in India. This form was later adopted by N. India to give the world the popular dances called the Kathak, the Manipuri and the Kathakali. Of all the above forms, it is the most ancient and forms the basis of the whole dance system of the sub-continent. The scientific and technical details of the dance were conceived and compiled by Bharata who lived in India (circa 700 B.C.).

Connoisseurs of the art find the name most appropriate because it depicts the three important elements of the dance art (*Bha-ra-ta*): *Bhava* (emotion), *Raga* (melody) and *Tala* (rhythm). In his treatise entitled, 'Natyasastra' or the Technique of Dancing, Bharata states that the artist, performing the Bharata Natyam, is expected to be able to express the nine aspects of emotion (called the *Bhavas*) viz., anger, jealousy, chivalry, wrath, fear, passion, love, devotion and humour.

In this dance, all the movements and gestural and facial expressions have to be displayed with both suppleness of the body and rhythmic precision. The performance should also have elegance, pose, perfection, grace, restraint and dignity. In essence the classical dance celebrates the grand exploits of epic heroes portrayed in Hindu Scriptures, in their struggle with and conquest of evil and temptation. It incorporates physical movement and gestures, accompanied by rhythm and melody — the *thala* and the *raga*.

The classical dancer is a devotee who practices rigid discipline prior to her performance. The main musical instruments used in this dance are the *mridangam* (drum) which produces the niceties and fractional measurements, while a pair of cymbals give the main timings. There is a very close relationship between dance and music, as the dancer anticipates every beat of the drum and the bells on her feet synchronise with the beat.

There are three aspects of Bharata Natyam, viz.,

(a) **Nritta** is pure dance. It is rhythm and *tala* (time measure) with or without music. It depicts the beauty of the dance and its expression is through the movement of the limbs and no facial expression is involved.

(b) **Nritya**: The meaning of the words of the song has to be expressed in *Bhava* (emotion) and, therefore, *abhinaya* (acting) is necessary. *Abhinaya* expresses the meaning of a song by means of facial expressions, hand gestures, neck movements etc. Although melody and rhythm are essential, the dominant element is emotion.

(c) **Natya** is dance drama where different characters are represented by different dancers. Emotion is expressed through *abhinaya*, an important aspect of which is feeling.

Abhinaya is of four kinds, viz.,

(a) **Angika** is expression through poses and movements of the limbs. The use of the hands and fingers is vital, for through these alone can the exact meaning of words be conveyed to the audience.

(b) **Vachikam** is expression through voice and includes poetry and song. The music of the accompanists and the singing of the dancer are both expressions of *vachikam*.

(c) **Aharya** is the make-up, costume and jewellery appropriate to the part.

(d) **Satvika** is expression of feeling which comes from the heart and is dependent not only on training but genius. Every dancer must live the part and identify himself with it.

To understand *Satvika* is to know the science of the emotions. One versed in it can, in the course of a dance, portray all the fundamental emotions. The sentiment that gives the greatest scope to the dancer, with all its variations and gradations, its refinements and subtleties, is love. *Bhakthi* or devotion, which forms the basic matter of most Indian dances, is transcendent love.

The programme of a Bharata Natyam recital is composed of five items, viz.,

(a) **Alarippu** is always the first item in a recital and is a dedication of the body to the service of God through the dance.

(b) **Jathiswaram** is expression through language and the vocalist sings notes without words.

(c) **Sabdham**. Here the dancer introduces the art of gesture and the song now has a meaning.

(d) **Varnam** is an elaborate dance composition revealing the rich variety of the technique of Bharata Natyam. It is a combination of pure dance and emotion.

(e) **Tillana** is a rhythmic composition borrowed from N. India.

Although Bharata Natyam is generally accepted as representing the oldest among India's classical dance traditions, the form in which it has come to us, in our time, was given to it by the four famous brothers, who lived during the last century and worked as musicians and choreographers in the court of Serfoji II of Tanjore. In its present form, the spiritual content of this dance is lost sight of and the tendency is to make the art more a vehicle for projecting mundane thoughts and sentiments.

The techniques of this dance has to some extent been simplified and also vitiated. Some items in the traditional repertoire e.g. *Kavitam* and *Vrittam* are rarely performed now and the *Varnam* has been abbreviated to suit the convenience of both performers and audiences.

Endeavouring to be original, some exponents have introduced new poses, borrowed from S. Indian bronzes and stone carvings, and also incorporated poses and attitudes from the dances of Cambodia and Siam. In recent years, many new songs are being used for *Abhinaya* while the costume has also changed, resulting in a revised version which is more elegant than the traditional mode used by the *Devadasis*.

Bharata Natyam tradition has stood the test of time as an embodiment of the highly sophisticated form of classical dance art of India. This dance drama is subdued and graceful with mellifluous vocal and instrumental music. Dialogue of high diction and other symbolical action are its hallmarks.



Gonaluxmi Reddy.



Gonapushni Reddy.



Vanashree Pavadai

(d) Kathakali:

This is a complex art constituting three fine arts, viz., abhinaya (acting), nritya (dancing) and geetha (music). It is a pantomime in which the actors do not speak or sing, but interpret their ideas and emotions through a highly sensitive medium of appropriate gestures, picturesque hand poses and vivid facial expressions, perfectly intelligible even to the uninitiated. Indeed, such an elaborately codified system of a dumb yet eloquent kind of expression is the unique distinction of Kathakali and one of the richest gifts which India has presented to the world.



A scene from a Kathakali performance

Though widely spread now, it is essentially an art of Kerala in S. India. It is the natural offspring of the imagination of a race, strongly individual in culture and tradition. The manly vigour of its dance, the profundity of its histrionic expression, the sinewy strength and beauty of its interwoven harmony of build — all speak of their race of hardy men and handsome women, their bodies clothed in the simplicity of the purest white and their soul pulsating with the pride of their land — a land so fresh and beautiful, so rich and bountiful, in nature as well as art.

Until recently, almost every aristocratic family in Kerala had a troupe of Kathakali actors and musicians under its patronage. The characters in this form of dance are mythological and taken from the epics and other ancient lore. Acting in this dance is not only the expression of the subjective emotions of the human heart, but also an objective realisation of all that is visible.

Kathakali is both a dramatic and a dance art but primarily the first. Histrionics or abhinaya, of a far profounder type than ordinary dramatic acting, predominates. Every feeling is idealised and expressed in the face with an intense vividness, which more than compensates for the absence of the spoken word. Every shade of such expression is made to harmonise with the rhythm of the dance and the melody of the music.

The most significant aspect of this dance is the language of gestures (mudras). This is used as a substitute for spoken language. Musicians sing the words of a dialogue from behind, the meaning of which is vividly translated by the actors at once into this silent language of facial expressions, bodily attitudes and poses and figurations of the hands. The *Hastha-Lakshana-Deepika*, a treatise on gesture language, is the basis for Kathakali mudras.

Music is an important and essential element in Kathakali. The orchestra is composed of two vocal musicians (one keeping time with a responding gong called *Chengala* and the other with a pair of clanking cymbals called *Elathalam*), a *chenda* (cylindrical drum with a loud but sweet sound), a player and a *maddalam* (large type of *miridangam*). All the dialogues, in the story, are set to music and song not by the actors but by vocal musicians who are especially trained.

(e) Dance of Nadaraja (Siva):

Many of the mythological deities are regarded as dancers but Siva, in his role as Nadaraja, is supreme. Siva, the divine dancer, interprets the mathematical law of the universe in many movements. The Dance of Siva is still performed by Devadasis in the temples of S. India. The Dancing Nadaraja or the Nadanta Dance embodies the mystic idea of divine ecstasy.

This dance, known as *Ananda Tandavam*, is the final achievement by which this yogi of yogis brings heaven and earth together and leads the way to salvation or *Moksha*.

Siva's Dance symbolises the cosmic energy that he embodies and directs towards creating, sustaining and destroying the universe.

(f) The Devadasis:

Chidambaram (near Madras) is revered as the home of Dance. In this gigantic temple, on the inside walls of one tower, dance poses are sculptured. King *Rajaraja Chola* appointed trained and accomplished dancers, especially women, in the temples. Dedicating themselves to the temple in early childhood, these young girls or Devadasis learnt the art of classical dancing and music from dance masters called *Nattuvanars*. On completion of seven years of training, the debut or *Arankerram* took place in the temple in the presence of the king who bestowed titles.

Four hundred Devadasis were settled in *Thanjavur* to perform ritual dances and other chores in the temples. Their duties included cleaning rice, plastering floors and walls with cow dung, adorning the palaces and as maids-in-waiting to the queen. Highly cultured and proficient women, from respectable and noble families, sold themselves to temples for service of lifelong dedication.

Social reform agitation brought an end to this system. At present many people are encouraging a revival of this art and there is widespread interest and renaissance in dance.

(g) Folk Dances of Tamil Nadu:

Folk dances of Tamil Nadu also originated in the temples.

Perhaps the greatest fillip these dances have received, in present day India, is the Folk Dance Festivals. Tamil Nadu witnesses a variety of these dances, viz.,

Nayyandi Melam:

This is a rustic imitation of the classical *Melam* or *Nadaswaram* and is used as an accompaniment to folk dance and drama to cater for the tastes of the unlettered audience. The troupe is in demand as an accompaniment to *Karagam* and *Kavadi* dances and the dance of the *Kuravan* and *Kurathi* (gypsy dance).

Kummi:

Kummi means to dance with the clapping of the hands to time and singing poems arranged metrically. There are two variations of this, viz., the common *Kummi*, in which the dances are rhythmical and girls dance in different postures and the *Oyil Kummi*, which is performed by large groups of men wearing bells on their feet and narrating mythological stories.



Kolattam:

The name is derived from *Kol* (stick) and *Attam* (play). *Bassava* (the Bull personification of Lord Siva) is the centre of the *Kolattam* festival held during October-November each year. The *Kolattam* sticks, struck in rotation, produce beautiful music and rhythm.



Kavady Dance:

The carrying of *Kavadys* by devotees is symbolic of *Idumban* carrying the hillocks. The devotees dance to the tunes of *Kavadi-c-cindu* (divine songs rendered in charming music by a trained singer and repeated by others in chorus). This is a peculiar folk art of Tamil genius and has blossomed into a literary and technically brilliant form, capable of being rendered in different tunes and metres. While giving a lilting tune and inspiration to listeners, it relieves the *Kavady* devotees of physical pain.

Karakam Dance:

Karakam or *Garagam* is a folk art developed along with the cult of *Mariamman* or *Draupadi*. Devotees carry large decorated brass pots filled with water, decorated with tall pyramids of flowers and sanctified by priests. Devotees become possessed and perform superhuman feats e.g. walking on nail sandals, drawing chariots with hooks inserted into their bodies or piercing their cheeks and tongues with long needles (vel). At some temples, firepits have been created and devotees walk barefoot on live coals to demonstrate their faith, belief and submission.

There are two variations of this dance, viz.,

(a) Religious called *Sakthi Karakam* in which a small pot is filled with water and sealed with a coconut. Flower wreaths decorate it and lime is placed at the top.



KAVADI DANCE

(b) Professional called *Attak Karakam* or balancing a pot on the head performed by anyone anywhere to entertain the masses. It is accompanied by musical instruments called *Pampadi*, *Urumi*, *Thavil*, *Nadaswaram* and *Thamukku* which are among the distinctive components of Tamil music. The dancers wear a close fitting dress and resemble warriors.

The *Karakam* dancer smears his bare body with holy ash and sandal paste. He starts from a holy spot and walks to the temple in a procession. Dancing with quick steps, he brandishes his staff while others beat the drum and blow pipes. From a slow tempo, the dance rises to a delirious frenzy. Despite all this, the pot remains on the head.

Puravi Attam:

This is a dummy horse show and is an art of the early Chola period. *Thanjavur* is the citadel of these artistes and has now become revitalised, refined and modernised. The artistes adopt *Bharata Natya* and *Kathak* styles in addition to simple, lilting folk rhythms. The dummy horse is made of jute, cardboard, paper and glass and is a very costly project. The dancer dances on wooden stilts.



Two devotees carrying flower bedecked brass urns called Garagams.

Bommalattam or Pavaikkuthu:

This is a puppet dance which has absorbed some features of Telugu folk dramas. It is believed that this wards off evil spirits and epidemics and brings prosperity. The main themes are stories from the Epics and the Bhagavatha. Puppetry is believed to be one of the eleven dances performed by the Goddess of Wealth, Lakshmi, to lure and destroy evil demons.



Kuravanji:

This is a type of dance-drama distinctive to the Tamils. The earliest patron of this art was King Rajaraja Chola who constructed a platform for holding these performances, during the annual festival in Thanjavur. Fortune telling, by reading the palm, is one of the features of this dance. In addition to the gypsy, women, songsters, instrumental musicians and dancing girls add to the charm of this art.

Till some decades ago, this dance was regularly performed in temples until legislation, prohibiting dancing by Davadasis in temples, was promulgated. With the revival of interest in our culture, a search for the Kuravanji has begun.

Podikazhi Attam:

This is a popular dance among the fishermen of the coastal villages near Pondicherry, during the festival of their favourite deity, Lord Muruga. Eight to sixteen men, in their traditional costumes, perform the dance to the accompaniment of drums and music.

Kuravaik Koothu:

This is a dance in which seven girls form a circle by clasping their hands. Poet Bharata has waxed eloquent over this dance and referred to the musical notes produced not only by the song and the clapping but also by the bangles worn by the dancers.

Kazhaikkoothu:

This is dancing on bamboo poles, each two metres long, to the accompaniment of a drum played by the dancer's wife.

Therukkuthu:

The present day folk dance drama called Therukkuthu is presented with music, dance and long drawn speeches. It is held in conjunction with annual festivals or to invoke rain.

(h) Folk Dances of Andhra Pradesh:

Folk dances approximate primitive dances whereas classical dances are designed by the elite and codified in manuals. The striking characteristics of folk dances are: the naturalness, spontaneity and plastic movements of the limbs, unrestrained flow of thought pervading the physical movements, and all feelings in the gamut from joy to sorrow are manifest.

Although it appears as an art form to the spectator, to the dancer it is a ritual, performed with devotion. Andhra has a complex of these dance forms viz.,

The Gusadi Dance of the Gonds:

After harvest is over, the Raj Gonds of Adilabad, known as the Dandari dance troupes, dress in colourful costumes and decorated with ornaments, go to neighbouring villages singing and dancing. Each troupe consists of 20-40 members. Each member dons a turban of peacock feathers, horns of the deer, artificial beard, moustache and goatskin. Dappu (tambourine), Tudumu (drum), Pipri (trumpet) and Kalkom (drum) are the accompaniments and with Kolatam present a colourful scene.

The Mango Dance of the Konda Reddis:

The Godavari district is famous for mangoes, the favourite fruit of the Konda (hill) Reddis. Before plucking the fruit, they have a ceremonial festival

and a community dance. As an act of worship to the Konda Devata, they dance rhythmically to the accompaniment of drums. When the drums beat quicker, the dance gathers vigour and momentum.

The Peacock Dance of the Khonds:

The Konds or Samantas are the most backward tribes living in the inaccessible hilly regions of Visakhapatnam and Srikakulam districts. The flora and fauna of these regions is beautiful and of the many birds, the peacock is the most colourful. During weddings and a festival during April, they perform this dance.

The only musical accompaniments are the Pirodi (flute) and the tinkling bells around the ankles. The dancers don white dhotis, wear turbans (Toyangam) made from grass and tagged with coloured rags and fasten bunches of peacock feathers around the waist. Putting their palms into their mouths, they mimic a peacock cry.



Lambadi Dance:

The Lambadi or Bangaras or Sugalis are a semi-nomadic tribe spread all over Andhra. All women know how to dance and the dances are simple, charming and are inspired by the movements associated with daily tasks like harvesting, planting, etc. The costumes embroidered with glass beads and the ornate jewellery present a picturesque scene. The jingling ivory bangles provide a natural rhythm to their dances. On festive occasions (Dussehra, Deepavali and Holi), they go from house to house dancing and receiving alms.

Siddi Dance:

The Siddis, domiciled in Hyderabad, present dances depicting the tribal warfare of their homeland in all its ferocity.

The Dimsa Dance of Araku Valley:

The Araku Valley is a charming hilly region of Visakhapatnam. Dimsa, the favourite dance of these tribes, is performed during the month of Chaitra. It not only provides amusement to the dancers and spectators but also develops friendship between peoples of different villages. The accompanying instruments are mari, kiridi, tudumu, duppu and jodukommulu (horns). Without any discrimination of caste and creed, age and sex, the whole community participates in these dances.

Puli Vesham (Tiger Dance):

The dancer's body is painted with stripes while a dappu or mirdangam provides the rhythm.



Batakamma Festival:

This is the most popular festival throughout Telangana during which Goddess Lakshmi is worshipped. Batakamma is the arrangement of different kinds of flowers in the shape of a stupa on a platter of reeds, bamboo or brass with the Goddess installed on top of it.

Boddemma:

This is a festival of unmarried girls and Goddess Gauri is worshipped. The image of Boddemma is prepared with anti-hill earth in seven layers in the shape of a gopura (dome). It is decorated with flowers, turmeric and kumkum and placed in the courtyard which has been decorated with designs.

Tappeta Gullu:

This is an art form which is gradually becoming extinct and has survived only in Visakhapatnam district. The troupe sings and dances to the changing rhythm of tappeta gullu, an instrument hanging around the neck of each dancer.

Dappu Dance:

The Dappu is a powerful percussion instrument belonging to the Harijans and the dance is vigorous. The beat of the Dappu and the footwork of the dancers synchronise with each other so perfectly that from a slow-moving, low-beating rhythm, it reaches its climax with the frenetic drums keeping pace with the dazzling footwork by the dancers.

Butta Bommalata:

Butta bommalu (marionettes) are made of cattle dung, husk and hay. These puppets serve as masks for men and women who dance to the rhythm of a dappu.

Gobbi Dance:

This is popular in coastal Andhra during Sankranti. The courtyards are decorated with different kinds of rangavallis. Gobbillu (balls of cowdung) are placed in the middle of these designs and worshipped with flowers, kumkum and turmeric.

Horse Dance:

This is popular in Guntur district. Life-sized horse puppets are prepared with cattle dung, hay and husk and coloured to look like real horses. Apart from puppets, real horses are trained to dance according to the rhythm of the drums.

Karuva Dance:

This is popular in the Godavari district where eight men dressed as Gopikas and eight as Krishnas stand in a circle alternately and dance to different rhythms.

Kolatam (Dandika):

This is common in Andhra and every dancer, with anklet bells tied to his feet, holds two sticks in his hands and strikes that of others while singing kirtans or bhajans. A variation of this is the Jada Kolatam wherein the troupe plays under a tree and the ropes hanging from the tree are tied to the sticks. The movements result in the ropes becoming plaited to form a Jada which is unwound again.

Garga Dance:

This is presented during the Navarathri festival. Garga is a metal or earthen vessel, decorated with colourful clothes, turmeric and kumkum. Devotees dance vigorously to the rhythm of drums (dappulu).

Viranatyam or Heroic Dance:

This is hero-worship of people immortalised in sculpture and painting. A popular form of dance when the Veerasaiva cult held sway.

Classical Dances:

Kuchipudi and Bhamakalapam are the classical dance forms of Andhra Pradesh. Although they belong to the ancient school of Bharata Natyam, they have developed some regional traditions, variations and nuances. History has recorded that the Kuchipudi dance form existed during the 15th century and was patronised by the Vijayanagaram Emperors.

**Kuchipudi Dance****(i) The Indian Ballet**

The most important development that has taken place, in the field of Indian dance, since the revival, is the emergence of the art of Ballet. It is an art which is new to India. In Ballet, there is a story, choreography, decor and music which is purely orchestral, with no songs. The Ballet in India owes its inspiration to the west where the art has been perfected. The Ballet in India uses the different techniques of Indian dance.

(E) Tamil Calendar:**(a) Introduction:**

The Tamil year is calculated by Hindu astronomers according to solar time, which also measures a single year as equivalent to 365 days. Hindu calculations divide time into eras called Yugas. The most significant feature of this is the importance given to planetary conjunctions.

Altogether four Yugas are recorded. The present Kali Yuga or the Iron Age began after the famous Mahabharatha war ended. This Yuga began with all the planets of the solar system in conjunction at the Zodiacal sign of Mesha (Aries — Ram). The epoch was fixed according to this event which occurred in the year 3102 B.C.

Years are calculated in cycles of 60 because of the time taken by the planet Jupiter (approximately 60 years) to complete one revolution. Each of the 60 years is given a name.

(b) Time:

Units of time are measured from the smaller group, which is within our lifespan and experience, to the larger group beyond our experience.

(i) The smaller divisions of time:

The lowest unit is called the Nodi which is the time taken to snap the fingers or to blink the eye.

60	nodi	= 1 vinadi
60	vinadi	= 1 nazhigai
7½	nazhigai	= 1 samam
8	samams	= 1 day
7	days	= 1 week
15	days	= 1 pakkam
2	pakkams	= 1 month
6	months	= 1 ayanam
2	ayanams	= 1 year
60	years	= 1 payrandu

(ii) The greater divisions of time:

The ratio of the four Yugas from the smallest to the greatest is 1 : 2 : 3 : 4.

Kali Yugam	=	432 000 years
Thuvabara Yugam	=	864 000 years
Thiratha Yugam	=	1 296 000 years
Kirutha Yugam	=	1 728 000 years

The four Yugas together make one Sathur Yugam (4 320 000 years); 71 Sathur Yugams make one Manuvantharam (306 720 000 years); and 1 000 Sathur Yugams make one Karpam.

The number of days between the new moon and the full moon is known as pakkam and the period between solstices is called ayanam. The are 12 solar months in a year and it takes the earth 365 days, 15 nazhigai, 31 vinadi and 15 nodi (365 days 6 hours 12 minutes 30 seconds) to complete one revolution round the sun.

Like the days of the week and months of the year, the years also have Tamil names e.g. the first and last in the cycle of 60 years are Prabava and Atchaya with 58 names for the intervening years. The Tamils follow the Thiruvalluvar era.

(c) Seasons:

The seasons are called Kar (cloudy), Kuthir (rainy), Mun Pani (chilly), Pin Pani (wintry), Ilavenil (spring) and Mudhuvani (summer), each of two months duration.

The year is also divided into two periods of six months each, viz., Uttaranayam (period of longer days and shorter nights i.e. mid January-mid July) and Dakshinayanam (period of shorter days, longer nights and inclement weather i.e. mid July-mid January).

(d) the Panchangam or Almanac

Tamil Months	Zodiac Names	Periods
Chitray	Taurus (bull)	April 14-May 14
Vaygasi	Gemini (twins)	May 15-June 14
Ani	Cancer (crab)	June 15-July 16
Adi	Leo (lion)	July 17-August 16
Avani	Virgo (virgin)	August 17-September 16
Purattasi	Libra (balance)	September 17-October 17
Aypasi	Scorpio (scorpion)	October 18-November 16
Karthigai	Sagittarius (archer)	November 17-December 15
Margasi	Capricorn (goat)	December 16-January 13
Thai	Aquarius (water)	January 14-February 12
Masi	Pisces (fish)	February 13-March 14
Panguni	Aries (ram)	March 15-April 13

Guru Poojay. Celebrations in honour of the four Saivite Saints:

Appar	April 19
Manickavasagar	June 25
Gnana Sambandar	June 8
Sundramurthi	July 28

The five limbs of the Panchangam are:

- (i) **Tithi** — one desiring prosperity pays attention to this
- (ii) **Varam** — one desiring long life
- (iii) **Nakshatram** — one desiring freedom from sins
- (iv) **Yogam** — one desiring immunity from diseases
- (v) **Karanam** — one desiring success in undertakings

On the occasion of the Tamil New Year, it is customary to read appropriate sections of the Panchangam in order to know, in broad outline, the Puthan-on Palan (prediction for the year with special reference to rain, agriculture, politics and economics).

- Cithirai
- Vaigasi
- Ani
- Adi
- Avani
- Puratasi
- Alpasai
- Kartthigai
- Margazhi
- Thai
- Masi
- Panguni
- Tamil Festivals

தமிழ் உற்சவங்கள் - Tamil Festivals

- New Year
- Cithiraparuvam
- Vaisasi Visagam
- Ani Utharam
- Adi Amnavasi
- Varalumi Viratham
- Krishna Jayanthi
- Vinayagar Sathurthi
- Mahalayapatcham
- Sarasvathi Poojai
- Deepavali
- Karthigai
- Vikuntha Ekathasi
- Aruthra Darsan
- Pongal
- Thai Poomam
- Siva Rathri
- Panguni Uthram

சமர்ப்பாளர்

ANAVASI	POORNAMI
Apr 14	Apr 29
May 14	May 29
Jun 12	Jun 28
Jul 11	Jul 27
Aug 10	Aug 25
Sep 9	Sep 24
Oct 8	Oct 23
Nov 7	Nov 21
Dec 7	Dec 21
Jan 5	Jan 19
Feb 4	Feb 18
Mar 6	Mar 20
Apr 4	

வாரக் குறும்

சனிக்கிழமை - சனிக்கிழமை
 அக்டோபர் 21 - அக்டோபர் 21
 நவம்பர் 19 - நவம்பர் 19

KATHIRI - Agni Natchathiram
 from 7 May to 28 May

TAMIL CALENDAR

DAYS	YAMA KANDAM	RAGHU LALAM	KULIGAM
Sunday	12.00 - 1.30	4.30 - 6.00	3.00 - 4.3
Monday	10.30 - 12.00	7.30 - 9.00	1.30 - 3.0C
Tuesday	9.00 - 10.30	3.00 - 4.30	12.00 - 1.30
Wednesday	7.30 - 9.00	12.00 - 1.30	10.30 - 12.00
Thursday	6.00 - 7.30	1.30 - 3.00	9.00 - 10.30
Friday	3.00 - 4.30	10.30 - 12.00	7.30 - 9.00
Saturday	1.30 - 3.00	9.00 - 10.30	6.00 - 7.30

AUSPICIOUS SUNDAYS FOR WEDDING
 Time 10.30 - 11.30

Time	Day	Month
27	May	செத்திழை
15	May	செத்திழை
25	June	செத்திழை
12	June	செத்திழை
15	June	செத்திழை
1	June	செத்திழை
17	September	செத்திழை
1	September	செத்திழை
23	November	செத்திழை
8	January	செத்திழை
12	February	செத்திழை
8	March	செத்திழை
25	March	செத்திழை
22	March	செத்திழை
9	March	செத்திழை

AUSPICIOUS SATURDAY AFTERNOONS
 Time 2.00 - 4.00

Time	Day	Month
27	May	செத்திழை
15	May	செத்திழை
25	June	செத்திழை
12	June	செத்திழை
15	June	செத்திழை
1	June	செத்திழை
17	September	செத்திழை
1	September	செத்திழை
23	November	செத்திழை
8	January	செத்திழை
12	February	செத்திழை
8	March	செத்திழை
25	March	செத்திழை
22	March	செத்திழை
9	March	செத்திழை

AUSPICIOUS SATURDAY AFTERNOONS
 Time 3.15 - 6.00

Time	Day	Month
4	April	செத்திழை
22	April	செத்திழை
19	April	செத்திழை
7	May	செத்திழை
5	May	செத்திழை
8	June	செத்திழை
26	June	செத்திழை
22	June	செத்திழை
8	August	செத்திழை
23	August	செத்திழை
7	August	செத்திழை
23	September	செத்திழை
8	September	செத்திழை
25	January	செத்திழை
12	January	செத்திழை
15	February	செத்திழை
4	February	செத்திழை
19	March	செத்திழை
8	March	செத்திழை
25	March	செத்திழை
22	March	செத்திழை
9	March	செத்திழை

GOORU POOJAI - 60 புள்ளி

Appar Svamigal	- May 9
Sambandar Svamigal	- May 31
Manikavasaga Svamigal	- Jul 15
Sundaramoorthi Svamigal	- Jul 21

COMPILED BY R.N. NADAR

F Telugu Almanac

The following are the Telugu months of the lunar cycle and their corresponding English months:—

Telugu Months	English Months
Chaitra	March-April
Vaisakha	April-May
Jyeshtha	May-June
Ashadha	June-July
Sravana	July-August
Bhadrapada	August-September
Asvayuja	September-October
Kartika	October-November
Margasira	November-December
Pushya	December-January
Magha	January-February
Phalguna	February-March

G South Indian Wedding

With the more conservative elements, in the South Indian community, who still adhere to and value tradition, arranged marriages and consulting an astrological Almanac (Panchangam) for name agreements, to ensure compatibility, is still in vogue. The wedding is preceded by the "Nalangu" or purification ceremony at the homes of both the prospective bride and groom. Married women relatives smear the hands and face of the bride and groom with a paste compounded of turmeric and sandalwood.

The wedding ceremony commences when the couple enter the canopy (pandal) after attiring themselves in clothes chosen specifically for the occasion. The bride always wears a sari while the groom may wear a suit or the traditional Indian garb, the dhoti (a loin cloth normally worn by male Hindus in India). The Pandal is constructed by means of four upright posts and crossbars. Banana plants with their graceful leaves and colourful marigold garlands festoon the canopy. This arrangement of greenery and flowers signifies growth and fertility.

It is also customary to plant a bamboo sceptre or staff called "Arananikaal" which symbolises the presence of the King of the land as the representative of God. Several brass lamps and seven brass containers are placed under the canopy. The ceremony commences with "Aalam" - red coloured water, on which is placed a lit camphor, in a brass bowl which is rotated in a circular motion thrice. This is done to ward off any evil influences that may be present in the atmosphere.

This is followed by the "Kappu Kattuthal" i.e. the tying of a turmeric stick to the wrists of the couple to ensure spiritual protection. The priest (Progithar) then recites verses from the Scriptures to invoke the blessings of all the deities beginning with a prayer to Vinayaga or Ganesha for the removal of all obstacles. Then prayers are offered to the Hindu Trinity, Brahma, Vishnu and Siva. The deities, Muruga, Sarasvathi and Lakshmi are also propitiated. An important aspect of the prayer ceremony is the "Navagraha Pooja" - a prayer offered to the nine planets whose favourable influences are sought to ensure a successful marriage.

The most important part of the ceremony is the "Thaali" ritual. A yellow cord with a gold pendant called "Botu" is wound round a coconut and placed in a tray of rice. The couple pray so that their marriage will be blessed by God and that their union will be permanent. Turmeric and sandalwood is applied to the Thaali to consecrate it. The rice, coconuts, yellow powder paste, betel leaves and nuts all symbolise sustenance, good health, fertility, purity and love.

This is followed by the "Oppantham" ceremony in which the parents of the couple participate in the formal giving away of their son and daughter respectively. The couple then take their marriage vows in which they pledge love, loyalty and devotion to each other for the rest of their lives.

A sacrificial fire is lit and the couple participate in a special purification ceremony called "Oman Valarthal". This fire and all the lamps that burn in the Pandal represent the light of the universe - the Arul Jyothi which dispels all darkness, evil and ignorance. It illuminates the mind providing radiance and inner wisdom. The fire is also regarded as the power and source of all energy and evolution.

The groom then ties the Thaali round the bride's neck in the presence of the Lamp (Kamatchi Vilaku) of the Goddess Lakshmi signifying that the Goddess is present to witness and bless the marriage. The couple exchange garlands to signify the idea of sharing everything in life. After the conclusion of the nuptial ceremony, guests shower confetti (mixture of rice and flower petals) and congratulate the couple.

H. The Significance of a Hindu Marriage:

According to tradition, a Hindu marriage is a sacred convention and not a social contract. Hinduism concerns itself with values affording opportunities for spiritual upliftment through duties to be discharged by one's own self. The ideal marriage is one that affords the couple the optimum conditions for maximum spiritual advancement through the discharging of duties incumbent upon householders.

The groom is regarded as "Lord Vishnu" and the bride as "Lakshmi", both playing their parts in the preservation and maintenance of the social order in the world through their adherence to the "Dharma".

After the marriage, the wife is known as "Gruha Lakshmi" or the manifestation of the Goddess of Fortune residing within the home. As such, she is to be ever honoured and adorned.

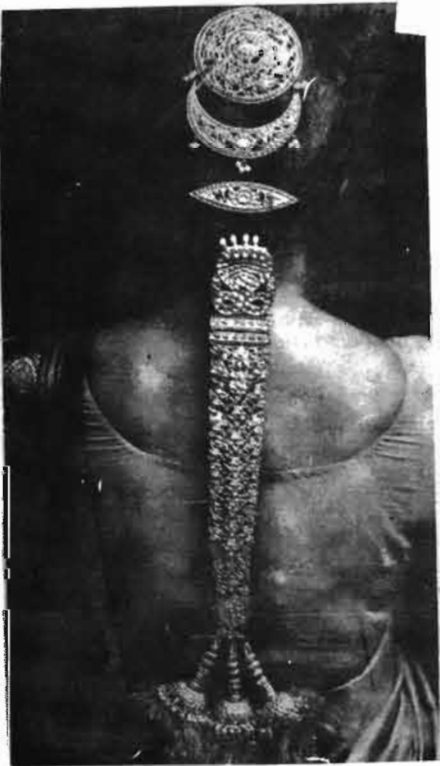
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SOUTH INDIAN WEDDING



HEADRESS — S. INDIAN BRIDE



The name Miridangam literally means "body of clay". The southern variety is hollowed out of a block of wood. It is cylindrical in shape and about two feet in length. Skin covers, stretched tight over both openings, are fastened to leather hoops held taut by interlaced leather braces which pass along its length. Between the braces and the wall of the instrument are wedged round blocks of wood which can alter the pitch.

A mixture of flour and water is worked on to the middle of the left side to lower the tone to the desired pitch. This plaster adds to the resonance and gives a bass sound. The centre of the right side has a permanent coating of a black substance called Sivahi (Soru, Karanai and Marundu in Tamil) which is a mixture of boiled rice, manganese dust, iron filings and other substances. It is this black layer that gives its characteristic tone and facilitates tuning to a particular pitch.

A variety of tone is obtained from different parts of the instrument. The fingers of the player are extraordinary supple. In the south, the instrument is used as an accompaniment and in every recital of classical music, vocal or instrumental, there is a short solo piece on the Miridangam.

Today the violin is an integral part of Carnatic musical concerts. It was introduced to enrich Carnatic music by Varahappaya, a minister to the Marathi rulers of Tanjore, who was impressed by its rich tonal quality.

Though the violin is a Western instrument, in Southern India it is not tuned in the Western style. As the player's fingers have a range of two and a half octaves, the tone of the violin blends smoothly with that of the human voice which also has a similar range.

Some Western experts are of the opinion that it has an Indian ancestry and trace the gradual evolution of the instrument to the varieties of bowed instruments, of great antiquity, found all over India.

There has been a successive line of musicians in the south who have effectively demonstrated its possibilities as an accompanying and solo instrument. Three notable names are those of Thirukodikaval Krishna Iyer, Thiruchirapalli Govindaswami Pillai and Dwaram Venkataswami Naidu — towering personalities with distinctive styles and a technique which remains unsurpassed.

Different types of wood are used in the construction of a violin viz. maple, sycamore and ebony. This instrument was introduced by Stradivari in 1646 and since then its shape remains scarcely altered.

The Ghatam is an earthen pot with a narrow mouth and a big belly. In the south, it finds a place of honour in the most serious classical music concerts. The clay used in its manufacture is mixed with iron fillings and baked. Panruti and Manamadurai, both villages in Tamil Nadu, are noted for their strong, durable and resonant ghatam suitable for classical music.

It is played with the two hands, the wrists, the ten fingers and the nails. The mouth of the pot is pressed against the stomach and the strokes at the neck, centre and bottom of the outer surface achieve considerable tonal variety. It is capable of fast tempo in rhythmic patterns. It is usually used as a secondary instrument alongside the Miridangam.

One of the earliest instruments of the Sushira (wind) variety is the flute — one of the three celebrated musical instruments of India, the other two being the Veena and the Miridangam.

In ancient India, the flute was commonly used in the religious music of the Buddhists. Although it is of great antiquity, its construction has remained constant. The instrument is a cylindrical tube, mostly of bamboo, of uniform bore and closed at one end. There are different kinds of flutes and their lengths and number of holes vary. Long flutes have a rich, deep and mellow tone while, in the small ones, the tone is bright and highly pitched.

In addition to the mouth hole, there are 6-8 holes, arranged in a straight line, which produce a wide range of notes. The range is about two and a half octaves, the normal range of the human voice. The player blows into the mouth hole, thus setting in vibration the column of air inside the tube.

The flute is held in a horizontal position with a downward inclination. While the both thumbs are used to hold the flute, the three fingers of the left hand and the four of the right are used to manipulate the holes. The horizontal flute is popular in Southern India.

The flute is one of those Indian instruments which went West and became domiciled there. It is an instrument which does not need any other accompaniment. It has produced some great virtuoso and the name of T. R. Mahalingam (Tamil Nadu) is on its way to becoming a legend.

The Nagaswaram is a double-reeded instrument with a conical bore that flares out towards the bottom end. It consists of twelve holes — the upper seven are used for playing while the others, called brahmaswaram, are stopped with wax in order to regulate the pitch at the discretion of the performer.

The reed, which is found on the banks of the Kaveri (South India), is fixed on a metal staple and mounted on the top. Its length is about two feet and its body is usually constructed of wood although some instruments are covered with silver or gold. The accessories viz. spare reeds and an ivory needle with which the reeds are cleaned and adjusted are attached to the mouthpiece.



CHAPTER 10:

THE GROWTH OF LANGUAGE AND LITERATURE IN ANDHRA PRADESH

A. Language:

Although Telugu and Andhra have different origins, around the 11th century they became synonymous. Telugu is believed to be derived from Trilinga, the three Sivalingas of Srisailem, Draksharaman and a third which cannot be identified.

Although there has been a controversy regarding the origin of the language, it is now conceded that it belongs to a Dravidian group along with Tamil, Kannada and Malayalam and, for historical reasons, occupies a place between the Dravidian and the Aryan families of languages. Telugu is Dravidian in origin as an analysis of its verbal roots, nominal bases, pronominal forms, agglutinative structure and syntactical pattern reveal.

Telugu bears a very close relationship to Kannada which has an almost identical script. A number of Kannada poets were Telugu by birth. For over ten centuries, the Telugu language drew freely from and adapted itself to Sanskrit. The influence of Sanskrit has been so great that the vast vocabulary has led some scholars to assume that it had a common origin with Sanskrit.

The Telugu language is known as the Italian of the East. It is a flowery and rich language and has culture, tradition, vitality, vigour and dynamism. From the time of the Satavahana rulers, Telugu was subjected to considerable foreign influence much of which has been assimilated, giving it flexibility and precision.

B. Literature:

As a literary language, Telugu is comparatively young. There is inscriptional evidence of its existence as a literary language in pre-Christian times but it was only in the 11th century that Telugu literature began.

(a) Oral Literature:

The songs or poetical compositions sung by the people are folk songs and they form the bulk of folk literature. Some scholars with a bias towards classical literature regard the folk as primitive and unsophisticated. On the contrary, folk literature is a valid and appropriate expression of the religious, mythological and historical milieu of the rural masses.

Telugu literature is categorised into two distinct compartments viz., the Marga (classical poetry) and the Desi (expression of the heightened emotions of a community recorded for posterity). While the poetry of the elite has the grace and artistry of urbane expression, folk poetry possesses a natural, earthy fragrance.

Literary critics have confirmed that songs, ballads and lyrics held sway before the birth of classical literature. It is during moments of passionate exhilaration and emotion that people sing and dance.

These folk songs lack ornateness or literary flourishes. The source of folk literature cannot be traced to any single author as authorship has been lost in anonymity and antiquity.

These songs reveal the faith, devotion and love they have for their subjects. These qualities endear folk literature even to classical writers, many of whom have drawn the central motif for their works from folk lore which has been a source of inspiration to them.

Almost all the classical Telugu poets notably the father of lyrical poetry, Tallapaka Annamacharya (1424-1503) and his grandson, Peda Tirumalacharya have made reference to contemporary folk songs. Folk literature covers a wide range of subjects, viz.,

(i) Mythological Themes:

The stories from the Vedas and the Epics have been used by the authors of folk lore. The stories from the Bhagavata have also gained immense popularity. The characters represented in these works are taken up by the folk lore writers and under a new technique of narration are retold realistically. Consequently, contemporary events and the manners and customs of the traditional Telugu society are interwoven with the story. The folk singers, in depicting these characters, cater for the simple tastes of the country folk while simultaneously maintaining the dignity of the epics.

(ii) Historical Themes:

Historical ballads also form the repertoire of the people. The noble lives of the local heroes and their deeds of valour are deftly pictured by the folk writer and their heroic deeds are recited with vigour and emotion e.g. Bobbili Katha.

(iii) Spiritual Themes:

Spiritual songs can be categorised as Bhakti (devotion), Karma (action) and Jnana (knowledge) — the threefold path to salvation. Songs generally preach Raja Yoga, right morals, social reform, non-violence, detachment and good conduct and they denounce the caste system. These songs present the social history of the people.

(a) Early Classical Literature:

Research has brought to light a few fragments of metrical compositions, inscribed on stones, before the translation of the Mahabharatam which is regarded as the earliest work in Telugu. The tradition of Andhra has always been an eclectic tolerance of dissimilar beliefs. At the height of the Buddhist influence, the Kings were Hindu while the Queens patronised Buddhism.

King Rajaraja Narendra, of the Chalukya Dynasty, who ruled Rajamahendravaram (present Rajmundry) during the 10th century AD, desired the Mahabharata to be translated from Sanskrit into Telugu as an attempt at Brahmanical revival and Nannaya Bhatta was delegated this task. This is regarded as the ear-

liest literary work of significance. Although this translation is not a religious work, it is a masterpiece of literary excellence and reached perfection in grammar, prosody and poetic beauty.

Of the eighteen parvas or books of the Sanskrit epic, Nannaya was able to translate only two parvas and three chapters of the third before he died. A century later, Tikkanna Somayaji, the greatest poet that Andhra has produced, continued the translation from the fourth canto, as he felt it inauspicious to start at the point at which his predecessor ended and completed the rest.

Tikkanna was the minister of King Manuma Siddhi who ruled the region of which Nellore is the capital. He was a great warrior, poet and politician. Although he translated fifteen parvas, the epic remained incomplete because of the gap in the third book, the Aranya Parva, which described the exile of the Pandavas. Another hundred years elapsed before the third canto was completed by another eminent poet, Erra Pragma.

These Three Bahmin poets dominated the literary scene until the end of the 14th century. The translated Mahabharatam is one of the most outstanding works in Telugu literature. The three translators are together revered as "Kavi Trayam" (the great trio of poets). Nannaya was the court poet of King Rajaraja, while the other two lived during the Kakatiya dynastic rule over Andhra Pradesh.

After the decline of this empire, the country was divided into a number of petty kingdoms ruled by Reddy kings who patronised and encouraged Andhra poets. The outstanding poets of his period were Srinatha and Potana.

Potana lived around 1450 in a village in the Cuddappah district. He was illiterate without any formal schooling but while grazing cattle in the fields, he met Yogi Jitananda who initiated him and this led to intellectual awakening and spiritual knowledge. His Bhagavatam written in Telugu verses gained considerable fame. He had the darshan of Lord Rama who requested him to also write a Tamil version of the Bhagavatam.

After the Mahabharatam, Potana's ambition was to translate Valmiki's Ramayana into Telugu but, as this has already been done by another poet, Bhaskara, he began translating Bhagavata Purana single-handed. A contemporary of Potana was another great poet, Srinatha, who rendered Harsha's Naisadha Charita, a poem acclaimed to be the acme of Sanskrit literature, into Telugu.

While Srinatha was a courtier who thrived on royal patronage and lived in luxury, Potana scorned riches and refused to accept such patronage. Such a life never appealed to him to whom the divine gift of poetry was sacred. This period of Telugu literature is called the Purana period, as the writings were mainly translations of the Puranas from Sanskrit. This poetic style, modelled on Sanskrit, has been designated Marga Kavita.

Soon there was a reaction against this literary style and some poets, who were preachers of the Saiva cult, felt that the highly Sanskritised style would not appeal to the masses. They, accordingly, wrote their works in local poetic forms and used simpler idiom. This style is known as Desi Kavita or Janu Tenugu.

The most outstanding poet of this style was Palakuriki Somanatha who attempted to propagate the cult of Veera Saivism in his Basava Puranam. This style was not entirely successful as it was associated with a bigoted religious approach and was not sufficiently vigorous and artistic.

Tikkanna attempted to bridge the gulf between these two conflicting styles, by swinging the Marga Kavita towards the local poetic form and thus assimilated the essential features of Desi Kavita, for which he earned the title, "Ubhaya Kavi Mitri". He dedicated his work to the composite Gold of Vishnu and Siva, Hariharanatha. Subsequent development in Telugu literature, till the 20th century, was in Marga Kavita.

(b) Prabandha Kavyas:

The next phase, in the development of Andhra literature, was during the growth of the Vijayanagar Empire, known as the Golden Era, a fertile ground for Telugu poetry. It is associated with Krishna Deva Raya (author of Amukta Malayada), one of the most powerful and ablest kings of S. India. He was a poet of outstanding merit and patronised eight great poets, among whom were Tenali Ramakrishna Kavi, Allasani Peddana, Ramarajabhushana and Timmana.

Inspired by the Vijayanagar monarchs, a new literary movement, the Prabandha, based on the Mahakavya of Sanskrit literature, a mundane style, unlike the Purana literature which propagated a faith. The aim of this style was to create artistic forms and satisfy aesthetic needs.

The first and best Prabandha is Manu Charitra by Peddana who won the title "Andhra Kavita Pitamah". Other outstanding poets of this period were Bhattu Muti (author of Vasu Charitam), Pingali Surana who wrote Kalapurundayam (considered to be one of the finest literary works), Timmana (author of Parijatapaharam) and Tenali Ramakrishna who wrote Panduranga Mahatmyam. All these poets were consummate artists and created enduring and brilliant works of literary art.

During the 16th century, the Vijayanagar Empire began to disintegrate as the feudatory chiefs, known as Nayaks, migrated to and established small independent principalities at Tanjore, Madurai and Pudukkottai, each of which became a focal point for the patronage of Telugu poets. This patronage continued even when the Marathas ruled Tanjore, hence an unbroken tradition of Telugu writings continued.

Chemakura Ravi, author of Vijaya Vilasamu, and Muddu Palani, a poetess who wrote Radhika Swanthnamu are two outstanding and representative poets of this age. An opulent court, exotic poetry and an epicurean attitude are characteristic of this period.

(c) Contribution to Music:

This period, known as the Middle Ages, gave birth to another aspect of literature, viz. the composition of songs for worship and entertainment. During this time, the contribution of Telugu, to the development of Carnatic music, was outstanding. As Telugu words end in vowels, the language was found to be eminently suited for musical compositions.

In this field, Thyagaraja, the Telugu composer of Carnatic music par excellence, who settled in Tanjore composed his music compositions known as Kritis. His Bhajans were sung to the accompaniment of music and he towers above all other composers.

Kshetragna, another poet-musician of outstanding ability, whose compositions known as padams formed the repertory for the Abhinaya Dance. Telugu language became so identified with Carnatic music that even non-Telugus wrote their compositions in Telugu. During this period, a type of dance-

drama composition called Yaksha Gana also received patronage. The Nayak and Maratha rulers of Tanjore wrote these dramas and staged them at their courts.

Another poetic composition called, "Satakam" (a collection of 100 poems) was also current in Andhra Pradesh. The majority of these were devotional outpourings, while others were compositions containing observations on life and aphorisms. The outstanding poet was Vemana, a ruling prince who turned a sanyasi, whose poems are a mine of wisdom expressed in the simplest language.

Yogi Vemana was born in 1820 in a rich family in the district of Godavari. His elder brother was King Anu Vema Reddy whose wife, Narasambal was his first guru. When he was young, he led a life of dissipation by spending all his time in the home of a dancing girl. Narasambal who was chaste, virtuous, charitable and truthful saved him from this calamity.

He became an inspired poet from the moment the Biji Akshara was written on his tongue by Siva Yogi. He attained spiritual illumination, became an ascetic and abandoned the transient sensual pleasures of the world.

He gave forth his teachings in extempore verse. He became a wandering ascetic and travelled throughout Andhra disseminating his Telugu verses. For simplicity of diction, clearness of sense, chastity of style, keenness of vision, subtle profundity of thought and deep penetration, his 4 000 verses are unsurpassed in Telugu literature.

The Prabandha which was originally a work of art and beauty and the dominant literary style for some time, soon degenerated into a work of mere skill lacking in originality, and resulting in stale, insipid compositions. As a result, poetry became an intricate craft, not a creative upsurge and artificially removed from contemporary life. This was the situation till the dawn of the modern period towards the end of the 19th century.

(d) Contemporary Modern Poetry:

Contemporary Telugu poetry has manifested itself in three directions viz.,

(i) This is broadly eclectic and humanistic and the notable contributors are Balangangadar, Kundurti, Aripirala Visvam, Soma Sundar, Byragi Arudra, Dasarathi and Narayana Reddy.

(ii) This is one of protest and to get people to give up complacency. A group of six poets called, "Digambara Kavulu" published three volumes.

(iii) An effort to harness poetry to achieve social change on Marxist lines.

In 1970 the Revolutionary Writers Association (Viplava Rachayithala Sanghamu) was founded and all forms of literature actively propagated and supported the revolutionary movement. Contemporary poetry began with Tirupathi Sastry and Venkata Sastry, working jointly under the name Tirupathi Venkata Kavulu. They are noted for their Satavadhanams, which are poetic replies to queries, which ranged from the sublime to the ridiculous, and from the spiritual to the grossly mundane.

The replies had to fit in with the theme and the mood and had to be simple and popular in appeal. The work of these two poets had a freshness, vigour and simplicity that had a profound impact, resulting in the liberation of the poet from the shackles of convention which weighed him down for nearly three centuries.

Simultaneously, contact with the west opened up new horizons and modern Telugu poetry was born. The prominent feature of this style was the acceptance of the shorter composition. As a result of this, there were two trends of development, viz.,

(i) This style accepted the continuity of the poetic tradition. The form of the poem was accepted, only the content changed. Subjective in conception, lyrical in quality and shorter in composition, subjects for composition were taken from daily life. The first modern poet of this genre and who greatly influenced subsequent poetry was Rayaprolu Subba Rao whose Truna Kankanam heralded a new trend. Abburi Ramakrishna Rao, a contemporary, followed in this tradition and his Mallikamba and Ooha Ganamu have become classics.

Another famous poet was Rami Reddy who selected the cultivator as his subject. Visvanatha Sathyanarayana, who emerged as the most outstanding classical poet of Andhra, was inspired during this period to produce lyrical works, like Kinnerasani Patalu and Kokilamma Pelli and patriotic works like Andhra Prasasthi.

The tendencies inherent in modern poetry gradually resulted in the production of romantic, subjective poetry known as Bhava Kavitam. After the formation of a literary group called Sahiti Samiti, this style received impetus and encouragement. Some of the outstanding poets in this group are Siva Sankara Sastry who was the guiding spirit of the group; Devulapalli Krishna Sastri, the greatest poet of this genre; Nayani Subba Rao, Vedula Satyanarayana Sastry and Kavikondala Venkata Rao.

(ii) A second trend in modernism sought to rebel against the structure of the poem. It attempted to devise new metrical forms. Gurazada Appa Rao, who was the pioneer in this regard, wrote in the Vyavaharic style and devised a new metre called Mutyalu Saramulu. He was a versatile writer and an innovator and his contribution to the development of Telugu poetry was immense.

Rayaprolu and Gurazada are the twin harbingers of modern poetry. While there was considerable development of the Bhava Kavitam style for over two decades, the Vyavaharic style languished. Apart from its originator, it produced only two poets of outstanding merit, Basavaraju Appa Rao and Nanduri Subba Rao. Both of them used the "Geya" form which lent itself better for the setting of music. A number of the former's compositions are utilised in Telugu films.

The latter poet, who wrote Yenki Patalu, became the centre of a fierce controversy, when he chose two lowly mortals as his hero and heroine and used the colloquial idiom of the working class. The validity of this basis of poetical compositions was hotly debated but, eventually, Yenki Patalu triumphed and now occupies a honoured place in Telugu literature.

In the course of time, the Bhava Kavitam style lost touch with social realities. The intense political activity and emotional upsurge, connected with the Civil Disobedience Movement, and the economic distress in a predominantly agricultural community, consequent upon the great depression, resulted in the loss of what little patronage there was for this group and, bereft of both intellectual and financial patronage, it disappeared quickly.

In this atmosphere, there was a revival of the Vyavaharic style which reflected the frustrating economic and political situation in the country. These tendencies succumbed to an organised movement

known as Adhyudaya whose aim was to press for social justice. The outstanding poet of this period was Srirangam Srinivasa Rao who later developed into a progressive and revolutionary writer. Communist propaganda attempted to boost him to be the greatest poet of the age. He is one of the greatest poets that Andhra has produced.

Soon the movement of Adhyudaya languished due to narrow outlook and bigotry. Periodically, patriotism became a dominant theme motivating creative artists, as evidenced when the agitation for the creation of an Andhra state and the unification of Telangana with Andhra was in full swing. Two poets of outstanding ability, from Telangana, who represented this phase are Dasarathi and Narayana Reddy.

(e) Development of Prose:

The dominant feature of the modern period of literature was the development of Telugu prose resulting in other literary forms — the novel, short story and drama. A few prose compositions were written during the rule of the Nayak kings but received no recognition. Telugu prose only developed after contact with the British and the credit, for securing an independent status, goes to Chinnaya Suri who wrote the first grammar for Telugu prose. The prose, he developed, was modelled on the prose interpolations in poetical works, a stylised literary form, flowery and bombastic.

The development of a simple and supple prose was the work of social reformers who felt the need for a medium of expression for their propaganda and who gave the impetus and scope for its development. Kandukuri Veeresalingam was the pioneer who fashioned this classic-modern Telugu and used it in his essays and criticisms.

Soon it was perceived that this style was both defective and inadequate as it did not correspond with daily language usage. Telugu prose, therefore, remained the language of the learned, not understood by the masses. Hence a movement grew up advocating the approximation of the written to the spoken form. It was a demand for the substitution of the Vyavaharic style (currently used) for the Granthic style which was found only in literary works.

Gidugu Rama Murty Pantulu, the champion of "Living Telugu", one of the greatest grammarians and a person of outstanding ability and untiring zeal, espoused the cause of the Vyavaharic style. He devoted his life to the study of word dynamics — the law relating to the changes in the structure of words. Fierce controversy raged on this issue for a whole generation, finally resulting in the displacement of the Granthic style over almost the entire field of prose literature.

(f) The Novel:

The Telugu nomenclature for the novel is "Navala". The credit for having written the first novel goes to Rao Bahadur Veeresalingam Pantulu, the "Father of Modern Telugu Literature", an eminent scholar and a versatile writer who attempted the novel, short story, drama, satirical farce and journalism. Although he was born in a luxurious Zamindar family, he fought alone and fearlessly against an ignorant and tradition-ridden society to effect reforms. His works mark the beginning of the modern age in Telugu literature.

He wrote Raja Sekhara Vijayam, modelled on Goldsmith's Vicar of Wakefield. He had an able successor in Chilakamarti Lakshmi Narasimham who wrote novels with historical and social themes e.g. Rama Chandra Vijayam. The prose works, in the Sanskrit language, were not imitated much by Telugu writers, as there was a greater leaning towards English literature. Novels formed the greater part of modern Telugu literature and Viswanatha Satyanarayana was the greatest of the modern writers.

Some of the outstanding novels of the pre-war period are the historical novels viz., Vimala Devi by Bhogaraju Narayana Murti, Raichur Yuddham by Ketavarapu Venkata Sastri, Malapalli by Unnava Lakshminarayana, Narayana Rao by Adivi Bapiraju and Parvatisam by Mokkapati Narasimha Sastry.

Adivi Bapiraju is an artist, painter and sculptor and his writings, both prose and verse, reveal his immense love of nature. The most disturbing novelist was Gudipati Venkata Chalam whose novels like Brahmanekam and Maidanam exposed hypocrisy in middle class society and championed the cause of women for freedom. Novels have been freely translated from other languages, especially Bengali. At this time, the novel was widely patronised and a number of publishing houses regularly commissioned the writing of novels.

A notable feature of the development of the novel is the recognition received by a number of women writers e.g. Dr Sri Devi, Koduri Kausalya, Muppala Ranganayakamma, Visalakshi, Sita Devi, Madireddi Sulochana, Bina Devi, Parimala Someswar and Anandaraman. While a few of them are traditionalists, desiring only social adjustments, the majority are radical in their outlook.

Mahidhara Ramamohana Rao dealt with the upsurge against the feudal regime in Telangana and the socio-political changes in Andhra after independence. Special mention must be made of Poranki Dakshina Murti who wrote in the different dialects of Andhra Pradesh.

(g) Short Story:

Telugu literature gained a conspicuous position in the field of short story writing. The short story is a modern creation inspired by western contact. Gurazada Appa Rao is regarded as the first in this field. A host of talented writers have made a significant contribution to this aspect of literary writing. In a worldwide competition in short story writing in 1952, the Telugu writer, Palagummi Padmaraju, gained the first prize. Bhamidipati Kameswara Rao became famous in the field of mathematics. The writings of the modern literary period are characterised by their originality.

(h) Essay Writing:

The essay was a popular form of literary output in the early decades of this century. Panuganti Lakshmi Narasimham's essays acquired tremendous popularity. Of the modern essayists, mention must be made of Tirumala Ramachandra, Sudarsanam and Adapa Ramakrishna Rao for their felicity of language and charm of treatment.

(i) Literary Criticism:

One of the earliest modern literary critics was Katamanchi Ramanlinga Reddy whose Kavitva Tatva Vicharamu blazed a new trail. Veturi Prabhakara Sastry contributed much to the development of literary criticism on modern scientific lines.

(j) Scientific Publications:

The Telugu Language Society of America, based in Atlanta, publishes a bi-annual journal dedicated to the development of a scientific tradition in Telugu. The contributors are mainly Andhra scholars employed in American institutions. The equivalents of terms and expressions like chromosomes, mitosis, chrematin, biochemical materials, enzyme activities and radiation are already part of Telugu scientific terminology.

(k) Drama:

In the field of drama, the stageable Telugu drama is traced to the western drama introduced, into Andhra, through the presentation of Urdu and Marathi plays by touring companies. In 1878, the Marathi and Parsi troupes toured Andhra areas, performing dramas in Hindi and Urdu. These performances electrified large audiences and the vigorous acting resulted in the demand for similar plays in Telugu.

Although Andhra poets drew freely from Samskrit traditions, they never attempted to translate the Sanskrit plays. Karada Ramachandra Sastry wrote the first Telugu play, "Manjari Madhukariyam" in 1860 and Vavilala Vasudeva Sastry wrote the first Telugu drama in 1880. It was only during the 19th century that the Andhras took to writing and staging plays which caught up in the coastal Andhra towns, especially Rajmundry. Bellary was the birth-place of musical plays in Telugu.

After Dharmavaram Rama Krishnamachari wrote Chitra Naleeyam in 1886, professional troupes flourished in Andhra. For his versatility and skill, he was revered and bestowed the title, "Andhra Nataka Pitamaha". He also wrote Sarangadhara, the first tragedy in Telugu. He was an able actor and acted in his own plays. Other dramatists who emerged during this period were Kolachalam Srinivasa Rao who had a bias towards historical plays and Gopalacharyulu whose Bhatka Ramdas was a huge stage success.

Kandukuri Veeresalingam wrote a number of social satires. Guntur, Tenali and Machilipatnam also developed as centres of play writing and play productions. Sustained effort in play production commenced at Rajmundry, with the formation of the Hindi Nataka Samajam by Immaneni Hanumantha Rao Naidu who was a capable actor. He had the services of two colourful personalities, Chilakamarti Lakshmi Narasimham (the blind poet and novelist) and Tanguturi Prakasam who later became the chief minister of Andhra state. Other notable actors were Hari Prasada Rao and Evani Lakshmanaswamy.

The plays written during the early period were prose plays. Gradually the musical play set the pattern for successful plays. Two outstanding plays in Telugu are Pratapa Rudreeram by Vedam Venketaraya Sastri and Kanya Sulkam by Gurazada Rao. The eventual decay, disintegration and final cessation of credible theatre activity is due to the advent of talkies.

(l) The Modern Play:

The first person to break with tradition and write a play with a modern theme was Rajamannar (Retired Chief Justice of Madras High Court) who wrote Tappevaridi in 1930. After this year, there was once again tremendous enthusiasm and hopes were raised that a new era in Telugu drama and theatre was being ushered.

The war intervened to put an end to all creative theatrical activity which received an impetus during the post-war period. Some of the writers who won fame were: Kondamudi Gopalraya Sarma, Acharya Atreya, Gangadhara Rao and Narasa Raju. It was not until the end of the second world war that a serious attempt to revive the theatre was made.

There were two significant developments during this revival period, viz.,

(i) A conscious attempt to utilise the theatre as a limb of propaganda for political ends. The People's Theatre Movement, under the aegis of the communists, struck a wide response in Andhra. Plays entitled Mundadugu and Mahhumi were a tremendous success. The movement brought out some dramatists of great ability, like Sunkara Satyanarayana and Vasireddi Bhaskara Rao.

(ii) An attempt to build up a broad based theatre movement by coordinating the efforts of individuals and associations. The growth of a non-partisan theatre induced a number of authors to write plays basically humanistic.

An essential feature of the revived modern drama is that it is not the classic drama in Sanskrit mould, but the western drama that is serving as a model and has become the inspiration. Considerable skill was exhibited in adapting western plays into Telugu. This effort, initially handicapped by limited patronage, received tremendous encouragement when the Andhra Nataka Kala Parishat was founded.

As dramatic performances attained financial success, a new development took place in the form of the professional actor and the professional dramatic company, the first being the Manepalli Co. sponsored by Surrayya at Rajmundry. While this city was the birthplace of the professional company, Bezwada and Ellore gave rise to the two Zamindari companies which brought glamour and glory to the theatre in Andhra.

A deficiency in the development of literature during the last century was the neglect of drama. Although Telugu literature drew deeply and widely from Sanskrit literature, during the course of its development over a thousand years and Telegu poets and men of letters were aware of the glorious heights to which Sanskrit drama had scaled, due to the vital force of Sanskrit tradition, Telugu drama was neglected. Even when Telugu poets selected themes from Sanskrit drama, as the basis of their literary offering, the product emerged in the form of a poetic work rather than as drama.

(m) Indigenous Drama and the Desi Theatre:

The absence of Telugu drama based on Sanskrit does not mean that there was a dearth in dramatic entertainment in Andhra. The term, "Natakam" (drama), was traditionally used for some varieties of dramatic entertainment. These Natakams were of the "Desi Paddhati" or indigenous variety which were in the main, a music and dance presentation.

(n) Actors:

Andhra has produced a galaxy of theatrical actors who adorned the professional stage, amongst whom were Yadavelli Surya Narayana, Uppuluri Sanjeeva Rao, Parupalli Subba Rao, Addanki Srirama Murti, Madhava Peddi Venketramiah, Govindarajula Subba Rao, Pulipati Venketeswarlu, Bellam Konda Subba Rao and the last of the professional actors, Banda Kanakalingeswara Rao.

THE GROWTH OF LANGUAGE AND LITERATURE IN KARNATAKA**C. Language:**

Kannada belongs to the family of Dravidian languages and has a distinct feature of its own, although it bears a close analogy to Telugu. Today nearly thirty million people speak this language. The earliest book in Kannada is "Kavirajamarga" (AD 814), a book on prosody. It is believed to be written by King Nrupatunga who ruled the state.

D. Literature:

According to the Halmadi inscriptions of 450 AD, Kannada literature had a distinct development before the 5th century. A regular flow of Kannada classical literature began with Adikavi Pampa (941 AD), whose Vikramarjuna Vijaya is a consummate poetic production and a source of inspiration. In his hands, Kannada language attained a new grace and resilience. He is known for his wonderful style, succinct and rich in metaphor.

At about this time, there were prose compositions in classical Kannada language. A galaxy of writers made a rich contribution to the development of classical Kannada literature, language and script during the three centuries. A simple style called Vachanas was employed by the Veerasaivas to propagate their philosophy and cult.

Harihara has a unique place in the history of Kannada literature for he contributed a new style and literary form called, "Ragale". The Shatpadi style also became popular as it lent itself to musical presentation. Purandara Dasa, the father of scientific teaching of Kannada music, had an impact on Thayaraja, the renowned Telugu composer.

The Rashtrakutas, Chalukyas, Gangas and Hoysalas who ruled Karnataka always held music, literature and art in high esteem and poets of distinction were appointed court poets. During the Vijayanagara rule, an atmosphere of goodwill developed between the Andhras and the Kannadigas who occupied contiguous areas. Both literatures grew together under the patronage of these kings. The fall of the Vijayanagar empire had its repercussions on both Telugu and Kannada art and literature and for nearly a century, there was little literary output.

Kannada literature received impetus from Chikka Devaraja Odeyar who ruled Mysore around 1675 AD. He was a poet, a scholar of distinction and well versed in Kannada Music. The first Kannada play, Mitravinda Govinda, was written in 1680 AD.

Yogi Vemana of Andhra and Avadhuta Sarvagana are symbols of cultural affinity between the Kannadigas and the Andhras. Modern literature opened up into new vistas from the time of Krishnaraj Odeyar.

The first novel, Mudra Manjusha, written by Kempu Narayana Pandita in 1823 AD, made its appearance on the literary scene. Modern Kannada literature only developed during the second decade of this century.

Two very great actors that Andhra produced and whose fame travelled beyond the state were Stanam Narasimha Rao and Raghava (the greatest and most versatile actor that adorned the theatre in Andhra). Actors who rose to eminence and popularity, by sheer melody of voice and musical prowess, were Jonnavithula Seshagiri Rao, Raghu Ramiah, Tungala Chalapai Rao, Anjaneyulu and lastly Kapilavai Ramana Sastry, one of the most colourful personalities who dominated the theatre in Andhra for a decade, by sheer melody of voice.

(o) Conclusion:

Organisationally, the theatre in Andhra never developed a sound base, except in the initial stages when deep devotion and sustained enthusiasm animated the amateur players and playwrights. When these amateurs turned professional, devotion as a disciplining force disappeared. The People's Theatre Movement struck wide response in Andhra. The Telugu Theatre Movement and the Andhra Theatre Federation made attempts to build a non-partisan but socially aware amateur theatre movement but with little success.

The Andhra University, under the enthusiastic and able stewardship of V. Gopalaswamy, its registrar, organised an open air theatre. Subsequently a Department of Theatre Arts was established at the University. The Theatre Centre and the Sangeeta Nataka Akademi sponsored by the Government of Andhra Pradesh to guide, encourage and coordinate theatre activity did not achieve commendable success. Western drama became the inspiration and served as a model for this revival.

Modern Telugu drama is written in the Vyavaharic style and in terms of quantity, the output in Telugu surpasses the output in all other Indian languages.

The present situation is a curious amalgam of achievement and failure, of hope and disappointment. There is abundant talent in all fields of activity, yet no modern drama, either original or an adaptation, has been able to draw a financially sustaining audience, although many actors are applauded and playwrights are showered adulations.

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CHAPTER 11:

THE GROWTH OF LANGUAGE AND LITERATURE IN TAMIL NADU

(A) Language:

Tamil belongs to the Pancha Dravida i.e. group of five Dravidian languages viz., Tamil, Telugu, Kannada, Malayalam and Tulu. The generally accepted view of its origin is that Agastya, the disciple of Lord Siva, studied the language under his Guru and proceeded to S. India where he established an ashram in the caves of Podiyala Malai.

Madurai symbolises the oldest centre of Tamil learning and the Chola and Pandyan Kings were its patrons. It has its Panini in Tholkappiar, Vedic Rishi in Agastya, Upanishadic Sage in Thiruvalluvar and Valmiki in Kambar.

Tamil is an original classical language of qualified grace and opulent melody. It is a repertory and storehouse of devotional hymns. Its grammar, diction and prosody are distinctively original. The erosive ocean inundations swallowed up most of the land and with it most of its precious literary treasures. The most ancient work, Tholkappiam which is the authoritative Tamil grammar and rhetoric existed 9 000 years ago. It contains details on alphabet, words, pronunciation and syntax. It is divided into three parts, each of which is further divided into nine sections. This masterpiece of grammar contains 1 612 verses.

Tamil is a classical language like Sanskrit and Latin and has thirty alphabets (twelve vowels and eighteen consonants) representing different sounds.

(B) Literature:

(a) Oral Literature:

Tamil literature is older than its writings as many compositions were handed down to successive generations orally. The tongue and the mouth were the only media of expression. Oral bardic poetry preceded the era of scholarly writing. Themes were drawn from local history or popular folk-lore. A good portion of oral literature relates to agriculture.

Social ballads deal with inter-caste marriage, property rights for women and the oppressive rigidity of the caste system e.g. Nallathangal Kathai. Epic ballads are based on Hindu Mythology. Historical ballads give a glimpse of the political situation and portray the qualities of well-known heroes. Although some of them lack accuracy, they are valuable as source materials and as imaginative works of oral literature.

The oral literature of the Todas of the Nilgiri Hills includes dream songs. The literature of folk songs in Tamil provides a variety both in content and form. These are the gifts of the unlettered handed down from one generation to another. When these villagers give expression to their thoughts and emotions, their expression takes on an artistic form with all the potentiality of creative art. Although they differ from

conventional literary forms, these songs reflect hundreds of years of emotional and intellectual culture of a community which have been alive to the great traditions in art and literature.

The songs or poetical compositions sung by the people are folk songs and they form the bulk of folk literature. Some scholars with a bias towards classical literature regard the folk as primitive and unsophisticated. On the contrary, folk literature is a valid and appropriate expression of the religious, mythological and historical milieu of the rural masses.

Telugu literature is categorised into two distinct compartments viz., the Marga (classical poetry) and the Desi (expression of the heightened emotions of a community recorded for posterity). While the poetry of the elite has the grace and artistry of urbane expression, folk poetry possesses a natural, earthy fragrance.

Literary critics have confirmed that songs, ballads and lyrics held sway before the birth of classical literature. It is during moments of passionate exhilaration and emotion that people sing and dance. These folk songs lack ornateness or literary flourishes. The source of folk literature cannot be traced to any single author as authorship has been lost in anonymity and antiquity.

These songs reveal the faith, devotion and love they have for their subjects. These qualities endear folk literature even to classical writers, many of whom have drawn the central motif for their works from folk lore which has been a source of inspiration to them.

Almost all the classical Telugu poets notably the father of lyrical poetry, Tallapaka Annamacharya (1425-1503) and his grandson, Peda Tirumalacharya have made reference to contemporary folk songs. Folk literature covers a wide range of subjects, viz.,

i. Mythological Themes:

The stories from the Vedas and the Epics have been used by the authors of folk lore. The stories from the Bhagavata have also gained immense popularity. The characters represented in these works are taken up by the folk lore writers and under a new technique of narration are retold realistically. Consequently, contemporary events and the manners and customs of the traditional Telugu society are interwoven with the story. The folk singers, in depicting these characters, cater for the simple tastes of the country folk while simultaneously maintaining the dignity of the epics.

ii. Historical Themes:

Historical ballads also form the repertoire of the people. The noble lives of the local heroes and their deeds of valour are deftly pictured by the folk writer and their heroic deeds are recited with vigour and emotion e.g. Bobbili Katha.

iii. Spiritual Themes:

Spiritual songs can be categorised as Bhakti (devotion), Karma (action) and Jnana (knowledge) — the threefold path to salvation. Songs generally preach Raja Yoga, right morals, social reform, non-violence, detachment and good conduct and they denounce the caste system. These songs present the social history of the people.

(b) The Sangam Period:

The first seat of the Tamil Sangam was established on the island Thennadurai (south Madurai), believed to be the capital of the island of Lemurai at about 1000 BC. No less than 541 poets, including the eminent Rishi Agasthiar, assembled to discuss literary works in Tamil during this period. Agasthiar wrote the Tamil grammar, Agattium. The first Sangam which was patronised by 81 emperors came to an end when the island submerged under the sea.

The second Sangam was established in the literary centre of Kapata-Puram. Tholkappiar, author of Tholkappiam, who was one of the twelve disciples of Agasthiar, was an outstanding grammarian of this Sangam. This literary society existed until 1740 BC and secured the patronage of about fifty emperors. Apart from the Tholkappiam, the other outstanding literary works of this period are Isai-Nanukum and Bhootapuram.

The third Sangam had its headquarters in modern Madurai. The most outstanding work of this period was the Thirukkural. The famous poets of this period were Nakkirar, Kabilar and Avaiyara. This Sangam came to an end at about 200 BC due to its disregard of the teachings of the Kural.

(c) The Buddha-Jain Period:

After the end of the Sangam period, people were influenced by a new cult and began writing profusely, epics, e.g. Maha Kavya characterised their writings. During this period, three Maha Kavya, known as Aim Perukappiyangal, were written viz., Chilappa diharum (the author was a Buddhist Bhikku named Illangoadigal who lived about 200 AD) which enriched Tamil literature with grace and beauty; Manimekhalai (written by a Buddhist poet, Shattanar); Jeevaka Chintaman which contains 3 145 verses and owes its origin to Sanskrit literature was written by a Jain poet with the aim of propagating Jainism.

(d) The Saiva Period:

About 1 200 years ago, the Tamil literary heritage was enriched by the contribution of religious thinkers. As Jainism and Buddhism failed to give spiritual bliss to the people, Saivism once more established itself. There was an immense output of literature, the best in Tamil literature, during this period.

The four apostles of Saivism viz., Sambandar, Appar, Sundarar and Manickavasagar have left behind them, as their legacy, poetry that is rich with devotion and lyrical beauty, the Thevaram and the Thiruvagasam. The charm of their compositions stood the ravages of time and rings and echoes in the sacred precincts of our temples.

Saint Ramalingar's 'Thiru-Arutpa' is a masterpiece of Tamil literature. Regarded as the greatest of the Tamil intellectual giants, he is undisputedly the last and the most glorious in the glittering line of several saints and mystics who flourished in India from time immemorial.

The two most outstanding works during this period were the Periapuranam which consists of 72 cantos and 4 286 verses dealing with stories about the 63 Saiva saints; and the Kandapuram, an epic singing the glory of Lord Subrahmanya. In this work which consists of 10 346 verses, there is a happy blend of Bhakti and knowledge interspersed by moral teachings.

The advent of the 11th century saw the eminent literary trinity viz.:

(i) **Kambar:** He gave to the Valmiki Ramayana, a Tamil orientation with such force as to make it almost a new work known as Kambaram-Ayana (Rama Kadai). Besides this he wrote Shadakopar, Andadi, Irelu Padi, Shilai Eluttu and Saraswathi Andari.

(ii) **Ottakkuttar:** He also attempted the Ramayana but considered it to be inferior to that of Kambar's. He destroyed most of the pages of the manuscript when Kambar prevented him from destroying the last chapter which became part of the Kambaramayan.

(iii) **Puhalendippulavar:** He was the poet laureate of the court of Pandya emperors and wrote the epic, Nala Venba.

These three contemporary poets lived during the period 1100-1200 AD. The century following saw the Saiva Siddhanta establishing itself as a philosophy and the people who gave poetic form to it were Uyyavandathavar, Meykanda Thavar, Arulanadi Thavar, Bhanavasakam Kanthavar and Umapathi Shiva-chariar.

(e) The Age of Commentaries:

As more people became interested in literature and to bring it within the comprehension of all, authors wrote expository treatises during this period. Later, people developed an interest in science and a reading of some of these works, reveals the remarkable degree of perfection they have attained in the science of mechanics, chemistry, pharmacy and therapeutics.

(f) Royal Literary Compositions:

The 15th Century heralded the literary compositions of kings and emperors. The King-poet, Alahiya Deshikar, wrote the Setupuranam consisting of 51 cantos and 3 438 verses. The Pandya Emperor-poet, Ativeerarama Pandyan, wrote Naidadan, Kashi Kandam, Lingapuram and Koorma Puranam, each containing over 5 000 verses.

Mahakavi Villi Puttur translated the Mahabharatha into Tamil. A blind poet, Virraghava Mudaliar, wrote Kalukkundra Puranam, Kalukkundra Malai and Cheura Pillaiattamil. While some of these were translations from Sanskrit, others were original compositions.

(g) The Role of Maths:

After 1650, a few monasteries (maths) were established and their main functions were to foster Tamil culture, literature and religion. They played a vital role in the collection and preservation of old manuscripts. The oldest of these maths was known as the Thiruvavaduturai. Amongst those who served as the head of this math were Ambalavan Deshikar, Swaminatha Deshikar and Sivagnana Yogiswara.

The second monastery was known as the Dharmapuram Math. Its popularity was due to the eminent poet, Kumar Guruparar, who wrote Kandara Kalai Vemba, Meenakshi Pillaitamil and other works. Besides these, the other maths were at Thiruvannamalai, Sooriyanar Kovil, Thirumangalam, Thirupvanandal and Kundrakkudi.

(h) Later Development:

Tamil literature changed its course of development after 1800 AD due to western impact. The outstanding personality of this era was Meenakshi Sundaram Pillay. Apart from his Thiri-Arutpa, Saint Ramalingam wrote Manumurai Kanda Vachakam (a popular work) and Jeeva-Karunya-Ciukkal.

Arumuga Navalar (1822-1876) was the first to write the Ramayanam, Bharatam and Peria Puranam in simple prose. He edited, published and printed more than 70 books and wrote poems for innumerable school textbooks. Another well-known author was Somasundara Naikkar who was influenced by Sambandhar and became a devotee of Lord Siva, although born in a Vaishnavite family. He was the first to present Saiva Siddhanta in simple prose. He wrote Diksa Ratnavali, Sithantha Ratnakaram and Sithanta Gyana Bodham.

After 1800, Christian missionaries arrived in S. India and acquainted themselves with Tamil as a means to propagate Christianity. Their literary output enriched and embellished Tamil literature.

(i) Political Works:

Religion, which predominated in earlier writings, now gave way to politics. Bande Matram, the song of Bankimchandra, stirred the people of Tamil Nadu and the writings of Subramania Bharathi (prose writer, poet and translator) dominated the scene. It is said that poets and writers like Bharathi are born once in a thousand years.

Other eminent writers of this period were Krishnaswami Sarma, Chidambaram Pillay, V. V. S. Iyer, Subramania Pillay, Swami Vedachalam, Srinivasa Iyengar and Dr Swaminatha Iyer. The rise of Mahatma Gandhi and the non-violent, non-cooperative movement infused fervour and virility in the thoughts and expressions of Tamil authors and opened the flood gates of the suppressed and oppressed talents resulting in a huge output of books, unprecedented in the history of Tamil Nad.

Amongst the prominent new writers are Kavi Ramalingam, Yogi Suddanandha Bharathi, T. S. Chokkalingam and R. Krishnamurthi.

(j) Women Writers:

Amongst the noted women writers are Kothanayagi Ammal (romantic novels), Swarnambal Subramania (fiction), Srimathi Bharathi (biography of her husband), Ambujammal and Kumudini.

(k) Dramatic Works:

Sambanda Mudaliar, who was a pioneer in the field of reforming the stage, wrote many plays including some Shakespearean translations. Madhaviah, Suryanarayan, Sundram Pillai, Natesa Iyer and Parthasarathy wrote Tamil dramas. Other play writers included Ramaswami Iyengar, Karunannithie, Neelakanthan, Krishnamurthi and Kambadasan.

(l) Fiction:

In the field of fiction, the voluminous output is an indication of a great upheaval which is taking place in Tamil Nad. Amongst the well-known novelists are Srimathi Kothanayagi (author of 108 novels including Vaidehi and Gayatri), Rajam Iyer who wrote Kamalambal, Rangaraju (author of Chandra Kantha, Mohan Sundram and Vijayarangam), Duraisami Iyengar (who wrote Menaka and Kumbakonam Vakil).

(m) Social Novels:

Krishnamurthi's Thyagabhumi, Amara Valvu and Sangeet Yogam are inspiring and thought provoking. Venketaramani described the life of rural folk in his Kandan, while Varadarajan's Malar Moli and others are serious social novels.

(n) Psychological Novels:

Perisami Tooran wrote many such novels. Other well-known novelists are Akilian, Lakshmi (Dr K. Tirupurasundari who resided in Durban for many years), Nadodi, Jeeva and Arani.

(o) Short Story Writing:

The present colossal output of short stories is amazing. Stories from the Mahabharatha are read with great interest, while Subramania Bharathi's stories, Kullasamiar and Navathantra Kathaigal, are valued for their morals. V. V. S. Iyer wrote many national and social stories which have enhanced the status of Tamil literature.

Others who have attained distinction in this field are Subramanian (historical), Va Ra, Devendra, Ka Sri Sri, Ti Ja Ra, Kove Kilar, Tumilan, Appa Durai and C. Rajagopalachariar.

(p) Works of Science and Art:

Amongst those who excelled in his field are Avinasha Lingam, Appusami, Viswanathan, Sivaraman, Swaminathan, Jambunathan, Santanam, Sundram and Meenakshi.

(q) Journals:

Tamil journals are rendering a unique service. Amongst the several dailies, Dinamani is the foremost with Chokkalingam being a pioneer. Swadesamitran was established to foster nationalism. Other popular dailies are Dinamani, Bharat Devi, Dina Tanti, Dravidan, Viduthalai and Nam Nadu.

Anand Vikatan is a humorous weekly edited by Vasam. Others are Kalki (editor Krishnamurthi), Sengol and Dinamani Kadir. The influential monthly journals are Kalai Magal, Kaveri, Sentamil, Kumara Guruparan and Amuthasurabhi.

The University of Madras and the Annamalai University have played a vital part in the development of the Tamil language by publishing scholarly literature.

This is the glorious history of Tamil literature. Having its origin in Tholkappiam and Thirukkural thousands of years ago, nurtured by Chilappadharam, Manimekhalai and Kambaramayanam and meandering in its long course through Buddhist, Jain, Saisivistic and Vaishnavistic literature, we see it today almost in its full bloom, with potentialities for greater development.

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CHAPTER 12:**EMINENT PERSONALITIES OF SOUTH INDIA****(a) Rt. Hon. V.S. Srinivasa Sastri:**

Sastri was born in Tanjore on 22.9.1869. He was born poor — so poor that his parents, on one occasion, declined a gift of mangoes because they could not afford to buy the salt to pickle them. He rose to great eminence. He received a college education, qualified as a teacher and was appointed headmaster of a high school in Triplicane in 1899.

He was influenced by the Rt. Hon. G.K. Gokhale, the political guru of Mahatma Gandhi, and joined the Servants of India Society and later became its president. He was elected a Fellow of Madra University and, in 1916, was appointed to the Viceroy Legislative Council. Two major problems which dominated his later life were independence for India and the rights of Indians in the British Empire.

He attended the Imperial Conference in London in 1921 where he moved his famous resolution, that Indians lawfully settled in the Dominions should not be discriminated against because of their racial origin. He was thrice invited to be Rhodes Fellow in Oxford but declined for health reasons.

He achieved this unique eminence by sheer force of his personality. He had no power to exercise, no patronage to dispense and no money to distribute. Soft of speech, charitable in judgment and gentle in action, he won respect and confidence. His most outstanding quality was his crossbench mind which enabled him to see both sides of an issue. He was the leading statesman of the liberal school of politics in India.

When he spoke or wrote, he tried to persuade by soft appeal to noble instincts and shrank from stinging by sharp words. His moderation was more telling than the vehemence of others. The Indian in South Africa was his greatest challenge which he met almost single handed and achieved unsurpassed personal success.

In 1919, the Viceroy of India proposed to send him and Sir Robertson to South Africa. When the Prime Minister of this country pleaded inability to

extend the same courtesy to both, Sastri excused himself for the reason that he would not plead for racial equality for Indians, while accepting racial inferiority for himself as an Indian.

He arrived in South Africa in 1926 as a member of the Habibullah Delegation for a conference with the Union Government concerning the plight of the Indian people here. He returned as the first Agent-General to the Government of India in the Union of South Africa the following year. He was accompanied by his Secretary, Mr P. Kodanda Rao of the Servants of India Society.

His pleadings, for the recognition of the rights of Indians in this country, rose to heights of eloquence unsurpassed and unrivalled. Urging this plea with moderation and forbearance, he won, to the cause he espoused, the unqualified friendship and co-operation of all races.

By the transparent integrity of his character, by his scrupulous fairness in interpreting the Cape Town Agreement and by his silver-tongued oratory, he overcame the almost impregnable obstacles and achieved a success which exceeded his anticipation and hopes.

His arrival in South Africa was a significant event in the educational progress of our community. A far-sighted Statesman who realised that education was the key to future success. He not only made a clarion call for the establishment of more schools but also took the initiative to raise funds. It is a fitting tribute to his herculean efforts that Sastri College bears his hallowed name.

Sastri College stands as a monument to his dedication. The four pillars at the entrance of the institution representing Truth, Beauty, Civilisation and Culture symbolise the four Vedas. The opening of this college heralded a new era in Indian education, and engendered an awakening and a thirst for higher education. Many have passed through its portals and brought distinction to their Alma Mater. The lofty ideal of service is succinctly and aptly expressed in its motto, "Aequam Servare Mentem".

The following tribute was paid to him by the Late Jan Hofmeyr (former Minister of Finance):- "He was regarded as one of the great orators of our modern times — an orator whose greatness is derived not merely from technical skill and mastery, and from a superb command of language but also for the freshness, the range, the vigour and the depth of his thought. Not often does one find a speaker who at once has something to say, which is so well worth saying and is able to say it with such distinction and charm."

"He revealed to us an India of an ancient civilisation, one of the great civilisations of the world, a civilisation which has made many important contributions and an India of a serene philosophy, a wide culture and a developed art." He was known as the "Silver Tongued Orator of the British Empire." He was the Vice-Chancellor of the Annamalai University in Chidambaram, Madras. He died on 17.4.1946.

Krishnamurthi:

Jiddu Krishnamurthi was born in 1895 in a large S. Indian family of strict, poor brahmins. He was an ordinary human being and, unfavoured either by hereditary or environment, suddenly achieved greatness only to give it all up. His thinking is too elusive for those unaccustomed to logical reasoning.

His goal was self-knowledge. He says that without self-knowledge, fruit of attentive and persistent self-observation, man is not complete, not mature and not fully human. One of his more famous admirers was Aldous Huxley. At the age of twelve, he was adopted, along with his younger brother, Nityanand, by Mrs Annie Besant (of the Theosophical Society) who had an uncanny knack of discovering and encouraging talented minds. She sent them to study in England and in Paris at the Sorbonne.

An Order of the Star of the East was set up with Krishnamurthi at its head, to spread the teachings of the Theosophical Society. His brother's death in California had a profound effect on him. He re-examined his thoughts and values and dissolved the Order of the Star.

The reason for his unorthodox methods lies in that he does not seek to expound a theory, formulate a concept or prove a thesis, as this meant indulging in abstractions and propaganda. He has read few books and is a graduate of no university. Yet he draws abundantly from that great book, so inexhaustible in its variety and profundity — the book of life.

He created a flutter in the hearts of those who came and listened to him. There is such a wonderful poise, such unutterable love and compassion, not without a touch of sadness, there is a beauty and simplicity of Truth and Wisdom that men wonder who this mysterious figure is that brings a certain luminous quality into all the things that he says.

He refused to accept the role of a teacher as he regarded the perception of Truth and Reality as essentially an individual process. His English is superb and his style is simple, free from all mythical or religious reference. There is something strange and bewildering in the transparent clarity of his style. In a few words, apparently simple and innocent, he manages to condense the entire mystery of the universe.

In his lectures, he is solely concerned with the inner transformation of his audience and cares little for doctrinal elaborations. The simplicity of his teachings confuses over-sophisticated minds.

**Veerasingam Pantulu:**

The modern student of sociology might choose to interpret the social and cultural movements of an age in terms of impersonal, economic factors. To others, the spirit of the age is symbolised by a dynamic individual who has a powerful impact on his contemporaries.

In the Indian context, one such individual was Kandukuri Veeresalingam Pantulu who had a vital and unequalled role to play in the emergence of modern Andhra Pradesh. He marks the end of the age of obscurantism and the beginning of the age of reason.

He was born in a poor Brahmin family in Rajmundry on 16.4.1848. He had an insatiable love for literature especially the Telugu classics and, when his widowed mother could not afford the luxury of books, he read Vasucharitra at a local book-sellers for a monthly fee of eight annas.

After a grounding in the Sanskrit poets, he had a good training in the conventional discipline of Telugu verse, before entering an English school. By profession, he remained essentially a Telugu Pandit all his life and retired from the Presidency College, Madras. For his work in the field of social reform, he was awarded the title of Rao Bahadur in 1891.

He was a versatile and original writer of prose. He wrote the first full length novel, the first play, the first book of science, the first sustained satire, the first biography and the first autobiography. It is not mere chronological precedence that lends distinction to his work. He used literature as an effective weapon for social reform and to bring its language out of the bookish, outmoded, poetic diction of the day, closer to the spoken language.

The fight against superstition was a constant pre-occupation with him in whatever he said, did or wrote. He translated Huxley's classic on evolution and made available, in Telugu, the latest knowledge on astronomy, zoology and other branches of science. In his satirical plays (Prahasanas), he made use of his flair for bitter irony and withering sarcasm to laugh at the hypocrisy, blind faith and conservatism, so characteristic of society.

In his two periodicals, Vivekavardham and Hasya Sanjivan, he mercilessly exposed the evils of contemporary society like corruption, concubinage and child marriages. He caused a sensation by advocating widow re-marriages. A social radical and political conservative, he was a staunch loyalist with an implicit faith in the dictum that social reform should precede political reform for national progress.

He followed a thorny path at considerable risk to himself and his reputation. The bulk of his earnings went to the Hitakarini Samajam and the high school which bears his name. In the face of social obloquy and personal hostility, he pressed forward with his crusade. He cut his way across like a flaming sword.

He was a vital force in the rejuvenation of social life in Andhra and a prime architect of the renaissance of Telugu literature. His works have a didactic ring and the richness and variety of modern Telugu literature and the progress in social life in Andhra Pradesh, is in no small measure due to this outstanding son of India.

Despite his failing health, he was a restless worker and continued to be the centre of activity and also a focal point of controversy till his death in 1919.

Pandrimalai Swamigal:

His Holiness Sri La Sri Pandrimalai Swamigal, one of India's greatest master mystics and guru, visited South Africa in 1976 to consecrate the Siva Nyana Sabha's new temple in Pietermaritzburg. He teaches by precept and practice. He does not give lectures nor discuss the Scriptures. He shows, by example, how everyone should live a righteous life in this world.

His mission is two-fold viz: (i) To alleviate the suffering of humanity, both mental and physical. By means of his miraculous, divine powers, he cures the afflicted. (ii) More important is his mission as a Guru.

He elevated the aspirant, who seeks his help, to tread the path of God-hood. He guides the aspirant in the difficult path of spiritualism. For the agnostic, he performs miracles, for them to realise that there is a greater power beyond human intelligence and reasoning. He strongly believes that it is through the divine grace of Lord Muruga that he is able to alleviate human suffering and help aspirants to God-Realisation.

C. Rajagopalachari

His excellency, Chakravarti Rajagopalachari, First Governor General of India, was one of the front rank members of the Indian National Congress for over 30 years. A great patriot, an astute politician, an incisive thinker, an admirer of Mahatma Gandhi since 1910 and an intimate associate of his since 1919, he was one of those who constituted the "Brains Trust" of the Congress. Always a fearless advocate of his convictions, Rajaji or C.R. as he was affectionately called, has not been afraid to differ from the official congress policy on several occasions.

In 1919, he joined the Rowlatt Act Satyagraha and during the next year became an ardent protagonist of the Khalifat and non-cooperation movements. When Gandhi was in prison, the editorial responsibility of the journal, "Young India", devolved on him. It was at this stage that he was elected General Secretary of the Congress Working Committee and served it throughout the non-cooperation movement.

In 1930, he led the Vidaranyam Salt Satyagraha Movement in Madras and was sent to repeated terms of imprisonment. He took a leading part in the Gandhi-Irwin negotiations which terminated this campaign. He led the staunch non-changers when C. R. Das and Pandit Motilal Nehru started the Swarajistic Movement pleading for entry into the legislatures.

During the Provincial Elections in 1937, he was elected to the Madras Provincial Assembly. He became the first elected Premier of Madras, which office he resigned in 1939 in pursuance of the Congress directive to quit office.

In 1942, he differed from the official Congress policy over the Congress-League Settlement and consequently resigned. He played a vital role during the Gandhi-Jinnah talks for communal harmony in 1944. Two years later when Pandit Jawaharlal Nehru assumed Presidentship of the Congress, he was again nominated to the Congress Working Committee.

An ardent freedom fighter, he served as Home Minister of India and Governor of West Bengal. He rendered yeoman service to the country and left an indelible impression on our contemporaries.

Pothukuchi Sambasiva Rao:

The Telugu language is known as the Italian of the East. Telugu modern literature in Andhra Pradesh has passed through many vicissitudes during the last few decades. Whilst the golden era giants have almost faded into history, modern contemporary giants have emerged and occupied a place in the hearts of the Andhra people. If today, Andhra Pradesh is in the epi-centre of a literary renaissance, it is due to the efforts of a few literary stalwarts, amongst whom Pothukuchi Sambasiva Rao is prominent.

He is a versatile writer, an able organiser and social worker, a noted actor and a man with a broad vision. He is a repertoire of brilliant and radical ideas, with a mellifluous voice capable of convincing others. His extempore speech, at public meetings and literary concerts, has its own innate beauty, grace and dignity.

He is an accomplished story writer, novelist, dramatist, poet, translator and essayist. His novel, Anveshana, depicts the modern social life of the Andhras in Hyderabad. His second novel, Adaya Kiranalu, describes the life of a middleclass family. His third novel, Edurojula Majili, is a social novel and reveals the astrological knowledge of the author.

His plays, Hantakulu and Palle Kadilindi, reveal his dramatic talent. His playlets are brilliant revelations of current incidents and are powerful, serious and relaxing. His poems, Rasi Sira, Anuragam and Pothukuchiam are very popular — the latter is famous for its simple and fluent style and artistically expressed ideas in colloquial Telugu. As an editor, he has two journals to his credit, viz., Viswarachana, a Telugu bi-monthly and Unilit, an English quarterly.

He is an able organiser and founder of many literary and cultural bodies viz., the All India Telugu Writers conference; World Telugu Writers Conference; Navya Sahiti Samithi (a body of Andhra writers); Andhra Viswa Sahiti (an institution devoted to the cause of translations and to propagate Telugu literature and culture); Sahiti Vidyalaya (to train young writers in various branches of literature); Pothukuchi Troupe (to organise activities in drama, music and dance); Bala Gulabi Vihar (to organise activities for children).

He participated, as a special invitee, in national conferences and Unesco seminars and visited many countries as a cultural delegate, deputed by the Government of Andhra Pradesh. As a lawyer, he specialises in the field of labour relations.

Rajah Sir Muthia Annamalai Muthia Chettiar — B.A., M.L.A., Kt.

Member (Provincial Banking Committee, Madras Provincial Franchise Committee, Export Advisory Council, Syndicate of Madras University, National Defence Council, Constituent Assembly of India), first Mayor of Madras, elected Member of Legislative Assembly by the South Indian Chamber of Commerce, Minister (Education and Public Health, Local Self-Government), Chancellor (Madras and Annamalai Universities), Leader of the Opposition (Madras Legislative Assembly), President (Federation of Indian Chambers of Commerce and Industry), Leader (United People's Party in Madras Legislative Assembly), Director (Imperial Bank of India, Deccan Sugar Co. Ltd., Mysore Chemicals and Fertilisers Ltd., Swadeshi Steamship Co. Ltd.), Clubs (Madras Rotary Club, Madras Gymkhana Club, Madras Race Club, Madras Boat Club, Bangalore Race Club).



Sir C. P. Ramaswami Aiyar — K.C.S.I., K.C.I.E., C.I.E.

Advocate, Dewan of Travancore, Fellow of Madras University, Member (Indian National Congress, Madras Legislative Council, Committee to frame rules under Reforms Act, Federal Structure Committee, Joint Select Committee of Parliament on Indian Reforms, Governor General's Executive Council, Government of India Post War Reconstruction Committee, Central Board of Education, Indian Press Commission), Secretary (Indian National Congress), Trustee (Pachayappa's College Trusts), Advocate General for the Presidency, represented India at the Assembly of the League of Nations in Geneva, Rapporteur to the League of Nations Committee on Public Health, Delegate (World Economic Conference, Indian Round Table Conference), Legal and Constitutional Adviser to Government of Travancore, Chairman of committee appointed by the Chamber of Princes to consider the White Paper, drafted a new Constitution for Kashmir, Vice-Chancellor (Annamalai and Travancore Universities), Fellow of the Royal Society of Arts (London), publications — contributed to various periodicals on political, philosophical, financial, literary topics.

Hon. Mr Justice T. L. Venkatarama Aiyar

Advocate, recipient of Sir V. Bhashyam Ayyangar's Gold Medal for Proficiency in Hindu Law, had extensive practice in the Appellate Division of Madras High Court, elevated to bench of Madras High Court, appointed Judge of the Supreme Court of India.

Dr. Subrahmanyam Chandrasekhar — F.R.S., M.A., Ph.D., D.Sc.

Professor of Theoretical Astro-Physics (Chicago University), Fellow (Trinity College, Cambridge), lectured at Harvard Observatory, considered one of the world's leading authorities on mathematical astrophysics, awarded Bruce Medal — highest honour of the American Astronomical Society, Fellow of the Royal Society, awarded British Royal Astronomical Society's Gold Medal — the Society's premier award.

Dr M. Chenna Reddy

Born in 1919, Minister of Supply, Agriculture and Planning; Founder, President, Secretary, Treasurer (Andhra Yuvajana Samiti), Founder (Andhra Students' Conference), Deputy Leader (Andhra Nationalist Party), Member (Joint Co-ordinating Committee for Andhra, Maharashtra and Karnataka Conferences; all India Tuberculosis Association, Central Advisory Council for Railways, All India Local Bodies Federation; All India Backward Classes Association, Post and Telegraphs Local Advisory Committee, States Planning Board, Congress Election Board); Secretary (Hyderabad City Congress); jailed for participating in Hyderabad struggle, started Telugu Weekly (Hyderabad); President (Hyderabad State Kisan Congress); Congress Parliamentary Party Whip.

V. K. Krishna Menon — M.A., M.Sc.

Barrister at Law (Middle Temple and Kings Inn), Lecturer (National University, Adayar), Secretary (India League, London), Labour Parliamentary Candidate (Scotland), represented India at various international congresses on behalf of Indian National Congress, visited various European capitals as special representative of the Government of India and explored the possibilities of exchanging diplomats, High Commissioner for India in U.K., India's Ambassador to Ireland, Chairman (Indian Delegation to United Nations), First Editor (Pelican Books).

Sir A. Ramaswami Mudaliar — K.C.S.I., Kt.

Advocate (Madras High Court), Member (Madras Legislative Assembly, Council of State, Indian Legislative Assembly, League of Nations Economic Committee, Imperial Economic Committee; Viceroy's Executive Council, International Civil Service Board), Parliamentary Secretary to the Minister for Education (Madras), Mayor (Corporation of Madras), Delegate (Round Table Conference, Nine Power Conference), Leader (Indian Delegation to British Commonwealth Relations Conference — Toronto, Indian Delegation to United Nations, Indian Delegation U.N. Maritime Conference), Editor (Justice), Adviser (Secretary of State for India), President (Economic and Social Council of the U.N.), Dewan (Mysore State).

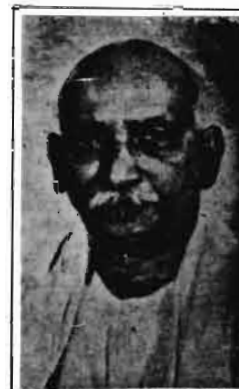
B. S. Murthy

Educated at Madras Law College, Parliamentary Secretary for Labour and Industry (Madras), Chief Whip (Madras Legislative Congress Party), President (Andhra Provincial Harijan Sevak Sangh, Andhra Provincial Agricultural Labour Congress), member of Senate (Madras and Andhra Universities), member (Madras Port Trust, Advisory Board — Bezwada Radio Station, Congress Party, Working Committee — All India Depressed Classes League), Chief Whip (Socialist-Praja Group in the House of the People), Advisor Delegate (32nd International Labour Conference — Geneva), Vice-President (Andhra Provincial Journalists Association); Editor (Navjivan — a Telugu weekly).



Dr S. Bhagavantam — D.Sc.

Vice-Chancellor (Osmania University), post-graduate researcher under Sir C. V. Raman, Professor of Physics and Principal of Andhra University, author of two scientific treatises viz. "Scattering of Light and Raman Effect" and "Theory of Groups and its Application to Physical Problems", Fellow of the Indian Academy of Sciences, Member (Council of the National Institute of Sciences of India, Indian Association for the Cultivation of Science); President (Indian Science Congress Association), the first Indian scientific liaison officer in the Commonwealth Scientific Office (London), visited China as the scientist member of the Indian Cultural Delegation.



Dr B. Pattabhi Sitarumaya M.B., C.M.

Born 1880, educated Madras Medical College, jailed several times, member of All India Congress Committee (1916-1948); President (Indian National Congress, State Peoples Congress); Founder (Krishna Dist. Co-operative Bank, Andhra Bank, Andhra Insurance Co., Bharata Lakshmi Bank, Hindustan Mutual Insurance Co), Chairman (Board of Directors, "Janmabhumi", a Telugu Daily), Member (Constituent Assembly of India), a prolific writer, man of brilliant versatility, author, journalist, public speaker, organiser of national industries and a powerful political figure; Governor of Madhya Pradesh.

Sir Karia Manikkam Srinivasa Krishnan — D.Sc.

Director (National Physical Laboratory of India), Research Associate of the Indian Association for the Cultivation of Science, Reader in Physics (University of Dacca), Mahendralal Sircar Research Professor of Theoretical and Experimental Physics, Professor of Physics (University of Allahabad), President (Physics section of the Indian Science Congress, National Academy of Sciences of India, the National Institute of Sciences of India), Vice-President (Indian Academy of Sciences, Indian Association for the cultivation of Science, Indian Standards Institution, International Union of Pure and Applied Physics), Member (Atomic Energy Commission, Executive Committee of the International Union of Crystallography), Awards (Liege University Medal, Krishna Rajendra Jubilee Gold Medal), Delegate to several international scientific conferences, collaborated with Sir C. V. Raman in the discovery of the Raman Effect.

Dr Lanka Sundaram M.A., Ph.D.

Educated at London University and The Hague Academy of International Law; President (Union of Posts and Telegraph Workers Union, Scindia Shipyard Employees Union, Vishakapatnam District Gandhi Sarvodaya Samaj); Honorary Representative in India of a number of India overseas associations for almost two decades; member of Indian Delegation to U.N. General Assembly and Human Rights Commission; owner and editor of Commerce and Industry and author of several publications.

Dwaram Venkataswamy Naidu.

Violin wizard, came into prominence at the Madras annual music conference organised by the Indian National Congress, presided over the deliberations of the Madras Music Academy, awards (Sangita Kalanidhi — Madras Music Academy, Kaladrapurna — Andhra University, Sangita Ratnakara — Mysore, President's Award).



Sir Kurma Venkata Reddi, M.A., B.A., B.L.

Sir Kurma Venkata Reddi — B.A., B.L.

Agent-General of the Government of India in South Africa 1929-1932, awarded title "Rai Bahadur" by Government of India, Member (Governor General's Executive Council — Madras, Poolavarum Taluk Board, District Board — Godavery, Krishna District Board, Imperial Legislative Council, Madras Legislative Council, Senate — Madras University, Syndicate of Andhra University), Professor of Physics (Arts College — Rajmundry), joined Madras Bar 1900, Chairman (Municipal Council — Ellore and Rajmundry), led non-Brahmin Deputation before the Joint-Parliamentary Committee on Indian Constitutional Reforms, Minister for Agriculture and Industries in Madras Government, special lecturer on Indian Constitutional Law (Madras Law College), Indian Delegate to the Assembly of the League of Nations, Geneva.

S. Balachander

The most famous Veena player in India is Balachander who was born in Madras and hails from a family of musicians. He was a child prodigy and, from the age of five, demonstrated considerable interest in classical music and a keen desire to play instrumental music.

He first learnt to play on the kanjeera, a small circular percussion instrument and soon accompanied his brother, an accomplished violinist, on the kanjeera during concert performances at temple festivals. This genius gained proficiency through his own efforts.

At the age of twelve, he was a fully fledged sitar artiste and he played South Indian classical music on this superbly. At the age of fifteen, he was attached to All India Radio (Madras). Here he had the opportunity of playing all the instruments and broadcasting both as a soloist and an accompanist.

After three years of hectic activity, he left All India Radio and devoted all his energy and time to the veena of which he became an adept. As he was not influenced by anyone, he has an inimitable style of his own and his singular efforts brought him distinction from all spheres.

He is also a talented singer and composer. He is a versatile artiste and his musical compositions for the films are rare in their variety and beauty. Amidst his love for things artistic, his love for the veena remains unsurpassed.



Sir Chandrasekhar Venkata Raman.

Born in Trichinopoly in 1888; received early education at Vizagapatnam and Presidency College (Madras); he started the scientific world with his research which demonstrated that light falling on molecules of matter introduces remarkable changes in the substance which are readily perceived by observing the scattered light through a prismatic spectroscopy; in his B.A. examination, he was the only first class and was awarded the university gold medal for physics; while still a student, he commenced research on his own initiative in the field of optics and his first paper on the unsymmetrical diffraction bands due to a rectangular aperture was published in the philosophical magazine of London; served as assistant accountant-general in Calcutta; appointed Professor of Physics at Calcutta University; elected Fellow of the Royal Society; invited to Britain to join the British Association for the Advancement of Science in a tour across Canada; represented India at the Centenary of the Franklin Institute at Philadelphia; served as visiting Professor at the California Institute of Technology; invited as guest of the Russian Academy of Sciences at its bi-centenary celebrations in Moscow; engaged in working out a theory of the well-known Compton Effect; he pitched up the idea that there should be a phenomenon in the scattering of ordinary light analogous to the Compton Effect in x-rays; subsequent tests with a mercury arc and a pocket spectroscopy established the fact that the scattering of light is exhibited by materials of the most diverse chemical nature, manifesting itself as sharply defined spectral lines in displaced positions; seven years of research on the molecular scattering of light found its culmination and reward in the discovery of a new phenomenon acclaimed everywhere as the "Raman Effect"; he made the first public announcement of the great discovery in a lecture entitled "A New Radiation" delivered under the auspices of the South Indian Science Association at Bangalore; Director of the Indian Institute of Science (Bangalore) which has one of the best spectroscopic laboratories in the world; the discovery of the Raman Effect led to the following honours: British Government conferred a Knighthood on him, invited by the Faraday Society to open a discussion on molecular spectra at Bristol; awarded the Nobel Prize by the Swedish Academy of Sciences, the Matteucci Medal by Societa Italiana Della Scienze of Rome and the Hughes Medal by the Royal Society of London; received honorary doctorates from University of Freiburg, Glasgow University, University of Paris and almost all the universities of India; honorary member (Deutsche Akademie of

Munich, Zurich Physical Society, Royal Philosophical Society of Glasgow, Royal Irish Academy, Hungarian Academy of Sciences, Indian Mathematical Society, Indian Chemical Society, Indian Science Congress Association); invited to International Congress of Physics (Paris); awarded Franklin Medal (highest honour by U.S.A. in the field of science); elected Honorary Fellow of the Optical Society of U.S.A., Foreign Associate of the French Academy, Member of the Russian Academy of Sciences; attended International Congress of Crystallography held at Harvard; more than a thousand original contributions emerged from his laboratories covering sound and acoustics, optics and spectroscopy, light scattering and Raman Effect, x-rays, magnetism, crystal physics, mineralogy, ultrasonics and hyper-sonics; the only non-German scientist invited to contribute an article on the physics of musical instruments appearing in Springer's Handbuch Der Physik which consists of over twenty volumes.

Neelam Sanjiva Reddy

Deputy Chief Minister and later President of India, discontinued his studies and joined the Congress Movement, Secretary (Andhra Provincial Congress Committee, All India Congress Committee, Madras Congress Legislature Party), convicted and imprisoned on several occasions in connection with the Satyagraha Movement; member of Madras Legislative Assembly; elected to Constituent Assembly; held the following Ministerial Portfolios (Prohibition, Housing and Forest; Police, Law and Order; Public Works and Transport).

Conjeevaram Nadarajan Annadurai.

Annadurai served as Chief Minister of Madras and members of his D.K.M. (Dravida Munnetra Kazhagam) party named him "South Indian Gandhi" because he championed the cause of the poor and the downtrodden. While Gandhi defined public action through actions, he did so through the power of speech.

When he became Chief Minister, he was faced with the responsibility of translating his words into action. He was amazed to discover the many hurdles in the way of transforming his ideals into administrative reality. Young men flocked to hear him. Eloquent, earnest and convincing, he was a master in the use of innuendo, alliteration and topical allusion.

He was supremely confident of his own capacity. His actions often misled his opponents. When the D.M.K. gave up its secessionist demand which formed the cornerstone of its ideology, Anna declared that although the Party's foundation had been shaken, its superstructure had gained in strength.

He was an elder brother to everyone in his party and carried his critics with him. If he did not express a decisive opinion on any issue, it was because there was room for flexibility.

His heart bled for the victims of police firing during his office. Although he was seriously ill when the report of the Kilvenmani tragedy in which more than forty people were burnt alive, he took a personal interest. His kindness and simplicity, two of his greatest characteristics, sprang from the training he received from his devoted aunt, Thotha, who insisted that he stay at home on Pongal Day — the one day he was away from public engagements.



Dr Sarvapalli Radhakrishnan

President of India, Philosopher and Statesman; born in 1888 at Thirutani (near Madras) in an orthodox Hindu family; the circumstance that he spent his early life in two pilgrimage centres (Thirupathi and Thirutani) shaped his early outlook; his expert understanding of philosophical problems, capacity for lucid exposition of intricate themes and mastery of language had earned him the esteem and affection of all intellectuals; few Indians could compare with him in point of eloquence and it is doubtful if the combination of elegance, grace, dignity and flow which characterises his speeches can find a match in the entire English speaking world; on the subject of philosophy, hardly anyone of his contemporaries could speak with such effortless and torrential fluency; appointed to the Department of Philosophy, Presidency College, Madras; served as Indian Ambassador to Moscow; head of the Department of Philosophy, Mysore University; published a criticism of Tagore's works which the poet acclaimed in ecstatic terms; invited to take the King George V Chair of Mental and Moral Science at University of Calcutta; delivered the Upton lectures at Oxford University to "The Hindu View of Life"; he rose to international status and world renown when some of the world's famous centres of learning (Oxford, Cambridge, Harvard, Princeton, Yale, Chicago) honoured him; elected President of the Indian Philosophical Congress (Bombay); Professor of Comparative Religion at Manchester College, Oxford; Vice-Chancellor Andhra University and Banaras Hindu University; appointed Spalding Professor of Eastern Religions and Ethics at Oxford; Member (International Committee on Intellectual Cooperation); led the Indian delegation to Unesco; when he turned sixty, a group of thinkers including Aldous Huxley, published, in commemoration of the occasion, a collection of essays on contemporary philosophic thought — seldom have such a group of eminent men written to honour a contemporary and colleague; his literary output represents the most successful effort of the century to remove the erroneous ideas prevailing in the West about Hindu thought; on the occasion of his visit to the U.K. to attend the Commonwealth Universities Conference, an Honorary Doctorate was conferred on him by Cambridge University; he commanded respect and affection among political leaders, undiluted by party considerations or ideological loyalties; as a speaker, he possessed peculiar excellence — fluent, argumentative, eloquent and witty; as a philosopher, he is an idealist — he spins his

philosophy, not in a vacuum, but in a world of conflicts and contradictions and spins it out of the very fibre of life to weave the rich tapestry of the soul.

Kambar

The Ramayana was transmitted from one generation to another by word of mouth. It was eventually recorded in epic form by Valmiki during the pre-Christian era. Kambar became the first poet to render it in Tamil verse.

It is told that Kambar was found in the street as a waif by a couple who had been longing for a child and was brought up by them. His guardian was an Ovachan whose duty was to blow the conch at break of day in a temple near Tanjore. At an early age, he acquired a sound knowledge of Sanskrit and Tamil. He mastered all the major Tamil works of the Sangam period. He was engaged as a poet laureate at the court of the Chola Kings who treated him with reverence.

He was known as Kavi Chakravati (Monarch of Tamil Poetry). He paved the way for poets in other regional languages to undertake similar translations. In his version, he introduced originality by adding fresh character delineation, supplementing emotional scenes poignantly and lent more colour to the course of events through his intimate knowledge of the natural environment of the south. His poems consist of almost 11 000 stanzas.

He was so highly regarded by the King that he provided the poet a Palanquin to travel in order to give discourses on literary topics. His mortal remains lie beneath a modest slab in Nattarasankottai, a village in the Ramnad District. He is held in such great esteem by the village folk that parents implore their children to circumambulate the slab prior to admission to school.



V. V. Giri

Lawyer; actively associated with the Civil Disobedience Movement; presided over All India Trade Union Congress; President (All India Railwaysmen's Federation), attended the International Labour Conference in Geneva and the Second Round Table Conference; returned to Madras Provincial Assembly and became Minister of Labour, Industries and Cooperation in the first Congress Cabinet; elected to Central Legislative Assembly; Minister for Labour and Industry (Madras); India's first High Commissioner in Sri Lanka, elected President of India.



Lieut.-General K. S. Thimayya — D.S.O.

General Commander in Chief (Western Command), first Indian to lead an infantry brigade during World War II, educated at Prince of Wales Royal Indian Military College (Dehra Dun) and Sandhurst, served with the Hyderabad Regiment in Iraq and North-West Frontier, General Staff Officer (25th Indian Division), Commanded the 36th Indian Infantry Brigade and the 268th Indian Infantry Brigade in Japan, Member (Armed Forces Nationalisation Committee, Armed Forces Reconstitution Committee), represented India as Chairman of the Neutral Nations Repatriation Commission in Korea, awarded "Padma Vibushan" in recognition of his work in Korea.



K. C. Reddy — B.A., B.L.

Union Minister for Production, educated Madras Law College, Member (Mysore Legislature, Executive Council of All India States Peoples' Conference, Constituent Assembly of India), President (Kolar District Board, Mysore People's Federation, Mysore Congress), Leader (Mysore Congress Parliamentary Party); Chief Minister of Mysore State.

Subbulakshmi, M. S.

Distinguished vocalist and Carnatic musician of Madras; regular participant in the annual Madras Musical Festival; contributed to many musical programmes to raise funds for deserving causes; awarded Doctorate of Literature (Honoris Causa) by the U.B. University and the title of Padma Bhushan by the Government of India for her outstanding contribution to Carnatic music; backstage singer in films, Shakuntala, Savitri and Meera; participated in the Glasgow Music Festival 1963; recipient of Magsaysay Award for outstanding public service; appeared in the United Nations Concert 1966; Cultural Ambassador to the Western World; assisted in no small measure to preserve the purity of Indian music.

Arundale, Rukmini Devi.

Doyen of classical Indian dancing and founder of the Kalakshetra School of Dancing (Adyar, Madras); revived Bharata Natyam and was largely influenced by Dr Annie Besant, Madame Blavatsky and Theosophical Society; born in Tanjore District; exponent of Indian Culture (dance, art, music).

A. R. Raman! Ammal:

Ramani Ammal who hails from a middle class Brahmin family of Bangalore is a gifted vocalist whose devotion to Lord Muruga is unsurpassed. She holds regular bhajan concerts throughout Tamil Nadu and the unique feature of these concerts is that she instils in the audience a spirit of devotion and enjoins them to sing with her.

Chembar Vaidhyanatha Bhagavathar:

Popularly known by his Kerala village name "Chembar", he comes from a family rich with musical traditions for over five centuries. With a deep knowledge of music and with a voice that earned him the fame of "Bell-Metal Voiced Bhagavathar" by its power and majesty and yet sweet and melodious, he rose to supreme heights conquering the entire Carnatic music world and taking vast audiences to rapturous delights in a continuity of concerts for over two decades.

Pithukuli Murugadas:

An ardent devotee of Lord Muruga and one of the greatest bhajan and devotional singers that South India has produced, Pithukuli Murugadas possesses a rare and deep sonorous voice and has given a lifetime of service to the Deenabandhu Ashram, near Bangalore, which he founded to accommodate and educate orphans.

Chittibabu

Saint Thyagaraja, who bequeathed a rich legacy to the multitude of musicians while declining riches from King Sarabhoji or Tanjore, was the inspiration behind Chittibabu, one of the greatest exponents of the veena. Taking off from the awe-inspiring platform of Thyagaraja's supernal music, he renders his compositions exquisitely, while adhering to the saint's piety and pristine magnificence. On the principle that aesthetic beauty and charm makes music universal, his renderings not only scintillate but also enchants and leads the listener into a world of iridescent motifs, novel expositions and translucent splendours.

T. M. Sounderarajan

TMS, a great Muruga devotee and one of the most outstanding vocalists and backstage singers that Tamil Nadu has produced, has endeared himself to the minds and hearts of millions of people of all age groups throughout the world. He sings devotional songs, mostly in praise of Lord Muruga, with a rare conviction believing implicitly in what the lyric says.

Rao, Kottapalli Veerabhadra.

Dr K. V. Rao was born in East Godavari District; Professor and Head of the Department of Telugu, Director of the Centre of Regional Studies and Dean of the School of Social Studies — Central University of Hyderabad; appointed to the Maharaja College at Vizianagaram after attaining his M.A. Degree at Andhra University; he learned Sanskrit grammar under the famous scholar, Rayudu Sastri and playing the violin under Dwaram Venkataswami Naidu.

CHAPTER 13:

THE ARRIVAL OF INDIANS IN SOUTH AFRICA

A. Arrival of Indentured Labourers

Immigration:

The Indian population of South Africa owes its presence in the country to the labour problems experienced by pioneer sugar-cane farmers in Natal. For the cultivation and reaping of sugar-cane and the manufacture of sugar, a certain type of labour was needed and Indian coolies (labourers) were eminently suited for this purpose. The S.S. Truro left Madras on 13.10.1860 and dropped anchor at Port Natal (Durban) on 16.11.1860.

It carried a consignment of 340 labourers — 197 men, 89 women and 54 children. These people hailed from all parts of southern and eastern India and different factors motivated them. For the majority, it was a case of escaping from conditions of extreme poverty, while others were spurred by ambition and adventure. The majority were Hindus belonging to the various caste systems.

The people in this group were not so much field workers as mechanics, domestics, gardeners, others qualified for various trades, barbers, carpenters, accountants, nurses and maids. It was more of a heterogeneous assortment than a supply of labourers for the sugar cane plantations. This list disproves the statement that all the indentured labourers were recruited from the untouchables who were living in semi-starvation in India.

The immigrant labourers came from the cultivating ranks of the great river plains of India. Their life was anchored by a satisfying wealth of symbolism and pageantry which, proceeding under the guise of religious dogmas and precepts, kept them united and provided strength of character in the face of formidable assaults made on their beliefs by those who regarded Hinduism as pagan and heathen and full of superstition.

A remarkable scene was the landing of the first batch of indentured labourers. The spectators present had been led to expect a group of dried up, vapid and sleepy looking people. They were disappointed when the swarthy hordes came out of the boat's hold, laughing, jabbering and staring with a satisfied expression of self-complacency on their faces.

The majority of those who arrived in this country could neither read nor write but had some knowledge of the treasure-house of their religion, culture and traditions. They had learnt much about their religion by word of mouth and they passed this on to their children in the same oral tradition. They also brought with them the caste system, their religious practices, rituals and dogmas, kept them alive and handed them to succeeding generations. There were some mendicant bards who were literate and knew portions of the great epics.

The manner and the circumstances of their departure from their native land and the conditions under which they arrived in this country, has had a tremendous

impact on their future lives. The immigrant labourers were violently torn from their traditional moorings and transported to a foreign country in such a manner that they lost all contact with their own kith and kin and were eager to develop new ties. These circumstances made them less conservative and more susceptible to changes in their customs, habits and language.

The Tamil people were drawn from the state of Madras — the districts of Salem, Kumbakonam, Tirunelveli, Trichy, Chidambaram, Tanjore, Madurai and Chingelpet. The Andhras hailed from the regions to the north of the city of Madras — from the lands watered by the great rivers, the Cauvery, Kistna and the Godavery and the districts Vizagapatnam, Bezawada, Guntur, Kakinada, Srikakulam, Rajmundry, Chittoor, Nellore.

Statistics reveal that in 1861, 368 labourers were introduced (all from Madras). Nine were imported in 1862 while in 1863, 1 021 immigrants arrived from Madras. In 1864, 1578 labourers arrived from Madras while during the following year, 534 arrived from this city. During the period 1860-66, 6 448 labourers arrived comprising of 4 116 males, 1 463 females and 869 children. Regionally 4 785 immigrants arrived from Madras.

The last ship to bring indentured labourers to Natal was the S.S. Umlazi which arrived on 21.7.1911. Altogether 152 184 people arrived in this country.

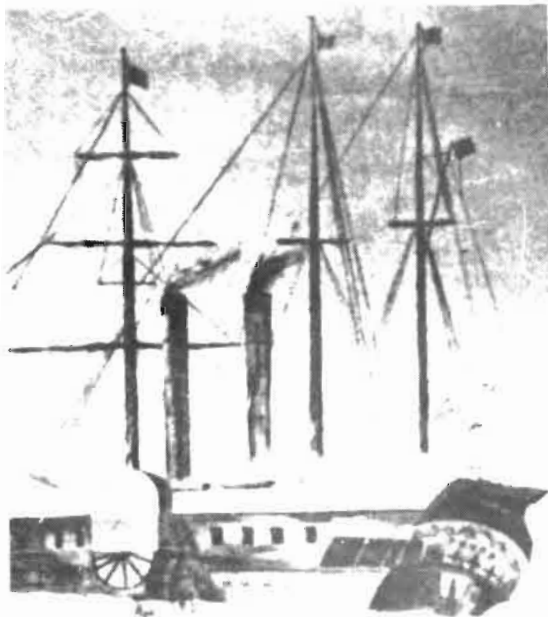
B. Settlement of Immigrants

Adaptation to a new Environment:

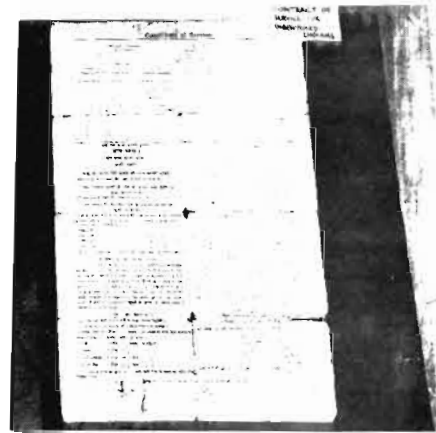
Indian immigration to this country had a well-defined character. At no time did the country receive a truly representative cross-section of Indian society viz., scholars, industrialists, administrators, leaders etc. This has materially affected every facet of Indian life in this country.

Approbation of the presence of Indians was expressed at all levels and emphasis was laid on the principle that the economic prosperity of the colony largely depended on these labourers. They were housed on the estates and were virtually serfs through a special system of laws designed more for the protection of employers. The immigrant huts were built of dried cane or mealie stalks put together.

The conditions under which they came, the kind of people who came and the nature of their employment, largely determined European attitudes towards them — attitudes which resulted in various legislative enactments, restrictive in their consequences and moulding tremendous influence on the movement of labour.



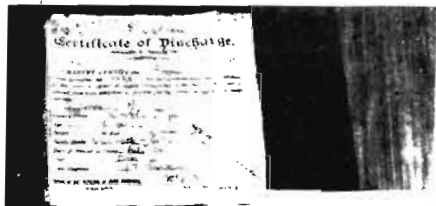
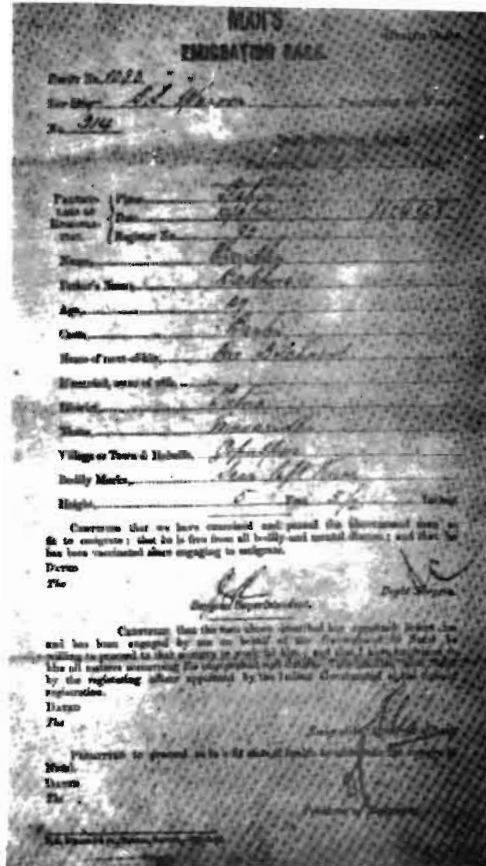
S. S. Truro



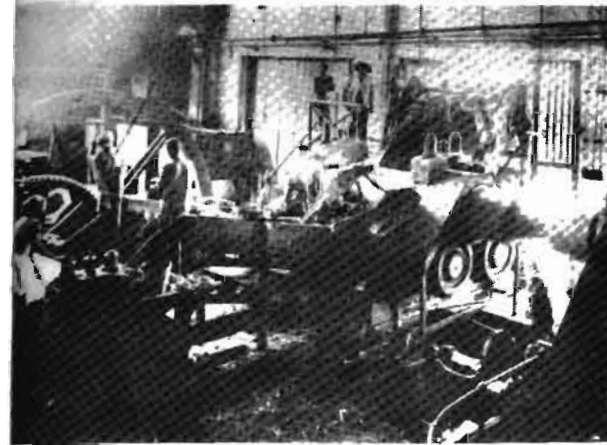
Documentation



THE group that landed in Durban.



EARLY SETTLEMENT



Mount Edgecombe 1890



Sugar cane cultivation 1897



Pagodas 1909



Hindu Temple 1904



Hawkers 1920



Repatriation 1920



Mount Edgecombe 1890



Umbilo Temple during the flood 1905



Saltstads Idowa 1882



Keliso Komo 1915



Hawkers 1890



Sugar Plantation 1880



Basket Weaving 1920



Maradene Sugar Mill 1950



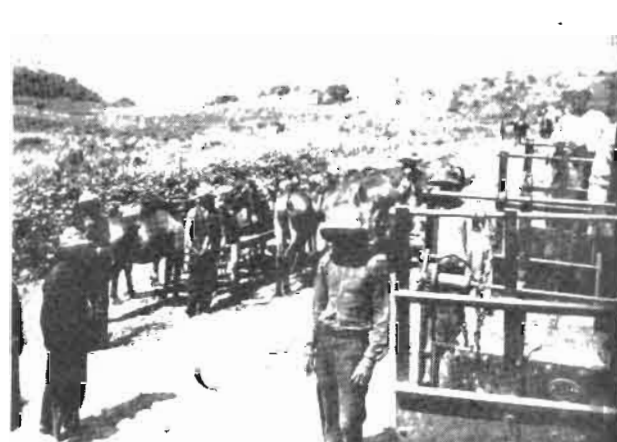
West Street 1900



Flower sellers 1900



Mount Edgecombe 1890



Mount Edgecombe 1890

Although the immigrants became free on the expiration of their period of indenture, their movements were restricted to Natal. These people with their industrious habits and comparatively few wants did remarkably well as cultivators. In numerous localities they converted waste and unproductive land into well-kept gardens. As a result of the trade depression of 1866 and complaints in respect of the ill-treatment of labourers and the violation of the terms of indenture, immigration was halted between 1866-1874.

The indentured labourers were mostly peasant farmers, agricultural labourers and rural artisans. Their lives were governed and controlled by stringent regulations. Since their arrival, it was a life of rejection and restriction, tension and anxiety. There was an urgent need for the development of cultural institutions which eventually materialised through resolution and determination.

Though immigrant communities are usually composed of fragmentary elements, it is characteristic of them to progressively identify themselves with the woe and weal of the country in which they have been settled. These people hailed from different parts of southern India and had a common outlook in respect of their religion, customs, culture and traditions although they differed linguistically.

The new environment posed a challenge to them and, through zeal and hard work, were able to surmount the problems with which they were confronted. Whilst there has been a process of inner social and cultural cohesion, they could not escape the impact of westernisation resulting in progressive social and cultural changes and in the emergence of a new community which differed in many respects from the original immigrant community.

As the Indians could not be easily assimilated, problems were created. Consequently, another dimension was introduced into the already complex racial composition of the country. They were regarded as temporary sojourners and strict control was exercised over their rights and movements.

The younger generation, cut adrift from the moorings of its parents, found the old system irksome. The times, the social standards and their demands were different and succeeding generations had fewer opportunities for acquaintance with the jewels of their literature, culture and religion. The older generation made heroic efforts to preserve this religious, linguistic and cultural identification in the face of tremendous odds.

At the turn of the century, their efforts were reinforced by the arrival of Hindu missionaries from India. A new course for Hinduism was chartered in South Africa and religion and culture were given a new direction and purpose.

C. The Present Generation

The present generation could be considered as falling between two cultures, the occident and the orient, with a strong leaning towards the former. The result is the emergence of a new culture with which the Indian in this country has progressively identified himself.

An important aspect of the economy of this country has been the emergence of a small core of wealthy elements known as the Indian Elite. A further pronounced development is the emergence of a strong middle class which is playing a vital role in the social, educational, economic and political life of the community.

The industrial revolution gave birth to technological development which has been phenomenal during the post-war period. This resulted in an ever-expanding economy and extensive industrialisation which has brought in its wake a changed pattern of living for many people.

The impact of westernisation on family homogeneity is of special significance to Indians who interpret this process as an integral part of cultural evolution. In these days of rapid political and technological changes, one cannot overemphasize the importance of education and training. Secular education for our children has undergone considerable changes since the religiously orientated vernacular schools undertook the responsibility of imparting the rudiments of learning.

For many years, the Government sought to limit the Indian population by placing restrictions on immigration and encouraging repatriation. In the course of time, the unequivocal acceptance of the Indian people as a permanent part of the population of the country resulted in some measure of security and stability. With such acceptance, the State had to ensure that opportunities for development and upward mobility were available.

(a) The Tamilians:

The immigrants brought with them their culture, language and traditions. As a result of their strong cultural background, they have been able to maintain their identity. In order to propagate the language, Tamil schools were organised in homes. The only reader in vogue was the *Aritchuvadi*.

Since the early days, they displayed strong patriarchal characteristics, with the oldest living patriarch exercising a strong influence on the family. This set up is known as the "Kutum". As a result of economic necessity, the joint or extended family system became the common pattern of living. Although it is gradually making way for the nuclear pattern, its incidence is fairly high, especially in rural families.

This pattern of living influenced attitudes and sentiments to a considerable degree and was the focal point of community living. Nowadays, there is a tendency to deviate from the folkways of the patriarchal style and a desire for individual rather than collective expression. Indian family life has maintained many of its traditions and thereby projects an image of greater integration than would be expected in a community exposed to extensive urbanisation.

In the course of time, an interest in Tamil grammar was aroused by Viruthasalam Pillai, a Tamil scholar from India. As the people in those days only spoke Tamil, he introduced the first Tamil newspaper, *Viveka Banu*. In the 1930's, another issue, *Sentamil Selvan*, was edited by G. R. Naidoo, S. M. Pillay and V. S. C. Pather.

The early settlers relished in the production of *Theruvu Koothu* (open air dance). Selections from the Epics were enacted before audiences who were seated on the floor. These performances preceded festivals. Later dramatic productions were staged in halls or under tarpaulins. Some of the outstanding productions were *Nallathangal*, *Kovilan*, *Bala Nagmaal*, *Gnana Soundarie* and *Satyavan Savitri*.

The Natal Tamil Vedic Society and the Clairwood Tamil Institute have established an Eisteddfod Committee which organises elocution, drama and music on a competitive basis for pupils attending the Tamil schools. The S.A. Tamil Federation, together with other organisations with similar aims, holds regular Tamil conferences to focus attention on the Tamil language.

(b) The Andhras:

Although the Andhras migrated to this country in fairly large numbers, their numbers have not been presented accurately. These immigrants were referred to by caste, language, Gentoo or Madrassi (the Indian Civil Service describes a Telugu-speaking person or his language as Gentoo). Since the state of Andhra Pradesh was non-existent at the time and all the immigrants hailed from Madras Presidency, it was difficult to differentiate between the two linguistic groups on the basis of language.

In consequence of this, several Andhra immigrants used Tamil as their home language, e.g. many people who bear the surnames, Naidoo, Naidu, Reddy and Munthre spoke Tamil, although their home language was Telugu. Another factor which played a vital role in the determination of one's home language was one's upbringing, e.g. if the mother in the family was Tamil-speaking and she exercised dominance, the result was that all the children spoke Tamil even if the father was Telugu-speaking and vice-versa.

Another important consideration was the social milieu in which one lived, e.g. if there was no scope for speaking Telugu, then Tamil was chosen as an effective means of communication. In many cases, people began to forget what little Telugu they knew because there was no scope for speaking it. It is not surprising that many S. Indians learnt to speak Hindi due to environmental stimulation.

We also have cases of people not speaking Telugu because they are either shy to speak it or suffer from some inferiority complex. Racial and linguistic groups all over the world have their own mother tongue. These people not only take a pride in their own language, but also will not be prepared to forsake this for any other language.

There is a quotation in Telugu which means, "Whichever country you happen to visit, whatever the purpose of such visit may be, whatever heights you may rise to, and whomever you may meet, don't forget your Motherland, Bharathi (India), and be courageous enough to defend your language".

According to statistics, approximately one-third of the original immigrants were Telugu-speaking, e.g. on board the SS Umtata which arrived in 1891 and had a complement of 490, there were 159 people who spoke Telugu. The first Indian immigrant to South Africa was Baboo Naidoo, an Andhra who arrived in 1855 to work for an English farmer in Natal.

It is interesting to note that of a complement of 350 in the Truro, 101 immigrants were recorded as Gentoos. The oldest female on this voyage was an Andhra, Cencamah Paloo (age 46). The majority of the Andhra immigrants were peasant farmers or farm labourers. Amongst the immigrants was an Andhra doctor, clerks, soldiers, teachers and craftsmen. After their arrival the pattern of settlement was on the basis of village ties in India, caste and language resulting in areas like Stella Hill being predominantly Andhra areas.

Those inclined towards farming formed settlements along the coast while some were employed in the coal mines and gold mines. The Andhras have played a vital role as skilled and semi-skilled factory operators, distributors of food and clothing, cinema proprietors, transport operators, garage owners, furniture and textile manufacturers, the printing and hotel industries and the professions (medical, legal, teaching and nursing).

The immigrants brought with them their traditions, customs and religious practices. The family was a strong sociological unit based both on the patriarchal and matriarchal patterns and for economic reasons was an extended one (joint family system). The desire to preserve the mother tongue led to the establishment of village Patasalas. The coming of Mrs Sarojini Naidoo in 1924 and Sir Kurma Venketa Reddi in 1931 gave tremendous impetus to organised cultural institutions.

The Andhra Maha Sabha of South Africa which served as an umbrella body for the various Patasalas throughout the country did much to stimulate the linguistic and cultural development amongst the local Andhras.

Andhra Elsteddfod



Tamil Elsteddfod



(c) Tamil Script

இவ்வாறு சீரமை தவறும் இராஜ்யம் டர் பன் ருபுரு நகரம் உருவாக்கப்பட்டன இரண்டு ருபுருச்செய்கள் அமைக்கப்பட்டன பரபல வாஷிங் டிசுபெய் இந்து தாய் அந்தியா லயலம். அமைக்க தோற்றமெடுத்த ஆண்டுகள் முறையே 1905-ம் 1914-ம். அச்செய்கைகள் இருந்து பண்பாற்று உழைப்பாணிகளின் மைய முயற்சியாலும் உயர்ந்த அந்த உழையாலும் நம் தாய் மக்களுடைய ஆதரவுகளும் பாராட்டத்தக்க முறையால் நம் மக்களுக்கு பயன் பட்டு பரதானியம் வசூத்தம் அச்செய்கைகள் ஆகையினால், அமைக்க ஒன்றுக்கொன்று குதாண்டாற்றுமையில் அளப்பரிய பலன் உண்டு என்ற உணர்வு ஒன்று இருந்த ஒற்றுமையையும் பரபரப்பையும் வேகத்தையும் இடதுபுறமும் கையின் பூஞ்சுற்றை மிரட்டாயும் ஆண்டுக்கு முன் புறநாட்டார் ருசப்பியுள்ள " யாநம் ஊரே யாநம் தேசம் " என்ற ருபாட்டுமாய் ஆய்வு வேல்களுக்கிடையில் கருத்துப்படி எழுப்பியது சபையினர் உள்மக்கள்.

(d) Telugu Script

సుజులారా? అంధ్రులుగాజునించినమనకు తెలుగుభాషయంద భిమానములేదా? ఆంధ్రవ్యక్తిత్వమును ప్రదర్శించ నిచ్చునపరా? ఇదివ రకున్న భేదాభిప్రాయముల దిగనాడి, అంధ్రరాజకీయజీవిత తెలుగు విభాగభివృద్ధికోసం కృషినిలుపుడు. ఈతరుణము మించినచో, నే నాంధ్రుడనని, వెప్పిసోనగూడనియంతటి హీనస్థితికి పాల్పడవలసి వచ్చునేమో? కావున, తరుణముమించక, మునుపే మేల్కొనికార్య రంగమునడుమికి పనిచేయవలెను. భాషాభిమానముగలిగి, ఆంధ్ర జ్యోతిని ప్రకాశింపజేయుటకై పూసకొని, తెలుగుమాతను ప్రతిష్ఠగా వించి, తద్దేవి యాశీర్వాదముల బడసి, ధన్యులయ్యెదరుగాక, యని ఆంధ్రులను ప్రార్థించుచున్నా రము.



South Coast Junction Andhra Bhajana Sabha 1913.

MR & MRS V. M. GOVENDER
100 FLAMBÓYANT DRIVE,
ISIPINGO HILLS

MR & MRS N. A. GOVENDER
41 TARNDALÉ AVENUE,
ASHERVILLE

MR & MRS C. P. NAIDOO
19 HALPIN AVENUE,
RESERVOIR HILLS

MR & MRS C. P. NAIDOO
51 ADAMS ROAD,
VERULAM



MR & MRS N. S. NANDAN
30 GARLAND STREET,
VERULAM

The following account is typical of the many indentured labourers who came to this country during successive periods.

This is what R. Appal Naidoo (of Mobeni Heights) who hails from Vizagapatnam (Andhra Pradesh) related:—

"I was born in 1896 in the village of Ramurthi Peta situated in close proximity to Waltair Station where my father was employed by the railways. He was on a month's vacation when he was influenced by agents to go to S. Africa, the land of gold, milk and honey, for a short holiday.

He decided to go and before boarding a train at Vizagapatnam, we spent five days in a depot here and later arrived in Madras for another three days before embarking a boat for S. Africa.

As there were no beds, people had to sleep on the floor and underwent a medical examination daily. Fortunately there were no deaths during the voyage.

There were more than 200 people on board, the majority of whom spoke Telugu and hailed from the districts of Anakapali and Kakinda. My father was employed as a police on board which was partitioned so that men occupied one part of the boat while women occupied another. Our meals consisted mainly of curry and rice and large hard biscuits. Little tea or coffee was served and the people were happy and contented.

I arrived at Port Natal in 1910 at the age of 14 in the company of my parents and sister. My first job was at the Acutt's mill in Ottawa where I picked cane tops at the rate of one shilling and sixpence a month. My sister earned two shillings a month looking after white children. Later I served a period of indenture at Johnson's family mill.

During our term of indenture, we were subjected to a rigorous life rising at three in the mornings. Each person had to do his own cooking and roll call, to commence work in the fields, was at six. Those who were slow at cutting cane were given lashes. Work in the fields continued until six or seven in the evenings. Some labourers had to work on Sundays as well.

Subsequently, I was employed as a boiler attendant for five years and thereafter for seven years as a cleaner at the Mt. Moreland mill. After a while, the Saunders family assumed control of this estate and my job was to weed in the cane fields followed by writing truck numbers. The whole day was spent in the fields and I attended a night school where I was educated up to standard two.

It was not long before I was employed as a weighbridge clerk and during subsequent years, my family was transferred to the Sezela Estate where I was employed in the tools store. Later I was appointed a sirdar to relieve those on leave.

The Gandhi strike took place in 1913 during which time I earned ten shillings monthly with three pounds tax to pay. We had to carry passes to visit friends and relatives in other estates. Failure to do so meant imprisonment. During the strike, the majority of people were jailed in Verulam while police, on horseback, arrived from Basutoland to restore order.

In 1933 I purchased a vacant site in Clairwood, on which I built a wood and iron house and later a brick dwelling. I joined the Pathmajurani Andhra Sabha where members contributed fifty pounds each to commence an institution to propagate Telugu language and culture. I was employed as a doorman and subsequently as manager of Krishna Theatre, later known as Rani Theatre.

I have five sons, eight daughters, 48 grandchildren and 60 great grandchildren. I am hale and hearty and presently enjoying my retirement.

MR & MRS B. A. NAIDOO
39 PRIMROSE TERRACE,
MOBENI HEIGHTS

MR & MRS R. APPASAMY
MT. MORELAND ROAD,
VERULAM

CHAPTER 14:

PROGRESS IN EDUCATION

A. Secular Education:

(a) Primary Education:

The earliest record of education among Indians is contained in the report of the Coolie Commission set up in 1872 to investigate the conditions of immigrant Indians. The schools with their low rates of pay, varying from five shillings per month for a pupil teacher up to £2 per month for a qualified teacher, could not attract young men to the profession. Consequently, retired Europeans from the army and navy were employed. A few of them, from Mauritius, were not properly equipped to teach and what they lacked in knowledge and teaching techniques was made up by the cane.

In 1877, Indian children who conformed to the dress and habits of Europeans were permitted to attend white schools, while those in poor circumstances attended the schools established by the Missionaries. Credit for the early endeavours at organised western education must go to the Christian missionaries who attempted to serve the spiritual needs of the labourers on the plantations. Indian education owes much to the initiative, enterprise, zeal and sacrifice of these early pioneers.

There was no control of the education of Indian children and, therefore, no system of education eighteen years after the arrival of the first batch of immigrants. The foundation of educational segregation was laid in 1879 with the creation of the Indian Immigration School Board which was entrusted with the task of promoting and administering the education of the children of indentured immigrants.

Some of the missionaries involved in providing educational facilities were conversant with Tamil and hence facilitated the establishment of schools. In 1884, the Board established schools in Durban, Tongaat and Umgeni. Various attempts by the Board to import teachers from India were unsuccessful except for one teacher from Madras for the school at Tongaat.

In 1886 an Inspector proposed that educated African teachers be employed in Indian schools but this suggestion was not entertained. The first qualified woman teacher, Mrs S. P. Vadamuthu, was brought from India in 1889 by the St Aidan's Mission to teach in a girls' school. The first Hindu girl to take up teaching was Miss Margatham Moodley who was attached to the staff of the St Aidan's Girls School in 1919. The Board was abolished in 1894 and control of Indian education was vested in the newly created Natal Education Dept.

Grants to Indian schools were subject to several conditions viz., the community had to provide the school, classroom furniture and the teachers and there had to be regular attendance and efficient conduct on the part of pupils.

Up to the year 1898, almost all Indian pupils had to terminate their schooling on reaching Standard four for two reasons — there was no provision for further education and the priority of providing the needs of the labour market.

The S.A. Republic became a British Colony in 1903 and consequently a policy of separate schools for the different population groups was enforced.

The burden of providing school buildings had fallen largely on the shoulders of the Indian community during the period of colonialism. The acceptance of the Indian community by the State as part of the permanent population followed by the establishment of a separate centralised Division of Indian Education, ushered in an era of phenomenal growth in all spheres of education. The multiplicity of innovations and the comprehensive improvements manifest during the last two decades vindicate the courage and sincerity of the State in uplifting the quality of life of the Indian people.



Umgeni School



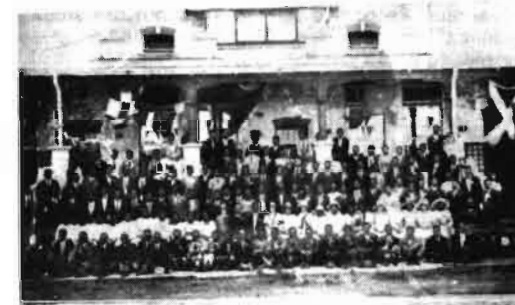
Mrs. S. P. Vadamuthu



St. Aidan's Springfield Mission Indian School — near Alpine Road — 1900



N.G.R. School 1903



First conference — Natal Indian Teachers Association — 1926



The first girls' school to be staffed entirely by local Indian females was established at Clairwood in 1929.

(b) Secondary Education:

The steady increase in the number of literate persons created a demand for secondary education. In 1899 the Government discontinued the admission of Indian boys to white schools, which meant that Indian children could not proceed beyond Standard four. To meet this situation, the Minister of Education established a Higher Grade Indian School at the intersection of Grey and Alice Streets and this was later transferred to Carlisle Street.

In 1904 the St Aidan's Provincial College was established in Sydenham to train teachers. The first staff from India consisted of D. Koilpillai (B.A. Principal), Samuel Jesudas (B.A.), Gnanamuthu Thungasamy (B.A.) and Samuel Joseph (B.A.). The real advancement of Indian education may be said to date from the implementation of the Cape Town Agreement in 1927.

As a result of the report of the Indian Education Enquiry Commission which was appointed to enquire into the position of Indian education, a sincere effort was made to provide better facilities. In 1911 the Indian Education Institute opened a high school which was staffed by European teachers from India but this school was closed when war broke out in 1914.

A private secondary institution known as the Marine College was established in 1925. Secondary education received a stimulus when the Rt. Hon. Srinivasa Sastri offered the Provincial Administration a fully equipped training college built by private Indian enterprise at a cost of £13 000. The opening of Sastri College in 1930 gave Indian education a tremendous boost. Two members of the S. Indian community, Dr M. B. Naidoo and S. M. Moodley, had the unique distinction of being the first two local Indians to be appointed to the original staff.



Higher Grade Indian School — 1899



St. Aidan's Provincial Training College



Rev. D. Koilpillai, B. A.



Sastri College

(c) Commercial and Technical Education:

In 1929 at the request of the Indian Workers Congress, a band of teachers, under the leadership of S. M. Moodley, undertook the responsibility of rendering free services in organising and conducting classes for workers at the Hindu Tamil Institute. The Natal Indian Teachers Society, with a view to stabilising this branch of education, explored the possibility of government recognition. This resulted in the formation of the Indian Technical Education Committee which has now developed into the M. L. Sultan Technical Council.

Amongst Indian educationists who made an outstanding contribution to the growth and development of commercial and technical education in the early stages were V. Sirkari Naidoo, B.A., B.Com. who was later appointed to the Dept. of Economics, University of Natal; Dr S. Cooppan, M.A., PhD (also attached to this Dept. of Economics) who subsequently joined UNESCO and was engaged in the rehabilitation of underdeveloped countries and Jack Naidoo, B.A. (former Education Planner, Division of Education, Dept. of Indian Affairs) and Director of Development, University of Durban-Westville.



Late V. S. Naidoo



Dr S. Cooppan



Late Jack Naidoo

South Africa has a large supply of natural resources and a potentially large labour force. In the present technological age, trained personnel are needed to man commerce and industry. In this regard, the M. L. Sultan Technikon is leading the field in training non-whites to provide specialised and skilled manpower. As the Indian community has the highest immediate potential to provide such skilled manpower, the College becomes a vital and important training centre.

The Technikon has evolved from the original trade school and technical college to introduce a new type of education — an education not only relevant to the time and to the nation's needs but also commensurate with the interests, abilities and talents of students. The wastage, both in manpower resources and facilities, resulting from the injudicious exploitation of human potential is of grave concern.

The Technikon is a tertiary institution providing career orientated education. The training provided at present is in tune with what the world famous anthropologist, Margaret Mead, stated, "If you are to achieve a richer culture, rich in contrasting values, we must recognise the whole gamut of human potentialities in which each diverse human gift will find a fitting place". The educational programmes at this institution endeavour to exploit all the latent talents of the individual and to assist him to find his niche in life so as to enable him to make a valuable contribution to the community and the economy.

The courses offered at the Technikon cover a wide spectrum and are highly specialised. Amongst several South Indians who have served this institution with dedication and distinction since its inception are A. Ramsamy (Rector), M. Naicker (Deputy Rector — Humanities) and G. Moodley (Assistant Rector — School of Secretarial Studies).



M.L. Sultan Technikon

(d) University Education:

In 1936 the Natal University College instituted part-time classes to provide non-whites the opportunity of acquiring a degree. The University College situated on Salisbury Island commenced in 1961. The University of Durban-Westville opened doors to Indian students in 1972.

Education has had a tremendous effect on the emancipation of Indian women. In the past, they were isolated and restricted by customs and taboos. Nowadays more Indian girls are becoming academically and technically qualified for responsible, interesting and rewarding work. This development has its social and economic value. Education is revolutionising the economic and social status of Indians in this country because it offers opportunities for advancement.



(e) Special Education:

Although there are no departmental nursery schools for Indian children, a number have been established by private enterprise. The Department of Indian Affairs has encouraged the establishment of such schools which are eligible for state subsidy. This type of education aims at fostering the general development of the child who is offered a variety of activities to develop intellectual growth as well as agility and dexterity.

With regard to the education of the handicapped children who can benefit appreciably from a suitable course of education, the Government prefers to grant financial assistance and offer welfare services a helping hand rather than usurping the functions of the community's dedicated philanthropists.

A private school for the deaf and the severely hard of hearing was established by the Natal Indian Blind and Deaf Society in 1969. Although the Department of Indian Affairs bears the major financial responsibility, the school retains its private character and is controlled by an autonomous Board of Management.

Special instruction is provided for mentally retarded pupils who are unable to cope with the normal school curriculum in the way of special classes which have been inaugurated in densely populated areas.

A School of Industries for Indian boys committed in terms of the Children's Act and are in need of care was established in Newcastle in 1969. The normal school subjects are offered with the emphasis on trade and vocational training. Psychological services are also offered at this institution where the main objective is rehabilitation.

B. Vernacular Education:

(a) Mother-Tongue Education:

During the early years, the peculiar social conditions of the immigrants, governed by factors of indenture, were largely responsible for the development of mother-tongue education. Among the literate, particularly in the case of Brahmins, education was a family affair where the sons were initiated into the rituals and mantras necessary for the functions of a priest.

As the number of freed immigrants grew, a change in their social status became inevitable. Little settlements grew away from the precincts of the strictly regulated estate or barracks life. Village panchayats (gatherings) and temples became distinctive features of these communities. The temples, apart from being places of worship, also served as dharmasalas (welfare organisations) and patasalas (schools) and the educational destiny of youth was entrusted to the pujaris (priests).

This single-teacher institution and the centres of instruction became permanent features of vernacular education. The haphazard methods employed and the absence of efficient organisation were serious handicaps in the efforts to propagate vernacular education. Vernacular education teachers are generally poorly paid. This is to be expected because education is imparted free and has to depend on the charity and goodwill of the community. None of these institutions receive any state assistance.

Vernacular classes are conducted in temple halls, garages, private homes, public halls and in schools. At one stage, the platoon classes in English schools had seriously cut across the progress of vernacular education.

In S. Africa, mother-tongue education suffers from many ills. The claims of the English school take precedence to the detriment of one's own language, thus denying our children the knowledge of their own language and culture. Extra-curricular activities, homework, preparation for examinations all hinder the successful functioning of the vernacular education system, which is regarded as a convenience and not a necessity, as it has no economic rewards. The process of westernisation has also had an adverse effect on its development.

As the majority of classes are held in the afternoon, mental fatigue makes learning a drudgery. In the case of girls, domestic needs aggravate the position. Lack of supervision of these classes is a serious drawback. The solution to this problem lies in integrating vernacular education into the normal educational system. Some efforts were made in this direction in the past and, only quite recently, the educational authorities have given serious attention to the problem and have agreed to integrate it into the normal school time-table.

(b) Tamil Education:

According to available records, the first attempt to organise Tamil education in the country was made by the Sathia Gnanam Sangam in Durban in 1899. At the turn of the century, another Tamil school was opened by V. Nursoo Pillay. In 1905, the Tamil Agam was founded by C. V. Pillai, a profound Tamil scholar, who started a Tamil weekly, Viveka Bhanoo, to cater for the needs of adults. During the same year, the Young Men's Vedic Society was formed to promote Tamil education.



Mrs. V. R. R. MOODLEY

In Pietermaritzburg, the pioneering work in organised Tamil education was begun by the Hindu Young Men's Association in 1907. In 1914 Tamil education received a further fillip when the Hindu Tamil Institute was founded. The school, which was started by Nursoo and later directed by V. R. R. Moodley, was absorbed by the Institute. Nine years later, the M. K. Gandhi Sentamil School opened Tamil classes. It reached the high water mark of its activities with an enrolment of 400 pupils and a staff of eight teachers. In 1960, the number of pupils dwindled to 150. The school rendered valuable service to welfare organisations by raising funds through shows.

In order to centralise the cultural activities of the Tamil people in Durban, the Young Men's Vedic Society and the Hindu Tamil Institute amalgamated to form the Natal Tamil Vedic Society in 1951. Tamil schools were organised in all the major centres throughout South Africa. Our people can be proud of the fact that it had several Tamil scholars viz., P. Abboy Naidoo, G. Ramsamy Naidoo, T. S. Pillay who have helped in no small measure to propagate the Tamil language.

(c) Telugu Education:

In 1929, Sir Kurma Venkatta Reddi, Agent General for India in South Africa, aroused interest in the Andhra community in respect of their language and culture. Existing Telugu organisations amalgamated to form the Andhra Maha Sabha of South Africa whose aim was to standardise the system in the existing patashalas. It stands to the credit of this organisation to be the first to make representation for the recognition of Telugu as a language for the public examination up to the university level.

The Sabha has plans for the establishment of a chair for advanced Telugu studies at the University of Durban-Westville. Largely through the efforts of S.N.C. Varadacharyulu, an erudite Sanskrit and Telugu scholar, adult classes in Telugu have been conducted in Durban for many years.

The enterprising efforts of the Tongaat Hindu Samarasa Bodha Andhra Association founded in 1912 to bring out this person from India to propagate Telugu is very commendable. He not only served the community both educationally and culturally but also was appointed sub-examiner in Telugu by the Dept. of Sociology, University of Natal.

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CHAPTER 15:

EDUCATIONAL AND CULTURAL INSTITUTIONS

(a) Natal Tamil Vedic Society:

This body was formed in 1951 as a result of the amalgamation of two well-known organisations, the Young Men's Vedic Society (founded in 1912) and the Hindu Tamil Institute (founded in 1914).

(i) Young Men's Vedic Society:

This body was formed in response to a call by Swami Shankaranand to consolidate the forces of Hinduism. The Society conducted weekly meetings at which lectures and discourses on Hinduism were held. It also conducted a library and adult classes in Tamil. It played an important role in fostering Tamil culture and was instrumental in convening the first Tamil Conference in 1926. Over the years, the Society produced several historical and classical dramas.

Amongst those closely associated with this body were T. M. Naicker, T. S. Pillay and G. B. Chetty served as Presidents and P. R. Pather, C. G. Chetty as Secretaries together with A. M. Padayachee, R. A. Padayachee, S. S. Pather, V. K. Pillay, R. Egembarem Moodley and V. R. S. Padayachee. The Society established a communal centre in Carlisle Street for the Tamil community.

(ii) Hindu Tamil Institute:

This body was established to promote Tamil education and culture by opening Tamil schools. A site was acquired at the intersection of Cross and Prince Edward Streets. The Trustees of the Society, V. S. C. Pather and R. K. Naidoo planned a building on the site to serve a dual purpose (hall and school). Soon two private schools were absorbed by this body.

In order to maintain the primary objective of the school, Tamil classes were conducted after normal English classes. S. M. Pillay, an eminent scholar, linguist and journalist was the Principal of this school, assisted by Mrs R. Moodley (known as Amma Vathiar), Mrs Gonam Moodley (called Akka Vathiar), L. Nagamuthu and R. N. Nadar.

In the organisation of the Tamil school, Sooboo Naidoo, T. P. Pather, P. T. Pillay and V. G. Padayachee rendered yeoman service. This was one of the first organisations to respond to the clarion call by Sastri to provide school buildings to accommodate approximately 30 000 children who were growing up in enforced illiteracy. The original building which had served for fourteen years was demolished and a double-storeyed school was erected.

The Hindu Tamil Government Aided School was officially opened by Sastri in 1928. Three years earlier, Koopie Murrie donated £1 600 to liquidate the mortgage on the building. As this hitherto residential area became commercial in character, the school was moved to a site, acquired from the City Council, at the corner of Carlisle and Cross Streets.

The foundation for a new building was laid in 1939 by Dr S. Radhakrishnan who was on a cultural tour. The school was officially opened in 1940 by the Mayor of Durban. In its formative years, the Institute was served by V. S. C. Pather, R. K. Naidoo, Sooboo Naidoo, R. S. G. Pather, R. K. Pather, S. B. Pather, V. G. Pather, M. P. Pather, A. M. Padayachee, V. G.

Padayachee, P. T. Pillay, R. K. Reddy and R. B. Chetty. During the period 1918-1951, P. R. Pather was the Secretary.

Others who served the amalgamated body were: M. Y. Nainaar, K. R. Pillay, C. J. Pather, A. S. Pather, M. M. Naidoo, C. N. Chetty, A. R. Naidoo, M. R. Mistry, V. M. Govender, Dhanpal Naidoo, R. S. Pather, M. K. Padayachee, V. G. Naidoo, R. P. Moodley, Dr M. B. Naidoo, P. S. Kander, Dr M. P. Pather, S. Ruthra Pather, S. T. Nadasen Odayar, A. K. Pillay, S. K. Naidoo, Pavaday R. Pather, R. K. Chetty, R. Kisten Chetty, M. R. Moodley, S. R. Moodley, V. K. Naidoo and G. N. Pather.

(iii) Natal Tamil Vedic Society:

The foundation for a new building was laid at the corner of Carlisle and Albert Streets in 1957 and was officially opened the same year by P. R. Pather. The hall on the ground floor was named Radhakrishnan Hall while the equipment for the stage was provided by Mrs T. T. Padayachee.

The hall on the first floor was named Kalaimagal Hall, after the Goddess of Learning, the cost of which was borne by the Women's wing of the Society. The cost of the hall on the second floor, Settlers Hall, built in memory of the early settlers, was partly met by V. S. Pather.

(b) The Andhra Maha Sabha of South Africa:

This body was initially formed by V. M. Naidoo, Librarian at the M. K. Gandhi Library, who was assisted by A. J. Naidoo who placed his business premises in Bond Street at the disposal of the Sabha to hold meetings.

An important meeting to establish this body was held at the Hindu Tamil Institute in 1931 at which the following were present: B. A. Naidoo, D. V. Naidoo, A. B. Naidoo, V. G. R. Naidoo, S. P. Applesamy Naidoo, S. M. Naidoo, V. C. Nayanah Rajh, P. Abboy Naidoo, T. M. Reddy, V. M. Naidoo, A. J. Naidoo, L. Kris Naidoo, M. Sooboo Naidoo, B. S. Naidoo, G. S. Ramamurthi Naidoo.

When Dr Sarvapalli Radhakrishnan, an Andhra and Professor of Religion, Ethics and Philosophy and Vice-Chancellor of Andhra University, Vizagapatnam visited the country in 1939, he was accorded a reception at Stella Hill where the first branch was formed in 1931 and the second in Springfield the next year. Gradually branches were established in other rural areas.

Andhra women formed their own organisations in Clairwood (Pathmajurani Andhra Mahila Manula Sabha) and Sydenham, Puntans Hill, Sea View, Stella Hill, Durban Central and Port Shepstone (Andhra Stree Sungams). In 1939, the Sabha instituted the Andhra Eisteddfod, an interesting feature of which was the Telugu Folk Dance (Gobbi). In 1941, L. Kris Naidoo made representations to the education authorities to include Telugu as a language subject up to the Matric level.

In this regard, S. N. C. Varadacharyulu and Professor S. Jeevaruthnam John, both graduates of the Andhra University, were recommended to act as Examiner and Moderator respectively. After persistent efforts, these representations bore fruit in 1948, when B. A. Naidoo was permitted to offer Telugu for his Social Science degree — this being the first occasion that an Indian language was recognised and accepted at University level.

Realising the need for an Andhra Social Centre, the Sabha purchased a property in Leopold Street in 1937 and the General Council was assisted by B. A. Naidoo, A. B. Naidoo, R. Alfred Chetty to raise funds. The foundation for this building (Andhra Bavanamu) was laid in 1947.

At a goodwill lunch given by M. A. Nydoo at Clairwood in honour of the officials of the Sabha in 1954, the idea of an Andhra House was mooted. Under the able guidance of M. A. Nydoo, this building was opened in 1957 by B. A. Naidoo (Trustee) and the foundation stone was unveiled by Mrs Athielutchmee Chetty (Patron), in memory of her father, R. Alfred Chetty. The dining hall, prayer room and kitchen were added in 1979 through the generosity of the V. M. Maistry Charitable Trust.

The Sabha made representation to All India Radio, New Delhi, to include Telugu broadcasts for overseas listeners. Others associated with the Sabha include: S. K. Naidoo, M. G. Naidoo, T. J. Naidoo, V. Appalaraju, S. T. Naidoo, R. Balram Naidoo, A. P. Naidoo, S. C. Naidoo, M. J. Soobiah Naidoo, P. K. R. Naidoo, B. Nagiah, Dr M. G. Naidoo, K. R. Naidoo, N. G. Maistry, S. Dass, P. B. A. Reddy, M. S. Reddy, P. B. Sanasy, V. S. Naidoo, J. Chengiah, R. S. Ramnaidoo, R. Chirpanah Naidoo, M. C. Naidoo, S. P. Bobby Naidoo and B. D. Naidoo.

(c) Clairwood Tamil Institute:

The first Tamil school was situated at Rosburgh and conducted by Nondee Vathiyar. As Clairwood was becoming a densely populated area, many private Tamil schools sprung up. One such school, situated on the S. Coast Road, was conducted by India trained Ragavaloo Aiyer. Another was established at Wentworth under Atheemoolam Pillay. As teachers depended on the fees collected from pupils, those who could not afford it were deprived of Tamil education.

The first organised Tamil school was established by the Clairwood Tamil School Committee in 1927. Murugasa Naicker was its Chairman and N. M. Pillay was elected Secretary. The aims of this Committee were to promote Tamil education, language and culture and foster a religious awakening in the Tamil community. The school at Rosburgh closed and merged with this new body.

With the permission of the Principal (H. S. Done), Tamil classes began at the Clairwood School after normal English school hours. The Committee also celebrated religious functions and this stirred the conscience of the Tamil community. With this resurgence of interest, the Committee acquired its own property in Sir Kurma Reddi Road through R. M. Pillay (Trustee).

Amongst those associated with this institute were: V. S. Padayachee, N. M. Reddy, R. G. Pillay, V. M. Reddy, N. P. Dixon, N. P. Naidoo, S. R. Pather, V. S. Pillay, C. S. Naicker, S. K. Nayager, P. R. Pather, T. G. Govender, R. D. Pillai, K. C. Naicker, M. N. Naidoo, M. C. Naidoo, S. C. Pillai, A. S. Naicker, P. S. Pillay, P. M. Moodley and M. N. Pillay.

The Committee embarked on an ambitious building programme and were encouraged by a munificent initial donation of £500 from the Clairwood Tamil Mathar Sungam. As the Committee was faced with financial problems, T. G. Govender and N. M. Reddy made available interest free loans which were later converted to donations. The greatest benefactor was S. T. Nadesan Odayar who besides making a substantial donation, gave an interest free loan to complete the project.

(d) Pathmajuranni Andhra Sabha:

This Sabha was formed in 1933 through the assistance of M. L. Nydoo, M. A. Nydoo, N. Venketrathnam, M. R. Naidoo, K. A. Philip, R. J. Ruthnam, S. N. Naidoo and B. M. Vengtas. Telugu classes (Patasalas) commenced at the Clairwood School. In 1941, a site was acquired in Bacus Road and the following were elected as Trustees: S. A. Peter, M. L. Nydoo, S. P. Naidoo, R. A. Naidoo and V. C. Naidoo.

In 1944, M. A. Nydoo laid the foundation of the Sabha which was completed in 1945. The opening ceremony was performed by V. C. Naidoo and B. Nagiah opened the dining hall, the cost of which he bore, in 1954. Over the years, the premises were made available to the following organisations: Clairwood Gymnastic Club, S.A. Red Cross Society, City Health Dept., Clairwood District Health Council, Pathmajuranni Andhra Study Group, Pathmajuranni Andhra Mahila Manula Sabha. The Sabha also sponsored bursaries to assist needy students

(e) Hir-ju Young Men's Association (Pietermaritzburg):

One of the oldest Tamil institutions in this country is the H.Y.M.A. which was founded in 1905 by Professor Bhai Parmanand, the first Vedic missionary to visit this country. Originally, the activities of this body were centralised in a rented hall and subsequently, when it stabilised itself financially, a property was acquired and a hall and library completed. Additions to the main building were made possible through the magnanimous donation of Kuppie Murie.

The building houses an English school and Tamil classes for children and adults are conducted. The Association has been the custodian and disseminator of the Tamil language, culture, music and traditions. Dramas were staged periodically to provide bursaries to deserving Tamil students and to invite Tamil teachers from India.

(f) Pretoria Tamil League:

This institution which was established in 1905 had the following foundation members: V. S. Pillay, V. Naidoo, S. Naidoo, T. Naidoo, R. Pillay, A. G. Pillay, S. Chettiar, R. V. Nayana, R. Kathir, V. Padiachy, K. Moodley and N. Pather. It took control of the wood and iron temple built by V. Pillay and P. Naidoo on a stand given to the community during the regime of President Paul Kruger. Later, the Siva Subramaniam and the Govinda Raja Perumaal Shrines and the Mariamman Temple were built on other sites.

In the absence of community halls, the temple grounds were used for political meetings as well as for social and religious functions. The members of his body, notably V. S. Pillay, V. Naidoo and S. Naidoo,

were staunch supporters of the Gandhi Passive Resistance Movement. Consequently, during the period 1905-1919, the emphasis was on political rather than religious matters.

A Tamil Vedic school, which was opened by the Administrator of the Transvaal, was established through the efforts of V. S. Pillay, V. A. Nayagar, V. Padiachy, V. Naidoo, A. G. Pillay and N. G. Pillay. Three plays viz., Nallathangal, Manickavasagar and Alliarasani, written by V. A. Nayagar, were staged to raise funds.

Others who played an important role in its development are: C. A. Pillay, G. Krishnan, V. V. Naidoo, P. Siva Chetty, S. A. Pandarum, S. Veloo, A. Nadesan, C. A. Pillay and V. A. Soobaya.

(g) Laudium Tamil Association:

This body was lunched in 1961, the year in which the township was proclaimed an Indian residential area. The first Tamil school was conducted under a tree in the veld and religious festivals were held in a tent where the present temple is situated. The temple hall, accommodating 1 200 people, was completed in 1969 while the Temple was officially opened in 1978. The main aims of this body is to promote the religious and cultural aspirations of the Tamil speaking community of Pretoria.

(h) Tongat Hindu Samarasa Bodha Andhra Association:

(i) Tongaat Hindu Samarasa Bodha Association:

This body was founded by Ramsamy Pillay in 1912 and the first Chairman and Secretary were Pavada Pather and A. K. Nair respectively. The affairs of this body were conducted in a wood and iron building, the property of Allum. It was due to the generosity of Mrs Mahaluxmi Desai that a hall and temple were erected on a site donated by her in 1914.

Subsequently, the Association obtained the donation of an adjoining site from Muthusamy. Building operations commenced in 1917 and completed three years later. Those who worked untiringly towards this project were R. E. Naidoo, S. R. Naidoo, A. R. Rajoo Naidoo, R. K. Naidoo and M. G. Naidoo. The building was planned and constructed by Swamiyar Moodley and assisted by Krishna Reddy, Kothunar Ramsamy Pillay and T. Pillay.

(ii) Tongaat Andhra Patasala:

This body, which was founded in 1915 by V. M. Naidoo, merged with the above body to form the Tongaat Hindu Samarasa Bodha Andhra Association in 1921. The first Chairman of this newly formed body was Narsiah Naidoo and the Secretary R. M. Naidoo.

The T.H.S.B.A.A. was the first institution to import a vernacular teacher from India to conduct Tamil and Telugu classes in 1937. He was S. N. C. Varadacharyulu who possessed the U.B.P. and the R.B.V. conferred by the Faculty of Oriental learning, Andhra University. The land for an Indian cemetery was donated by the Tongaat Sugar Co. to the Andhra Patasala. Others who served the Association with distinction were: S. V. Naidoo, A. R. Rajoo Naidoo (who served as Secretary for many years), Subbiah Pillay (Subba Sirdar), S. T. Naidoo (who served as Grantee of the English School), C. G. Naidoo and R. R. Naidoo.

(i) Newcastle Tamil Association:

The Hindu Young Men's Association, now known as the Newcastle Tamil Association, was established in 1910 and a building was purchased in 1930. The first Chairman was C. V. Aboo and D. Poonsamy, P. Pachai and O. J. Christopher were elected Trustees. A Tamil school was conducted and minutes of meetings were recorded in Tamil.

The old building was demolished and a new one erected by means of funds raised by N. C. Naidoo, T. M. Padayachee, D. Pachai, N. G. Ellary, A. K. Naidoo, M. P. Chetty, V. V. Naicker and Visalatchee Pillay with a group of Tamil school children who toured Transvaal and Natal with their dramatic play, "Nallathangal". The foundation was laid by Amman- ie Chetty.

In 1958 a Sungam was formed with Mrs Christopher (Chairlady), Mesdames N. R. Naidoo and C. S. Naidoo (Secretaries) and Mrs D. Pachai (Treasurer). Others who played a vital role in the progress and development of this institution are N. R. Naidoo, Mrs C. V. Ramiah, Mrs G. P. Chetty, N. P. Naidoo, V. V. Naidoo, G. G. Chetty, R. P. Govender, C. R. Naidoo, C. R. Chetty, T. M. Padayachee, S. P. Pachai, L. S. Pillay and N. G. Naidoo.

(j) Mobeni Heights Women's Group:

It was in the year 1969, when a group of women in Mobeni Heights, then a new Durban Township, organised a meeting with the aim of creating greater social cohesion amongst the residents and to provide a play centre to meet the urgent needs of pre-school children in the locality. The membership of this body consists of women from several walks of life as well as the various religious and linguistic groups.

The deliberations and discussions at their monthly meetings covers a wide spectrum of topics relating to educational, welfare and social matters. For over a decade, this body was concerned about the organisation and maintenance of its play centre. During its formative years, the Mobeni Heights Civic Association gave them considerable assistance and encouragement.

Largely through the efforts of the Mobeni Heights Civic Association, a beautiful Civic Centre was established in 1981. In view of this development, the Cato Nursery School was created and the play centre was absorbed by this new body. This service provided much relief to the Women's Group which now began concentrating on assisting charitable and educational organisations, providing opportunities to the local residents to meet socially, rendering voluntary nurse-aid services at the R. K. Khan Hospital and organising annual treats for senior citizens during "Honour the Aged Week".

Over the years, the Group has been assisting many organisations financially, among whom are Natal Indian Blind Society, Helping Hands, Natal Indian Cripple Care Association, Aryan Benevolent Home, Durban Indian Aged, Umzinto Home for the Aged, Lakehaven Children's Home, Daily News Learn Fund, Happy Valley Clinic, Tin Town Flood Relief, Luxmi Narayan Temple, Sunshine Home and Darnall Flood Relief.

Amongst those intimately associated with this organisation are Mesdames T. A. Naidoo (Chairlady), G. N. Pather, T. Pather, A. Moodley, V. Devar.

(k) Merebank Tamil School Society:

This institution was founded in 1936 under the chairmanship of Swaminathan Pillay. In order to arouse greater interest in vernacular education, a small group of enthusiastic workers under the guidance of S. T. Nadesan Odayar and V. Narayansamy dedicated themselves to the task of conducting Tamil classes.

In 1942 the Society came to the rescue of the community by providing much needed accommodation for children seeking admission to the Merebank Primary School. In 1978, through the initiative and enterprise of M. R. Moodley and A. Nadasen, a very commendable project comprising of a hall cum dining facilities was completed.

The South Indian community could well be proud of this very enterprising effort on the part of a group of dedicated persons in providing one of the most modern, spacious and well-appointed halls in the country. Apart from conducting Tamil classes, the Society also arranges weddings which are very systematically and economically organised resulting in the hall becoming a popular venue for the South Indian community for this purpose.

(l) Merebank Indian Association:

This body was formed in 1923 with the express purpose of catering for the educational needs of the local community as there were no facilities in existence. Three educational institutions, viz., Hillside, Merebank Primary and Settlers Schools were constructed by the Association. They also controlled the Merebank Indian Cemetery since 1923 and only relinquished control in 1976 when the Durban Corporation usurped their functions.

Amongst the South Indians associated with this organisation since its inception were: M. Nair, Vardan Govender, Swaminathan Pillay, Mottai Govender, S. T. Nadesan Odayar, V. S. Pillay, T. R. Moopanar, Byragee Naidoo, Somana Pillay, Muthoo Govender, S. Coopsamy, Moorgasen, V. Narayansamy, N. G. Chetty, C. S. Naicker and Palynee Chetty.

(m) South African Tamil Federation:

This institution was formed in 1968 after a two-day National Tamil Conference. The first officials of the body were V. S. Iyer (President), L. Naidoo (Secretary) and J. N. Reddy (Treasurer). This body has been instrumental in organising annual cultural conferences, Tamil school galas, Tamil teacher training courses and popularising the Pongal festival among the South Indians.

In association with the Pingo Arts Promotions, the Federation organised the South African tour of both Pithukuli Murugadas and T. M. Sounderajan. In 1970 a Tamil lecture tour was organised throughout Natal and the Transvaal by Saiva Pulavar Vidwan K. C. Gounden, Lecturer in Tamil at the University of Durban-Westville. The Federation has also arranged a panel of Tamil scholars to prepare a Tamil syllabus currently being used in secondary schools and at the University of Durban-Westville.

The organisation has also highlighted cultural occasions through the medium of the press. The following served as past Presidents of the organisation: Yogiraj C. V. Naidu, T. Vadivelu, K. C. Gounden and R. G. Pillay and is presently under the presidency of P. Paruman. The Federation is engaged on a consolidation programme involving all Tamil organisations

in the country, in association with the Natal Tamil Vedic Society, with the object of creating provincial Tamil organisations. A number of organisations propagating the Tamil language and culture have affiliated to this organisation

(n) Natal Indian Cultural Organisation:

This body which was formed in 1972 has as its principal aim the promotion of Indian culture, especially the performing arts. Amongst the South Indians present at the inaugural meeting were Dr M. B. Naidoo, J. N. Reddy and S. R. Devar. The members of this body comprise representatives of the various linguistic groups and as such is the first body which has attempted to coordinate the efforts to promote culture among the various groups in one institution. Amongst the South Indians who have served this organisation are K. M. Naidu, S. R. Devar, Dr M. S. Padayachee, C. V. Ramiah and S. K. Naidoo.

(o) South Indian Music Association:

This Association was inaugurated in 1980 by a group of culture conscious individuals to meet the cultural needs of the lower income groups. Over the years, they secured the services (gratis) of the country's most distinguished and talented artists who have helped in no small measure, the Association to realise its objectives.

The vital and valuable contribution of the various artists towards the propagation and preservation of our rich cultural heritage will no doubt earn the gratitude of not only the present generation but also posterity. The role of the Association is twofold, viz., the exploitation of latent talent and the opportunity of such talent to be exposed to the public.

The Association has presented many cultural programmes throughout the Republic and have assisted religious and cultural organisations in their fund-raising campaigns. Recently it organised a highly successful three day Music Festival which was partly subsidised by the Department of Internal Affairs. The present officials are P. Paruman (Chairman) and L. E. Naicker (Secretary).

In 1984, the Association hosted a unique function at which the Carnatic Music Book for Beginners was officially launched. This body is affiliated to the Natal Tamil Cultural Council, the mouthpiece of the Tamil cultural organisations in this country.

Among several artists who have rallied to the cause of the Association must be mentioned the following: Sangeetha Pooshanam Nadarajan Naicker, a graduate of the Annamalai University and an accomplished and talented singer while his wife, Sarasvathie, is a brilliant vocalist and accompanied by their sons, Karthigesan and Pregalathan who have demonstrated brilliance in musical artistry; Kumari Ambigay, a well-known dancer and choreographer, the daughter of the famous dramatist and playwright, Mathiemugan Pillay; S. Nantha, a pioneer in the field of music and an expert on the Veena; G. N. Moodley (one of our greatest Veena players) and usually accompanied by his wife, Dolly on the Thambura; Gopalan Govender (Vidwan), an artist of outstanding talent and ability and one of the most accomplished percussionists in the country; Kistraj, an accomplished and talented violinist who is capable of playing many instruments including percussion, wind and string instruments; Kista Govender, vocal-

ist; Kumarasen Chetty, a talented vocalist and pupil of the Saiva Siddhanta's Sungum's Music Academy; Pragalathan Singaram who hails from a family of talented musicians together with his wife, Yogambal, an accomplished dancer; Ponsamy Kuppan, an experienced Karnatic musician and vocalist and last but not least the renowned Nydoo Sisters, Prema and Rani who were the first in the country to qualify in India in the art of Indian Classical Dancing (Bharata Natyam). Prema was the first South African to qualify in the art of Kathak, a N. Indian Classical Dance Style.

Amongst the others who made an immense contribution to the development of music and dance in this country are: E. Govindsamy, S. P. Reddy, Iyavumoorthy, Perumal Govender, Arumugam Pillay, M. S. Naidoo, Arumugam Moodley, Kasaven Manicum, Marimuthoo Pillay, Kamalagasagren Pillay (Violinists), Tony Moon, Bell Moonsamy, Soobiah Pillay, Soorinarayana, Muthu Pillay, Pulian Dorsamy Pillay, M. M. Govender, Papiah Brothers, Dhanalutchmee Naidoo, Subbulutchmee (Vocalists), Mahadevan Nair, Kannu Govender, Ganson Nair (Harmonium), A. Govindsamy (Thubla), Arumugam Moodliar (Tenor Banjo), Jayaluxmi Naidoo, Sulochana Naidoo, Nisha Moodley, Manormani Moodley (Bharata Natyam) and the Ranjini, Lingum and Bala Vinotha Orchestras.

(p) Greenwood Park Women's Friendly Circle:

This Circle whose motto, "To serve with love" was founded in 1956 to serve the religious, educational,

cultural and social needs of the local community. The idea of forming such an institution was initiated by Mrs Nithimaliga Naidoo with the express purpose of creating a spirit of camaraderie amongst women in the area and to provide a healthy alternative to the boredom of routine household chores.

In the course of time, the activities of this organisation became diversified resulting in the expansion of their original objectives and thus becoming more community orientated. These included the organisation of group activities, the promotion of social and cultural advancement, assisting the needy, assisting charitable organisations and encouraging women to participate more fully in the social fabric of the community.

The organisation stands as a living memento to the selfless dedication and sincere devotion of its pioneers and has enjoyed the goodwill of the community. Their efforts have been both productive and inspiring. Two commendable projects undertaken by the group are the conducting of pre-school classes and the erection of a tennis court on the grounds of the Centenary Community Centre apart from a generous contribution towards the development of the local Sri Rungnathar Temple.

The following had served as Chairladies in the past: Mesdames A. M. Moodley, R. S. Pillay, N. D. Naidoo, P. R. Moodley, S. S. Pillay, S. Pillay. This group of dedicated women have established a worthy tradition for successive generations to emulate.

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CHAPTER 16: GROWTH OF HINDUISM

A. Spread of Hinduism:

We are passing through one of the most critical phases in human history, witnessing the most revolutionary changes in our political, social and economic systems. Our religious system, which underlines the ultimate purpose of all other systems, has not escaped the serious challenges of the times.

The impact of modern utilitarian civilisation, with its emphasis on man's outer development, has left the inner spirit in a turbulent state. Spiritual ill-health has not only become endemic but is spreading like contagious epidemic. This is the tragedy of the age. It is the bitter price that man must pay, for ignoring the development of his inner spirituality to harmonise with his wider outer development.

To assert that all is lost and we are doomed to eternal damnation is to ignore the divinity in man that points to his divine destiny. Religion will ultimately triumph — let us have no delusions — as it is the only stable institution offering tranquillity, lasting solace and harmonious living. And because Hinduism offers the spiritual haven which the frustrated age is seeking, it will survive and flourish in the decades to come. But this Hinduism will be different to what we see today. It will have lost some of its superficialities and meaningless ritualism and will reveal in bolder perspective its fundamentals and essentials.

The silver lining of hope for the survival of our religion grows brighter daily. We are witnessing a renaissance or reawakening in the Hindu community. This is not wishful thinking or hope hinged on blind faith but hope springing from the positive attitude of youth to religion. The educated young Hindu has reacted not only to his inferior status as a citizen but also to the frustrated spirit of the age.

Throughout the first century of our settlement, we have witnessed how a vast nebulae of beliefs and practices, extraneous to the fundamentals of Hinduism, dominated and overshadowed the real spirit of religion. With emphasis on the essentials, the study of Yoga and the cardinal principles of Hinduism, training and practice in meditation, the singing of bhajans and kirtans, regular discourses and discussions and education through the publication of books and magazines, we have gone a long way in throwing into bold relief the soul and spirit of Hinduism.

Although a vast labyrinth of religious practice has been built as a superstructure on the core of Hinduism viz., the formal, ceremonial, symbolic and ritualistic aspects, the educated youth are beginning to display their disapproval of these overshadowing anachronisms. They view these vestiges as part of man's spiritual struggle, in an age that has long receded into the oblivion of the past, and to pursue with such conventional formalities in the present ever-changing age, is to prevent the freedom of the spirit from evolving into the realms of higher spirituality. True to the spirit of the generation, they have revolted and paved the way for a re-orientation of the Hindu mind from the formal to the fundamental

aspect of religion. The conscience of our society must be aroused against certain sentimental and superstitious customs which are unacceptable to the enquiring mind.

In the Hinduism of the future, we must anticipate modifications and changes in the formal and ritualistic aspects of religion. Hindu Dharma need not be flavoured by ritual, pomp or opulence but must be characterised by sincerity, sacrifice, simplicity and service. The old paraphernalias and extravagances must be discarded.

With the awakening of religious consciousness among the educated, a new interest in religious events, punctuating the Hindu Calendar, has been revived. The realisation, that these special occasions could be employed as a means of imparting the real philosophy and religious principles inherent in them, has shifted the emphasis from blind acceptance to purposeful enlightenment of the fundamental aspects of Hinduism.

The impact of modernism and the process of westernisation are powerful agencies cutting across the religious structure. The spiritual legacy and the cultural heritage bequeathed to us by our forbears have to be jealously guarded for our survival.

B. Propagators of Hindu Religious Philosophy:

(a) Divine Life Society:

In 1948, Brother Srinivasan (now given the monastic name of Swami Sahajananda), a former teacher, visited the headquarters of the Divine Life Society in Rishikesh, India and was deeply impressed with the work of the movement under the spiritual guidance of Swami Sivananda. On his return the next year, he started a branch in Durban, single-handed.

Soon organised services, involving the reading of selections from the Gita, singing of Kirtans and discourses and discussions on religion and its philosophy, were conducted at the Stree Vaithianatha Temple in Umgeni Road. At this time, Hindu society was still in the shadows of outdated religious practices, with a missing link in the religious fabric of the community, as religion was expressed more in terms of ritualism than of philosophy.

A new approach to religion was vital — an approach in which all people would find inspiration in the spiritual heritage which our ancestors bequeathed to posterity. After a while, the work of the Society was centred in a room placed at its disposal by K. G. Pather in North Street, Durban. In 1954, a branch was established in Tongaat and henceforth the movement gathered momentum. The first conference was held in the St. Aidan's Hall in 1957. Later Beachen's Hall, situated in Crabbe Street, was made available, to house a printing press, by the Sanathan Dharma Sabha. In 1955 the Society purchased a site in Reservoir Hills through the magnanimity of P. M. Naidoo. Building operations commenced in 1959 and it was officially opened by Sri-mati Sivabakium in memory of her husband.

As the dissemination of literature was destined to play a vital part in spiritual awakening, modern printing machinery was installed. This made possible the release of a number of publications. Amongst the projects completed are a clinic, hospital, an assembly hall with a shrine for congregational worship and meditation, a block of kutirs for the inmates, a kitchen and dining hall, a Yoga Academy, a workshop and an administrative block.

The following South Indians played a vital role in the movement: M. Perumal (President for many years), A. P. Naidoo, N. Gopaul, S. K. Naidoo, Applesamy.

(b) Ramakrishna Centre:

The Centre was founded in Sea View in 1947. A new chapter, in the religious history of the Hindus of this country, began with the courageous decision of a young aspirant who went to India to undergo training, so that he could devote his life to religion and community service. After six years, Swami Nischalananda returned as the spiritual head of this Centre in Avoca.

He began propagating the ideals of Hindu religion and culture and a cultural and spiritual revival was organised throughout the country by means of lectures, religious and cultural functions, yoga camps, lantern slides and literature. A site acquired at Tongaat serves as a Yoga retreat and Children's Seaside Holiday Camp.

The Children's Mass Prayer Rally is one of its annual highlights. The Centre does not confine itself to the worship of any particular deity. It propagates the principle of Vendata and gives guidance to all aspirants. It does not foster creed, but a way of life. In the panels on both sides of the shrine are statues of Christ, Budha, Zoroaster, Guru Nanak, Sarasvathee, Siva, Parvathi and Ganesh.

This universal approach, in fostering religion, has brought within it Hindus and non-Hindus, Aryans and Dravidians, Saivites and Vaishnavites in a spirit of universal brotherhood. In the field of social work, the Centre has been of considerable help to the community. It has its own press and publishes a quarterly, the Jyothi, and a clinic providing free medical aid to the needy.

The movement has aroused considerable interest among the youth and the Women's Circle consists of a band of dedicated women whose services range over a wide field. In commemoration of the centenary of the arrival of Indians in South Africa, the Centre established an Indian Museum and Art Gallery and a large number of exhibits of archaeological importance was donated by the Government of India.

The Centre has established the Vivekananda Centenary Library and Amphitheatre to foster Indian culture. With the assistance of the Benares Hindu University College, a school of Indology was established. There are many branches of the Centre established to create a generation with a new spiritual outlook.

(c) Swami Nischalananda:

The outstanding life of Swami Nischalananda, coloured by the love and message of Saint Ramakrishna, is a source of great inspiration to many people. He was born on 22.7.1925 at Newcastle and had a religious bent of mind from an early age. In 1948, he

proceeded to Belur Math, the world headquarters of the Ramakrishna Mission, for spiritual training.

Here he received spiritual instruction and initiation from Swami Virajanandaji, the spiritual head of the Mission and a disciple of Swami Vivekananda. After this, he went to Rishikesh in the Himalayas where he received spiritual guidance under one of the great spiritual personalities, Swami Purushottamananda and, in 1949, was initiated by him into the holy and most ancient spiritual order of Sanyasa. He was given the monastic name, Nischalananda, which means unshakeable.

Thereafter, he traversed the higher Himalayan regions on foot. He proceeded to Mt. Kailas and later travelled throughout India, making contact with leading spiritual leaders. In 1951 he was one of the organisers of the All India Sadhu's Conference, being in charge of Press and Public Relations.

He returned to South Africa in 1953 and initiated a series of activities that provided an opportunity for many people to develop spiritually. In 1956, he conducted a country wide campaign to establish a Children's Holiday Home. He opened the Ashram, the Dispensary and the Museum in 1960. The following year saw the Tagore Centenary celebrations and in 1963 the country wide Vivekananda celebrations were held.

He commenced a new era of spiritual awakening when he projected the idea of a universal non-sectarian religion in these words, "We must carry religion beyond the temples, so that it may minister to the crying needs of humanity. Life is not intended to be one of ritual, pomp or opulence, but one of sacrifice, service, justice, humility and love".

His work among all sections of the community, his patient training of the youth, his involvement in humanitarian work is a great tribute to a man who died in 1965 at the early age of 39, the age at which Swami Vivekananda attained samadhi.

(d) Saiva Siddhanta Sungam:

The Sungam was founded in 1937 by his Holiness Brahma Siva Soobramania Guru Swamigal who was born in Tongaat in 1910 of a spiritual Saivite family. He was a worthy descendant of the great and revered S. Indian religious leader, Veera Brumoo Garu.

His eloquent and moving speeches on religion and philosophy gathered around him many devotees. The musical and devotional renderings from his divine lips melted the hearts of his disciples. It was the dawn of spiritual awakening. As early as 1939, the Sungam imparted free vernacular education at the Hindu Tamil Institute. A site in Derby Street was donated to the Sungam by Woomapathie Sivam, popularly known as betel leaf Doorsamy.

In 1953 Guru Swamigal entered Maha Samadhi and Karunalananda Swamigal, an initiated disciple of the Master, succeeded him as the spiritual head of the Sungam. He completed a shrine in Umhlatuzana and the magnificent building in Chatsworth materialised through his untiring efforts. He was succeeded by Swami Sivanantha Navalur.

The 1860 Indian Settlers Commemoration Committee which recently organised the 120th anniversary of the arrival of the first Indian settlers comprised the following: J. R. Devar, M. R. Moodley, P. Annajillum, K. Pillay, A. S. Pillay, Rajendra Chetty, Swami Brahmananda, K. Naidoo, N. Naidoo, S. K. Moodley, Dick Rungan and T. P. Naidoo.

(e) Bhagavan Sri Sathya Sai Baba Foundation of South Africa.

The Foundation was formed in 1973 at an inaugural meeting held at the residence of S. A. Pather, Founder-President of the Foundation, who together with B. Venkatrathnam and others commenced the movement in South Africa. The Foundation worked tirelessly to propagate the teachings of Sai Baba and the formation of the many bhajan groups throughout the country gave momentum to the growth of the Sai Movement.

The Foundation has completed a spacious, well appointed and impressive prayer hall in Chatsworth through the untiring and magnanimous efforts of its many ardent devotees who sacrificed their leisure and donated voluntarily in bringing to fruition one of the finest Ashrams to be found anywhere.

Presently the body is engaged on erecting two beautiful shrines adjacent to each other — a shrine around the Puttu and the Ganesha Shrine which is being built by the family of B. Venkatrathnam to perpetuate his memory.

Apart from this, plans for the construction of an impressive double-storeyed annexure parallel to the prayer hall is on the drawing boards and it is hoped to complete this project in the foreseeable future. This project will house the Balvika classrooms, meditation room, dining room, storeroom on the ground floor and a spacious multi-purpose hall above.

When the project is completed, the Sai Mandir will serve as a spiritual training centre for all Sai devotees and aspirants.

The activities at the Ashram include, interalia, adult classes tutored by Balvika Gurus, singing and music classes, bi-weekly bhajan sessions, adult study circle, Balvikas classes for children, Seva work (collection of items of clothing, blankets, food for distribution to the needy; collection of old spectacles and medicine bottles; visits to hospitals, old age homes, orphanages and prisons; the conduct of bhajans at the homes of devotees, funerals, memorial services; Karma Yoga Day (cleaning and maintenance of the Ashram by devoted members) and Nagasankirtan (street bhajans).

The Sai library is presently in operation and offers on loan Sai and other religious publications, video tapes and magazines, regular Savadal and Mahila Vibhag (ladies) meetings are held, a sevadal sports and keep fit club has been organised and the Foundation observes all religious festivals.

Amongst others who have been closely associated with the Foundation since its inception are the following S. Indians: P. M. Rajoo (Chairman), T. S. Naidoo (Chairman), M. C. Reddy (Secretary), Pat Pather (Secretary), M. Mannie, Vishnu Naidoo, Bobby Naidoo, B. T. Pather, Naidoo Brothers (violin and drums), L. J. Govender, B. Bisetty, D. S. Naidoo, Pat Reddy, James Moodley.

C. Religious Organisations

(a) The South African Hindu Maha Sabha:

As the early pioneers were mostly illiterate and missionaries of other faiths found in them fertile soil for evangelistic work, a few Hindu leaders, perturbed at this state of affairs, called a meeting in P.M.Burg in 1912 to establish a body to safeguard the interests of Hindus.

A Committee was constituted to organise and convene the first conference of Hindus in this country. R. B. Chetty was appointed Chairman of the Reception Committee with T. M. Naicker and S. R. Pather as joint secretaries. Amongst others who were interested in this upsurge were G. B. Chetty, C. V. Pillay, P. S. Aiyar, A. M. Padayachee, S. R. Naidoo, V. R. R. Moodley, Charlie Nulliah, R. N. Moodley, R. K. Naidoo, V. S. C. Pather, D. S. Chetty, M. Sooboo Naidoo and K. R. Naidoo.

The second conference of the Sabha was held in 1913. Not long after this, the Sabha became inactive and lapsed into a state of somnolence for a period of almost twenty years although several attempts were made to revive it. In 1933, the Sabha was reorganised. Both S. R. Pather and T. M. Naicker served as secretaries with distinction for many years. (1912-1945).

Others who were associated with this organisation were: P. Abboy Naidoo, M. Y. Nainaar, V. M. Naidoo, Poovalingam Pillay, K. Soobramoney, T. S. Pillay, S. M. Govender, V. S. V. Pillay, L. Kris Naidoo, D. V. Naidoo, C. G. Chetty, B. S. Naidoo, S. C. Naidoo, N. S. Chetty, J. Naidoo, P. Naidoo, S. N. C. Varadacharyulu, M. A. Nydoo, V. S. Naidoo, J. Chengiah, P. B. Sannasy, M. C. Naidoo, K. R. Pillay, S. R. Moodley, A. R. Naidoo, M. K. Padayachee and Percy Moodley.

(b) Merebank Tamil Mathar Sungam:

In an attempt to revive Hinduism, a branch of the Mathar Sungam was founded in 1949 with Mesdames N. Odayar (Chairlady), V. Naidoo (Secretary) and A. Moodley (Treasurer). Amongst those closely associated with this organisation and who devoted much time and energy were Mesdames R. S. Reddy, K. Naidoo, S. Naicker, P. M. Govender, T. Moodley, S. K. Pather, M. Govender, V. S. Pillay, V. P. Padayachee and Munthre.

(c) Verulam Tamil Mathar Sungam:

The Sungam, realising the need to serve the community and to improve the lot of their fellow beings, commenced in 1967 with a membership of ten women, meeting weekly to discuss different aspects of their religion, Hinduism and their language, Tamil.

They visited homes rendering services on religious occasions, cheering the sick and comforting the bereaved. They also initiated a vernacular school and have now extended their services beyond the boundary of their town. Whilst some members are actively engaged in conducting lessons in the various vernacular schools, the group continues its voluntary services, cherishing an ambition to erect a community centre. The weddings conducted by the Sungam are well organised and the ceremony is simple and dignified, graced with the rich South Indian culture.

(d) The Dravida Society of South Africa.

This body was formed in Reservoir Hills almost two decades ago with the objective of propagating the Hindu religion, Tamil language and culture. It was established at a time when the deep rooted culture brought to this country by our forebears was almost on the point of extinction as a result of western influence.

It is one of the most dynamic organisations among the S. Indian community and its activities include Tamil classes (beginners and advanced pupils), Sunday School (bhajan sessions and dissemination of religious knowledge), Sunday School outing, bhajan singing under the direction of Gopalan Govender, prayer services (conduct of memorial services in homes, special prayer services to commemorate the birth of Salvite saints and the annual dedication prayer to Sarasvathee; music classes (free tuition is offered in carnatic music under the supervision of N. C. Naidoo); dance classes conducted by Mrs Yogambal Singaram and adult Tamil classes conducted by Mrs P. Murugan.

(e) The Sithivinayaga Sivasathana Thava Saiva Sungam:

Prior to the founding of the Sungam in May Street, Durban on 27.10.1907, C. V. Balakrishnan Pillay of Madras, formed the Saiva Samaya Bhaktha Bhajanai in Pietermaritzburg. He was ordained at the Umbilo Temple as the first Guru Swamigal of the Sungam.

Soon the Sungam moved to Warwick Avenue due to the generosity of Palkara Moonsamy and thence to Sydenham. Balakrishnan was subsequently recalled to India where he composed religious lyrics and wrote the following books for the Sungam: Theeanappa Munjeri, Thothira Manipunjum, South-eea Pushanum and Thothira Pushanum.

Soon Sarahana Perumal Pillay, who commenced the first Tamil school, was appointed his successor. In 1910, the Sungam acquired a site in Brickfield Road. Miss Thayarammal (Mrs C. R. George) as-

sumed duty as a Tamil teacher. Chinsamy Pillay, whose five decades of loyal and devoted service brought warmth of understanding by his dignified approach to problems, was the next Guru.

His courage and foresight enthused members in the doctrines of Saivism. He was instrumental in introducing Bhajanai to the Sungam. The period between 1916-1920 saw a gradual decline in interest. Although a revival followed, the turning point came in 1935 with the introduction of the Kavadi Festival.

The generosity of T. Iyavoo Poonusami resulted in the installation of electricity. In 1961 A. M. Iyavoo-murthi Pillay, a talented musician, who served in almost every official position, was ordained as the new Guru. The activities of the Sungam are many and varied, most important of which are the regular religious services.

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CHAPTER 17:

THE ARCHITECTURE AND SCULPTURE OF HINDU TEMPLES

(A) ARCHITECTURAL AND SCULPTURAL FEATURES

(a) Introduction

Though largely illiterate, our forefathers brought to this country a rich heritage steeped in religion and culture. These indentured immigrants mainly followed a Hindu way of life. They gave expression to their spiritual lives by establishing places of worship wherever they were settled. In so doing, they enriched and beautified the broad South African spectrum.

The first temples were constructed of wattle and daub which were freely available in the estates. This material was used in conjunction with thatch and palm leaves. Later, with the danger of fire, the roofing was substituted with corrugated iron. With some measure of prosperity, temples were constructed with permanent materials. Along the coastal belt, sugar cane farms developed with closely knit communities who provided the labour. The farmers, anxious to get the goodwill of the workers, made generous donations for the construction of the temples.

These temples as a group must be seen as one of the most important manifestations of S. Indian architecture outside the Indian sub-continent. Hinduism provides a rich and complex web of theology, theory and mythology against which the architecture must be viewed. It is a splendid and unique contribution to a rich South African architectural heritage.

Hinduism tolerates the worship of a tangible deity whether it be a stone, picture or light as it does the contemplation of an impersonal God. Although the very conception of a Hindu temple is contrary to the basic teachings of Hinduism, as embodied in the Vedas, based on the idea that God does not have any special abode but is the Eternal Supreme Being, in the hearts of all beings, this conception was not planned as a place of worship but rather symbolised the plan of the universe, hence all traditional temple architecture follows a cosmic pattern. In view of this, the sculptural rendering of human beings is excluded.

By the time the immigrants arrived in South Africa, the final form of the Dravidian temple had been entrenched. Few of our temples have the traditional entrance tower (gopuram), the high boundary wall and the large tanks so typical of S. Indian temples. Probably financial restraints precluded the construction of these gopurams, while the free availability of water from nearby rivers may have eliminated the need for those tanks, which in India would have served as a village reservoir.

Each element of the S. Indian temple is symbolic — representing some aspects of the deity. The architectural design of Hindu temples fall into two broad categories viz.,

(i) **Indo-Aryan or Nagara** style of N. India with its lotus dome mainly Vaishnava temples.

(ii) **Dravidian style** of S. India with two types of domes — the Lotus (Mt. Edgecombe Ganesha Temple) and the Pyramidal (Narayansamy Temple in Newlands).

While the builders of the north were subjected to Islamic influences, resulting in a fusion of Nagara and Muslim styles, the southern temple builders, working under the patronage of the Hindu kings continued their art throughout the Middle Ages.

The Dravidian style presents a richness of stucco decoration. The temples which present outstanding examples of sculpture in stucco, with its rich symbolism, are the Narayansamy Temple and the Umbilo Shree Ambalavanar Alayam. The latter temple provides us with examples, in stucco, of the three major Gods (Brahma, Vishnu and Siva). One marked characteristic of the sculptural decoration of this style is the repetition of the "flame" or "sun motif" which is a substitute for Surya, the Sun God — one of the ancient deities worshipped by the Aryans.

In front of all S. Indian temples is the Kodi, a metal covered pole about fifteen feet high, to which three shaped planks are attached to the top. The Kodi, like the three cubes or sides of the Koroborum (Tower of Sikhara) signifies the three elements (air, water, fire).

(b) The Silpa Sastras:

The design of temple buildings became clearly defined rituals and the art of building temples being Bhakthi worship in itself. The rules are laid down in a series of manuals called the Mansara and the Silpa Sastras, treatises which date from approximately 500 AD. They describe, in detail, the planning of towns, situation of temples, materials, colours and postures of idols. The caste of the builder is laid down as are the auspicious days for the commencement of buildings.

These rules permit only the representation of the cosmic inhabitants e.g. deities who are represented in a concrete and human form to facilitate easier understanding. While these Sastras may have been studied in some depth by the builders and architects, the village temples were built from memory.

Although the north and south Indian styles differ in architectural concept, they do not deviate in the religious themes of their sculptural decoration nor from the canons of the Silpa Sastras.

With the change in religious thought, brought about mainly by the impact of modern western civilisation, with its emphasis on materialism, there is a growing tendency, amongst the younger sect, to worship the unseen impersonal God.

(B) THE MASTER BUILDERS:

(a) Kistappa Reddy (1863-1941):

He was indentured to the Natal Estates (Mt. Edgecombe) in 1898. By trade he was a bricklayer with some practical knowledge of temple architecture. He left the estate in 1903 and settled in Cato Manor where he was hired to take charge of a temple project because of his special skills. He constructed a wood and iron temple on the banks of the Umkumbaan River.

He was offered various building jobs other than temples and, by 1916, he successfully operated the Ganesan Press in Queen Street, Durban, and during the year travelled to India to purchase machinery. Later he expanded his business interests to include the management of the first bus service from Cato Manor to Durban, a taxi service, a grocery store and tea room and a dairy with fifty cows.

He had a violent temper and a domineering nature. He constantly chewed betel-nut and swore at his assistants. He was a puny person crowned with a distinctive red turban. At home, he was a proud father. While most of his sons became printers, two became draughtsmen and one of them was responsible for the plans of the Second River Temple in Cato Manor. He spoke and wrote both Tamil and Telugu but was not proficient in English.

He was an outstanding architect and his angular form and crisp sculptures express the structural content of the building. He remained faithful to the architectural elements of the Indian temple and constructed them according to traditional style. Because he had to follow the Hindu tradition in craftsmanship, he was limited by the dogmas as set down in the Sastras.

The proportion that he maintained for the Gopuram was three cubes high for a major deity and two cubes high for a minor deity. The cube is symbolic of the Cosmos — the one on the ground floor representing the world of men; the second, the world of Devas; and the third, the world of the highest Gods.

The Ganesha Temple (Mt. Edgecombe) was the first temple that he built. The Subrahmanya Temple (Umbilo), which was demolished in 1943, was one of his outstanding works. The Narayansamy Temple (Newlands), dedicated to Lord Vishnu, is the most representative in style of Hindu temples and is his finest work.

After the completion of the Narayansamy Temple, he became a busy entrepreneur. He developed competence and skill which is evident in all his subsequent work. The exuberance and exploration with which he handled his buildings was never matched again. Apart from the above temples, he also built Mariammam Temple (P.M.Burg), Shree Emperumal Temple (Mt. Edgecombe), Vishnu Temple (Esperanza) and Emperumal Temple (Canelands).

It took him approximately three years to complete each temple as many of the projects stood for months at a time due to lack of funds. Generally, he assigned the construction to workmen, while he carried out the more intricate work. He had no plans or drawings.

(b) Kothanar Ramsamy Pillay (1863-1938):

He arrived from Pudokoti in Tanjore District where he gained some knowledge relating to the building of temples. He came to South Africa as a passenger in 1885, having served as an indentured labourer in

the plantations of Mauritius, where he assisted in the construction of a mosque. As a contractor, he was responsible for many buildings in Durban, including two suburban railway stations.

He was a creative and temperamental man playing the veena and the thambura apart from writing and producing Tamil dramas. During his bouts of depression, he would destroy much of the work that he had created. Having prospered initially, he eventually lost all his savings. He repatriated himself in 1927.

He built the following temples: Subrahmanya Temple (Port Elizabeth), Ganesha Temple (G. W. Park), Second River Umbilo Temple, Subrahmanya Temple (Mt. Edgecombe), Siva Temple (Umgeni Road), Dundee Temple, Subrahmanya Temple (P.M.Burg) and the Railway Barracks Temple.

(c) Alaga Pillay:

It is reputed that he was brought to Durban by the Umgeni Road Temple Committee in 1911 to build the Vishnu Temple. He was a competent temple builder having been trained in Madurai (India). He possessed exceptional ability in the laying out of temple compounds. His best work is the Umzinto Vishnu Temple where he built a beautiful entrance gopuram, linking the shopping complex with the temple precincts behind.

His dome forms (lotus) and sculpture remained unchanged over the years. Little is known about his habits or family life. He was a reputed Tamil scholar and taught Tamil to children in his spare time. He built the following: Vishnu Temple (Umgeni), Ganesha Temple (Ladysmith), Vishnu Temple (G. W. Park), Siva and Vishnu Temples (Umzinto), Magazine Barracke Temple.

(d) Barasathi Naiker (1872-1962):

He was the resident priest at the Sirdar Road Temple and first displayed his ability as a sculptor and decorator in 1924 when he began transforming the original temple. He was subsequently employed to build the Clairwood Temple where he was responsible for the construction of the main tower and the sculpture. His style of sculpture and decoration is distinctive.

His jagged and angular idols adorn the towers and complement the stucco relief garlands which decorate the main building. These garlands became characteristic of all his later work. His sculpture and decoration can be seen at the Siva Temple (Sirdar Road), Hindu Temple (Cato Manor), Manning Place Temple, Muruga Temple (Clairwood).

(e) S. P. Chetty:

He was Naiker's partner in the building of many temples. It is not known if he had any special knowledge of temple building. He concentrated only on the main structures which were decorated by Naiker. His sense of proportion and scale, combined with the skilful interplay of horizontal and vertical lines, resulted in one of the finest temples in Durban, probably only superseded by Reddy's works.

His siting was perfect and he was always able to maximise the potential of any site. His work can be seen at the Hindu Temple (Cato Manor), Manning Place Temple and Muruga Temple (Clairwood).

(C) HINDU TEMPLES

(a) The Stree Vaithianatha Easverar Alayam:

(i) Introduction:

Approximately a hundred years ago, a group of people amongst whom were M. R. Naicker, N. Gopaisamy, A. C. Pillay and M. S. Pillay, conceived the idea of a public place of worship in the centre of Durban. M. R. Naicker donated a site and his noble example was emulated by N. Pather who made a generous gift of two adjoining sites. In 1879, the land was transferred to the S.V.E. Alayam.

The Alayam is the focal point of religious festivities and worship for thousands of South Indians. The term "Stree" means beloved; Vaithianatha is derived from two Tamil words, Vaithian (doctor) and Nathan (overseer). Easverar is derived from the Sanskrit, Ishwara (Lord); Alayam (place of worship). The S.V.E. Alayam thus represents the place where the individual soul meets the Supreme Being in his role as Divine Healer of the ills of humanity.

The spacious grounds, with their sylvan surroundings, provide an ideal venue for weddings and other social and religious functions. An interesting feature of the development of the alayam is that three religious organisations viz., The Ramakrishna Centre, Divine Life Society and the Universal Mission were founded within the precincts of the temple.

Amongst those who have been closely associated with this organisation were K. M. Naicker, Moothoosamy Pather, Rangasamy Padayachee, S. D. Pillay, K. M. Pillay, V. Govender, V. M. Pillay, V. M. M. Archary, R. B. Chetty, T. M. Reddy, K. R. Pillay, K. C. Pillay, T. M. Naicker, G. M. Nair and P. M. Naicker.

Amongst those actively associated more recently are V. D. Thaver (Trustee), R. M. Naidoo (Trustee and Secretary), S. R. Moodley (Trustee), K. P. Naidoo (Treasurer), K. M. Naidoo (Secretary), V. M. Govender, A. R. Naidoo, Dr M. S. Padayachee, B. S. Chetty (Chairman), Maya Govender, C. G. Chetty, S. B. Chetty, M. M. Naidoo, Gopalan Govender, Devaraj Govender, Omavathee Govender, Chandra Govender, Gona Govender, Maya Govender, Perumal Govender, J. B. Chetty, B. A. Chetty, M. G. Nair (Treasurer), R. N. Nadar, N. G. Maistry, V. M. Maistry, V. Puckree Thaver, T. S. P. Chetty, N. A. Govender, A. V. Govender, M. G. Govender (Treasurer), C. P. Moonsamy (Secretary), S. K. Pather, A. K. Pather and Mesdames Perumal Govender, Logambal Chetty, Janakie, Papathe, Bangaar Moodley, Saras Padayachee.

Tribute must also be paid to the well-known Priest, Somasundran who served the Alayam for many years with sincerity and dedication.

(ii) The Temples and Shrines:

The main temple was designed and built in conformity with the Dravidian style of architecture and Saitive ideology. The original temple was demolished about 50 years ago, and a new one constructed in addition to the Vishnu and Amman temples. The icon is the central focus of Hindu worship. It is through the medium of the icon that the Hindu approaches God and offers devotion and veneration. The icons at this temple are numerous and form part of the Hindu Pantheon.

There are three important temples. The first and largest is dedicated to Lord Siva (also known as Nadaraja or Vaithianatha) and his consort, Parvathy (Thayaalnaayagi). The second is dedicated to Lord Vishnu (Narayana, Jaganatha, Srinivasa) and the third to Goddess Marlamman (Amman). Apart from

these, there is a shrine built in honour of Hanuman, the Monkey God and servant of Lord Rama. On arrival at the temple, devotees make a triple circumambulation of the temple and shrines — symbolic and representative of a pilgrimage.

(iii) The Sivan Temple:

Outside this temple is a flag pole (balipeedam) which signifies that a festival, in honour of one of the deities, is in progress. All devotees are expected to pay obeisance to this as well as the stone orb outside each shrine, such custom being a commitment to rid oneself of all evil thoughts. It is symbolical of a sacrificial altar on which one sacrifices the evils of one's personality for the sake of purity and goodness.

There are also two statues, the Nandi (pet Bull of Lord Siva) and Mahilvahanam (Mahil means peacock and Vahanam is vehicle) i.e. the vehicle used by Lord Muruga to traverse the celestial universe.

The bell at the doorway is symbolic of sound which is creative. It is believed that God created the universe by uttering a single sound, Om, which is creative symbol in Hindu mythology.

Within the precinct of the shrine, dedicated to Lord Siva, are the following icons: Facing the main hall are the three most venerated figures in the Saitive pantheon. The first is Ganesha, the son of Siva and Parvathy and the one invoked on all occasions before any other deity. He is revered as the wisest and noblest and is the scribe which Vyasa chose to assist him when he wrote his famous epic, the Mahabharata.

The central niche (mulaasthanum) houses the Siva Lingam — the most creative and regenerative symbol in the Hindu pantheon. The third niche is dedicated to Lord Muruga and his consorts, Valli and Devayanai. Along the northern wall of the shrine are two niches holding important murthis (statues) — the first houses the image of Thayalnaayagi, the consort of Lord Siva and the second, the image of Nadaraja or Dancing Siva.

Two objects of great veneration within this temple are:

The Navagraha which represents the nine planets in the Solar System situated on a raised podium. As Astrology plays an important role in Hinduism, devotees circumambulate the altar, lighting camphor and offering prayers for release from evil. This is known as Navagara Santhi.

Somaskanda which is the most revered icon, symbolising Lord Siva's family. It takes the form of Soma (Siva), Uma or Parvathy and Skanda (a baby between them). It is, therefore, known as Som-Uma — Skanda or Somaskanda.

Another important image is the Uttava Murthi, the moveable image of Lord Muruga, which is carried on a palanquin around the temple on festive occasions.

(iv) Worship of Lord Muruga:

The most popular form of worship, with the most elaborate ritual ceremonies, at this temple is that connected with the Kavady festival (kavadies are ornamental bamboo structures on which are hung pots containing milk, sugar and honey) which occurs twice annually — in January (Thaipooosam) and April (Chitrapurvam).

Apart from the festivals, regular services and prayer meetings are conducted. In recent years the Krishna Kalyani Mandapam was generously donated by S. K. Naidoo in memory of his parents.

(b) Umbilo Shree Ambalavanar Alayam:

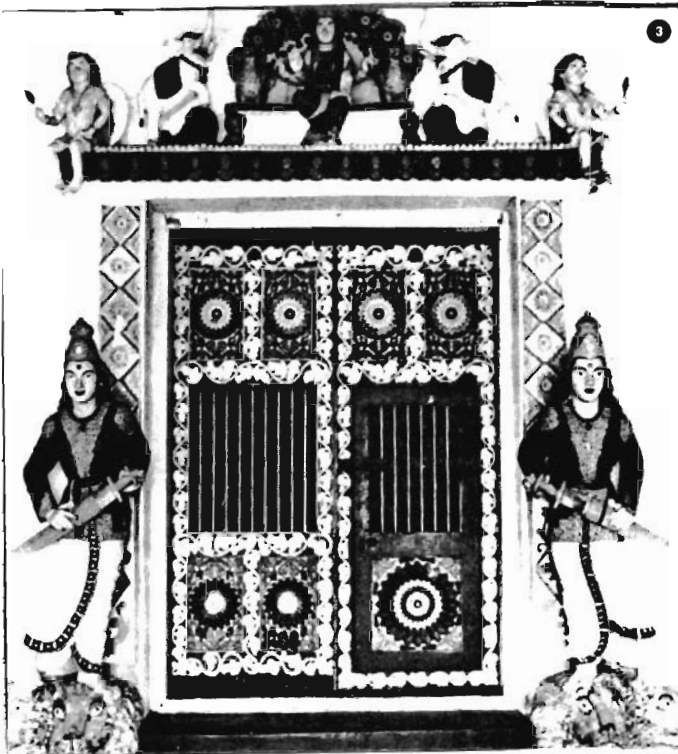
This temple was founded in 1869, on the banks of the Umbilo River, after two youths, who had come from India, dived into the river and brought up a spear shaped like a trident which they took to be the Hindu religious symbol, known as "Vel".

The original temple was built in 1875 by Kistappa Reddy, through the efforts of the Pather family, under the name of Shree Subramaniam (Kartik) Alayam. In 1899, the land was transferred to the congregation. As the temple was damaged, beyond repair, by heavy floods in 1905, S. S. Pather rebuilt a more spacious temple on the adjoining site, named it Shree Ambalavanar Alayam and donated it to the community. For many years, it was the only Hindu temple in South Africa and drew thousands of devotees from all over the country.

The Shree Vaithianatha Easparar Alayam and the Siva Soobramaniam Temple (Clairwood) branched off from this temple in the early days. The original site was expropriated by the Railways for road development and the temple was re-established in Cato Manor, on land donated by Mauritius Moonsamy Appavoo in memory of his father, Mauritius Moonsamy Govender. This building is more imposing, loftier and structurally strong. The new temple was designed and built by sculptors and iconmakers from India in 1947. Their superb skill is evident in the domes, entrances and walls of the temple. The old temple was desecrated and the statues were transferred. The principal deity at this Alayam is Nadaraja.

This temple is unique, in that it is the only one in this country with the Ananda Tandava Symbolism, representing the Akasic or formless form of God and Aum. Nadaraja's dance represents cosmic vibrations and the Panch (five) Kriyas viz., Sristi (evolution), Stithi (hope), Samara (destruction), Tirobhava (illusion) and Annugraha (release) being the five-fold functions of Brahma, Vishnu, Rudra, Mahesvar and Paramasivan.

The Alayam was recently declared a historic monument. Amongst those closely associated with this institution are: S. R. Pather, R. S. Pather, Dr Sivanasen Pather, R. S. K. Singh, S. T. Nadasen Odayar, Mauritius Chinsamy Govender, Mauritius Kistnappa Govender, Mauritius Kooban Appavoo, S. Poovalingam, S. V. Naidoo, G. K. Pather, B. P. Pillay, Dhanpal Naidoo, J. Mudalay, D. Appavoo, Mesdames S. Moodley, Deena Pather.





(c) Mt. Edgecombe Emperumal Temple:

The first Temple Committee was formed in 1875 by Abboy Naidoo, Charlie Ramsamy, C. Marimuthoo and Parusuramen Naicker. A group of singers, with a mirdingam and cymbals, went from door to door singing bhajans and collecting donations in the form of rice, oil and cash. There are three temples in this complex viz.,

(i) Vishnu or Emperumal:

This was originally built in 1875 by employees of Natal Estates and, in 1925, Kistappa Reddy erected the present temple. Although the Tamil people are largely worshipers of Lord Siva and Lord Muruga, the majority of temples built by the early settlers were dedicated to Vishnu. This was probably due to the fact that at this time, there was no sub-division of S. India into Tamil Nad and Andhra Pradesh, and most people regarded Thirupathi as an important temple in the south. It also served the spiritual needs of Hindi speaking people who were also Vaishnavites.

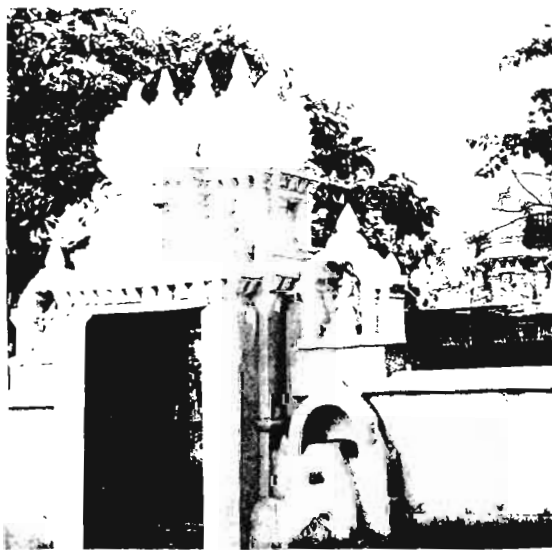
The temple is surrounded by a wall or mandhal. At the entrance, there is an arched cylindrical gopuram with stucco mouldings. The temple is divided into two sections — a hall or mandapam and an image cell or sanctorum. Above the sanctorum rises the gopuram whose pinnacle is the Kalsam shaped like a lotus flower. Originally made of copper, it was given a gold plating by Ottawa Jewellers.

Above the mandapam is an image flanked on either side by a Garuda, the bird vahana of Lord Vishnu. The sanctorum or mulasthanam houses the images of Vishnu and Lakshmi, originally carved out of stone by the early skilled settlers and later replaced by marble images from India.

In front of the temple is a flag mast (Kodi Maram). The Navagraha temple was built by Marimuthoo (Sirdar) at his own expense, and he also planted bepal trees (arasa maram). For almost forty years, the decorative effects of the temple was the responsibility of Bhagwantha Rao, a talented artist, who did etchings of statues, designed the chariot and built two effigies which precede chariot processions.

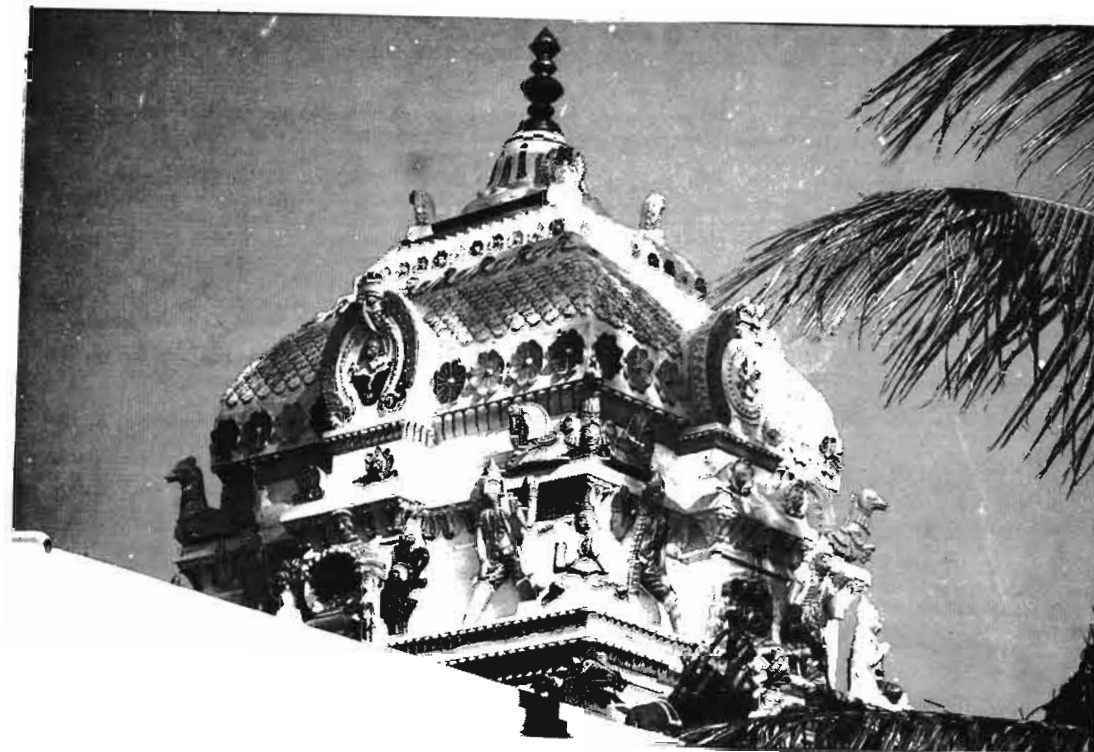
(ii) Ganेशa:

It was built in 1894 by Kistappa Reddy. As temple architecture was complicated, he was commissioned to build this temple, as he was the only person considered to be conversant with the Silpa Sastras which detailed rules appertaining to temple construction. It is one of the finest examples of temple architecture in this country.



(iii) Siva Soobramaniam:

This temple was built about 1907 by Ramsamy Pillay (Kooihanar). Amongst those associated with this project were Poonsamy Reddy, Vadivalu Sathurayar, R. C. Naidoo, A. C. Moodley, N. M. Rajoo, M. Nair, C. Moodley, T. Govender, Narsamuloo Sirdar and P. Moodley.



Mt. Edgecombe Shree Emperumal Temple



Naransamy, Temple, Newlands.

(iv) Dance Dramas:

Therukoothu or dance dramas, on the Kathakali style, was one of the earliest forms of entertainment in estates where indentured labourers were settled. They did not require elaborate stage settings, as they were performed in the open air with or without a stage (platform). A sheet, held on either side, served as a curtain.

These dramas were mostly performed in the streets. Lighting was provided by oil torches. There were no sophisticated costumes and they were well patronised. There were no actresses as female parts were executed by males. These dramas were popularly known as "six-foot" dance. All these performances had one common feature i.e. the clown (Katia Karan) whose role was to fill in the gap (a comical role), until the arrival of the next actor.

(d) Narainsamy Temple (Newlands):

This was founded by Narainsamy Mudaliar in 1896 as a private temple and later controlled by a family trust created by him. The following served as Trustees: M. K. Moodley, C. Moodley, M. Moodley and V. Moodley. The main deities are Vishnu, Siva, Ganesh, Soobramaniam and Nauw Graha.

The temple is situated on a large tract of land, 286 acres in extent. It was built in 1906 by Kistappa Reddy. This was his most ambitious achievements as a temple builder. The play of horizontal and vertical elements, so typical of Dravidian architecture, can be seen best here. With only a vague knowledge of the Silpa Sastras, he prepared rough charcoal drawings which depicted proportion and layout. This is probably the best local example of a typical S. Indian village temple.



CATO MANOR HINDU TEMPLE

(e) Cato Manor Hindu Temple:

This temple which is situated in Bellair Road was established in 1907. The present site, on which stands the Muthulinga Natha Easparer Alayam, was purchased in 1916. All the deities of Saivism are worshipped here.

Behind the image of the Siva Lingam, there is a rotating wheel, with a spotlight, which gives the effect of a halo on which are reflected the five mantras, Na Ma Si Va Ya. Every week, the teachings of Saint Ramalinga are imparted to the congregation.

(f) Melrose Temple (Johannesburg):

Negotiations for a religious site began before the Anglo-Boer War when Kandasamy Pillay, a sirdar on Linaker's Estate approached his employer for a place of worship. The Indian labourers on the farm were traditionally orthodox and ardent worshippers of Lord Muruga.

A wood and iron sanctuary was constructed in 1899 and K. Pillay brought the Murthis, which gracefully adorn the inner sanctum, from India. Others who assisted in the construction were B. Pillay, A. Moodliar, S. Pillay, T. Portie, L. Govindasamy, Pavadai (priest) and a blind scholar and devoted student of Tamil literature affectionately known as "Koil Thatha". The entire structure was built out of love, labour and funds provided by the workers on the farm.

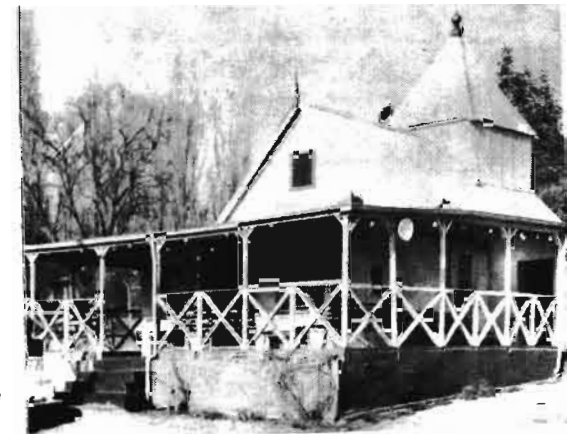
The temple became a cultural centre. Soon the burden of maintenance and organising functions were beyond the local people. Negotiations with the Transvaal Benefit Society resulted in their assuming control. Upon the declaration of insolvency of Linaker, another member of the white community had to be found, to save the situation as the law prohibited Indians from owning land.

Two friends of the Indian people viz., L. W. Ritch and H. Polak, close associates of Mahatma Gandhi, came to the rescue. At a meeting held in 1921, under the auspices of the Transvaal Tamil Benefit Society, whose officials were R. S. C. Pillay (Chairman) and N. S. Pillay (Secretary), a new administrative body called the Johannesburg Melrose Siva Soobramaniam Temple Council came into being.

When Ritch became insolvent, the temple came under public auction. On this occasion, S. Pather, V. Pather and the Officials saved the situated by an emotional appeal to the prospective buyers, who were warned that any sale of the property would incur the wrath of Lord Muruga. Consequently, the property was not sold and eventually the Transvaal Benefit Society offered a token sum of £1 for the land.

In the course of time, a Trust was created to assume control. The formation of this helped to reduce the risks involved in handing over ownership of the property to people, albeit sympathetic and friendly, are nevertheless only nominees appointed as a matter of expediency to circumvent problems arising out of political and racial attitudes.

The temple, today, stands in silent and serene splendour as it has done over 75 years. The story of this temple is the story of a shrine that defies the rule of political prejudice. The faith that has sustained its existence for many years is the faith that will protect it in the future against any threats.

**(g) Ladyemith Shree Ganesar Temple:**

This body was established in 1910 through the efforts of V. S. Pillay, K. M. Naicker, C. M. Moodliar, V. Naidoo, V. P. Chettiar, P. Pillay, C. Reddy, V. Moodley and R. A. Pillay. In 1915, Mrs P. Pillay donated a site on which stands the Shree Ganesar Temple and Hall. This became the new venue for Tamil classes which were conducted since 1910.

Due to the active interest of a number of women, a Tamil Mathar Sangam was formed in 1959 under the chairmanship of Mrs N. S. Mudaliar. The organisation celebrated its Golden Jubilee in 1960. The Amman and Ganesa Murthis were brought from India.

(h) Pretoria Mariammen Temple:

This temple was erected by the Pretoria Tamil League in 1910. In 1919 this was demolished and in 1927, a delegation consisting of V. Pillay, A. G. Chetty, G. S. Frank and K. D. Pillay approached the Superintendent of Asiatic Bazaar for the donation of a site on which a new temple was erected with the cooperation of A. Soobrayan, I. D. Naidoo and V. G. Pillay.

The Sanctum Sanctorum was designed by Puckrey Govender and, after completion, the temple was handed to the Pretoria Tamil League. The Assembly Hall was built through the initiative of Mrs Archeemmal. The Gopuram (tower), which is the only one of its kind in this country, was designed by G. Krishnan.

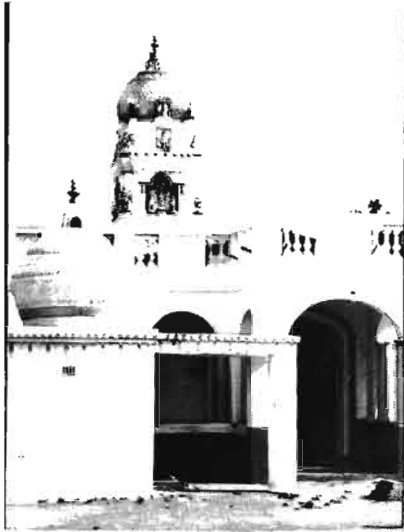
Others associated with this temple were R. Achary, C. A. Pillay, S. A. Pillay, G. Perumal.

(i) Shree Ramulu Temple (Puntans Hill):

This temple was founded in 1910 by the Andhra community of Puntans Hill. Yengi Venkatesami who hailed from Anakapalli, Andhra Pradesh, induced a number of Telugu speaking people to settle in this area after his discharge from indenture.

(j) Shree Muruga Kadavul Temple (Clairwood):

This temple, situated in Jacobs Road, was established in 1937. Regular services are conducted by the Clairwood Tamil Mathar Sangam and the Sathia Gnana Sabha. The Kavady and the Dropadiamman Fire Walking are held annually. Barsathie Naicker, a priest at the Sirdar Road Temple was engaged to construct the tower and Idols. The Mariammen temple was constructed by Charles, a local Hindu.



Mariammen Temple



Muruga Temple



Sirdar Road Mariammen Temple

(k) Isipingo Rail Mariammen Temple:

This temple which is privately owned was originally established as a wood and iron building in 1870 by K. Moodley who was employed in the Kapri-Kotri Estate. It is one of the most impressive Siva temples in Natal. This five acre site was purchased from the son of Dick King at a cost of ten shillings per acre payable in monthly instalments of three pence per acre. This was collected by the owner on monthly visits by horseback.

(l) Umzinto Vishnu Temple:

The original wood and iron building was erected in 1910. In 1931, with the availability of funds, a professional builder, Alagar Pillay, who was trained in this art in his native Madurai, was engaged to build this temple.

(m) Shree Poongavana Amman Temple (Cato Manor):

This temple was erected by Moongalam, an indentured immigrant, on his private property in 1882.



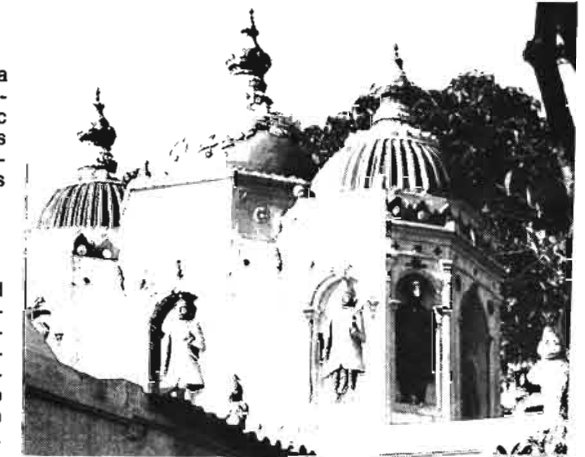
Isipingo Mariammen Temple

(n) Sea View Vishnu Temple:

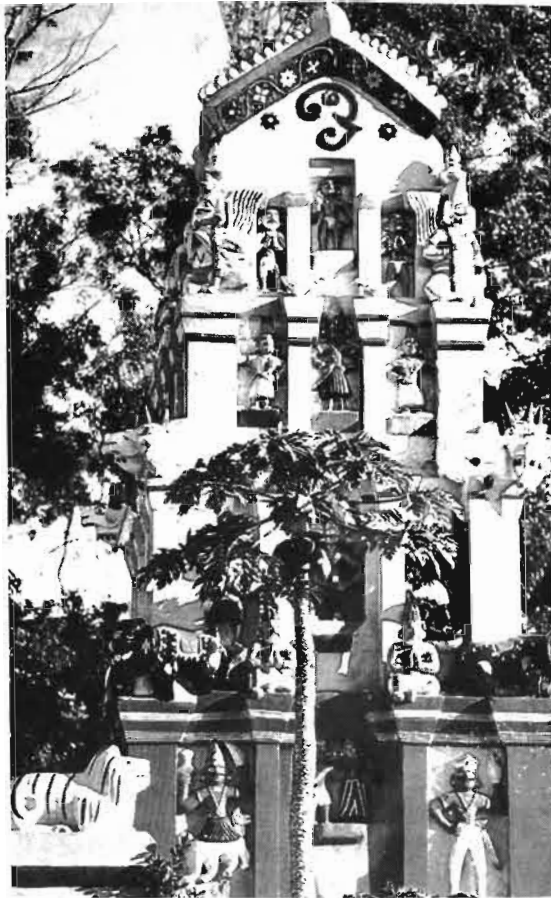
This was built about 1910 by Munkal Appanna Naidoo. For many years, it served the extended family community. In 1950, it was opened to the public to celebrate the Kavady festival. This temple is unique in that it incorporates the best in the Dravidian style of architecture and also Islamic elements which it developed with considerable artistic skill.

(o) Tinley Manor Siva Temple:

The idea of building a temple in 1913 originated from Perumal Naicker. Those responsible for designing and building the temple were Ellapa Govender, Waterkoti Munsamy and Patchappa Govender. While the cooperation of the entire community was enlisted in making bricks, mixing concrete etc, those who played a vital role in its construction were V. Reddy, C. Reddy, L. Moonsamy, M. Mundhree, G. Govender, P. Govender and M. Govender.



Sea View Vishnu Temple



Tinley Manor Subrahmanya Temple

(p) Kimberley Siva Soobramanier Temple:

This magnificent temple was erected under the guidance of G. N. Naidoo. The interior of the temple is beautifully decorated and is one of the finest examples of S. Indian temple architecture. It is well lit, is richly carpeted and houses the Gandhi-Tagore Library.

(q) Port Elizabeth Siva Soobramanier and Mariammen Alayam:

The land on which the Siva Soobramanier temple is situated was purchased in 1893 by the S. Indian Immigrants from India and Mauritius and the temple was constructed and consecrated in 1901. In 1951, with a generous donation from S. Coopoo and the community, a hall was built.

A site for the Mariammen temple was purchased in 1912 by the Gnanapregasa Sabha. In 1941, a new hall and temple were built and, during the course of the year, both temples amalgamated.

(r) Stanger Siva Temple:

The idea of building a hall was mooted in 1927 and the land on which this temple was erected was purchased in 1945 by Ramsamy Padayachee who later donated it to the Temple Society. Regular prayer services and other religious functions are held. Amongst those associated with this project were M. M. Moodley, A. P. Naidoo, B. Veerasamy, V. N. Reddy, V. D. Pillay, Veerasamy Padayachee, Muthusamy Iyer, R. M. Naidoo, Philip Thomas, S. M. Govender, C. K. Naidoo, R. C. Naidoo, G. G. Reddy, N. M. Moodley, V. D. Padayachee, S. P. Pather, P. S. Pillay, K. V. Naidoo, J. P. Chetty, P. C. Govender, S. R. Naidoo, S. Naidoo, R. A. Moodley, A. A. Padayachee, S. V. Naicker, and D. Moodley.



(s) Verulam Siva Soobramanier Alayam:

From a humble beginning, with a wood and iron structure built in 1900, the S. Indian community of Verulam can well be proud of a well-planned institution comprising a temple, community and dining halls. The original temple was severely damaged during the 1917 flood and in 1920, the building was corroded by termites.

The rebuilding of the temple was undertaken by Ramsamy Naidoo and Arunajellam Moodley. The first festival was held in 1927. The building stands as an outstanding monument to the initiative and labour of determined pioneers whose dedication, devotion, perseverance and vision are worthy of emulation and admiration.

CATO MANOR HINDU TEMPLE



Image of Saint Ramalinga

Sivalingam



SIVA SOOBRAMANIER TEMPLE, KIMBERLEY

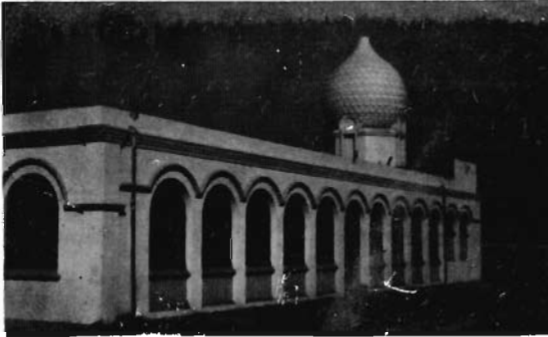
(t) Merebank Shree Parasathie Temple:

Through the initiative and enterprise of M. N. Pillay, A. M. Govender, M. G. Naidoo, T. Moodley, C. M. Govender and K. M. Pillay, this temple was founded in 1950 to serve as a place of worship for the predominantly Hindu community of Merebank.

The original temple was built of reeds adjoining the mere which was full of indigenous flora. The Mariammen prayers were conducted since its inception and since 1957 many staunch devotees participated in the annual Kavady Festival which is one of the biggest in Durban.

As the congregation grew, the temple was reconstructed with wood and iron material in 1964. A new structure was designed in 1972 and bronze carvings were brought from India by M. R. Moodley. A new dome which has been carved recently and forms an impressive sight is the work of T. S. P. Chetty, son of the famous temple builder, S. P. Chetty.

Amongst others also associated with this institution were Veerasamy Govender, M. G. Nayager, Chinsamy Naidoo, M. S. Govender, Murugas Naidoo, P. S. Govender, E. P. Naicker, B. Moodley, P. B. Padayachee, S. T. Nadasen Odayar and Kisten Pillay.

**(u) Dundee Bala Subramanier Temple:**

This temple was established in 1910. The principal deity is Subramanier in whose honour the annual Thaipoosam Festival is held during which Kanadies and Paal Kodams are carried.



Image of Shri Vinayagar (Ganasa)



Image of Thiru Nadarajar (Shiva) and Lingam

MR & MRS PERCY MOODLEY

47 ESMAIL AVENUE,
PARLOCK

MR & MRS S. MUDALIAR

76 GREENFERN ROAD,
MOBENI HEIGHTS

CHAPTER 18:

PROGRESS AND PARTICIPATION

A. PROGRESS IN COMMERCE AND INDUSTRY

(a) Socio-Economic Structure:

The Indian immigrants brought with them to this country the heritage of an ancient caste system, each caste being a distinct, exclusive social entity that one was obliged to follow from birth to death. Caste laws controlled marriage, employment and social status. The system was characterised by a strict hierarchy that forbade contact with members of a different cast.

The reasons that prompted these people to emigrate were varied, some personal and others largely economic. This compelling economic factor overshadowed all caste barriers when those on the higher rung of the hierarchy left their shores in the company of others from the lower rung. This reflects the high degree of adaptability which is characteristic of the Indian.

Today, as a result of the influence of western cultural and economic concepts, the caste system is virtually non-existent, and economic status or intellectual achievement is the criterion for admission to the upper social strata of the community, thus encouraging social mobility. It is reasonable to expect that the Indian, because of the rejection of the caste-system, would also reject his faith. But contrary to this belief, the community has retained its oriental character in many vital respects despite western cultural influences.

The secularisation of education broke through all caste barriers. The incorporation of Indians into a western economy has had far reaching effects on family structure. The opportunities available to the individual to free himself from family obligations have undermined family cohesion and is a vital factor in the disintegration of the joint-family system. The direction of development is towards increasing adaptation to western patterns and the process of acculturation goes on.

Although referred to as the Indian community, a term implying a measure of homogeneity, they are divided by race, religion, language, customs and tradition. Each of the linguistic groups are exclusive, the influence of which permeates their lives from marriage laws to dietary customs. English has become the language of social communication within the Indian community. Many young Indians hardly speak their mother-tongue and had it not been for the interest and efforts of certain religious and cultural groups, the survival of these languages would have been jeopardised.

The inevitable consequences of the rapid expansion of the Indian economy is the emergence of a middle class — a vital element in the social, educational, economic and political life of the Indian community and which gives it some solidarity and stability. This impact of westernisation has led to social and cultural changes resulting in the emergence of a new community which differed radically from the original immigrant community.

(b) Technological changes and process of industrialisation:

(i) Commerce:

The Indians have always regarded trading as a very lucrative type of employment and, consequently, have invested some of their capital in commercial enterprises. Legislation provides for the establishment of free trade areas in which Indians are able to compete with other groups. The Department of Community Development also stimulated trade in Indian areas by building shopping centres.

In the economic sphere, Indians are to some extent conservative — a time lag in economic development. Much that is common in the organisation of white enterprise is non-existent in the Indian context. Over the western world, the managerial revolution has brought about a new professional class. Ownership is largely in public hands and is divorced from management. Although this development is still foreign to the Indian mind, some progress in this direction is already evident.

(ii) Industry:

The vast natural resources of our country has led to a highly developed and industrialised country. This economic strength is due to the planned establishment and growth of a multitude of industries designed to create an adequate economy and manufacture goods needed by a sophisticated society to maintain a high standard of living.

There has been a remarkable increase in Indian industrial ventures. The success of the community's entrepreneurs, despite hurdles and the lack of opportunities, shows that the aptitude for business has found another outlet outside the traditional wholesale and retail trade.

Indian entrepreneurs, with their business acumen, enterprise and management expertise are applying their business skills to the manufacturing industry. Indian involvement in industry is also due to official encouragement. The government encourages new opportunities of employment and supports the process of industrialisation because it counteracts the imbalance in the economy caused by an excessive preoccupation with trade.

Diversification is an important factor in any economy and it is of vital import to Indians as the pace of commercial enterprises cannot be maintained. The Indian economy is rapidly becoming independent, resulting in many Indians being employed in Indian owned enterprises. Increased facilities are provided for the technical training of Indians to provide them with opportunities to participate in the industrial expansion of the country.

Whilst efforts to promote the export of goods manufactured by Indian industrialists has been partly successful, negotiations are in process with interested foreign concerns on the basis of possible joint ventures in which all three, including the Industrial Development Corporation, may participate, each providing a particular form of expertise.

In the past, Indians tended to limit their capital investment mainly to the family type of enterprise. While this tendency still exists, industrial growth and expansion demands that substantial undertakings be launched with large amounts of pooled capital. The Indians are making every effort to participate in this vital programme. The Indian worker is contributing substantially to the growth of those sectors of the economy in which he is engaged. The Indian community has always provided a stable reservoir of skilled and semi-skilled labour.

(c) The Industrial Development Corporation:

This body was established by the Government in 1940 to help finance promising undertakings. The objects of the body are to facilitate, promote, guide and assist in the financing of new industries and for the expansion, better organisation and modernisation of and the more efficient conducting of operations in existing industries.

The Government has urged Indian entrepreneurs to use the opportunities afforded them to secure a share in the economic development of the country. It stresses that the living standards of our people can be raised by greater participation in industrial development thus offering better employment opportunities.

(d) The Role of the South Indians:

We are proud of the fact that some of our largest industrial establishments in the country have been pioneered by our people. This is not only a credit to their initiative, enterprise and business acumen but has also helped considerably to enhance the status and prestige of the south Indian community in this country. The achievements of some of these top industrialists are surveyed below:

(i) Metal Industry:

City Metal Products, manufacturers of a wide range of metal products, and one of the largest of its kind in the Republic was, until recently, owned, controlled and operated by a south Indian family and was established almost seventy years ago.

The story of the establishment of this enterprising family undertaking begins with the arrival in Natal of Muragessa Moodaliyar and his wife with their infant son, Singaravello, from Mauritius in 1889. Although he was a tinsmith by trade, he was indentured to work in the sugar industry but because of his skills, soon became an assistant to the engineer of a sugar mill near Ottawa.

His knowledge of sheet metal work and his mechanical ability was passed on to his son who opened a workshop along the banks of the Umgeni River in 1914, where he manufactured water tanks, water cans, bins and billy cans. In 1924, Singaravello was joined by his son, Govindasamy Moodliar, who was then twelve years old. The business expanded and larger premises were occupied in Briardene. In 1939, due to financial difficulties, he was forced to dispose his business. He started again in Clairwood in 1944.

Singaravello passed away the same year leaving his son to continue against overwhelming odds. With the assistance of his brothers and by virtue of his undaunted spirit, enterprise and sacrifice, the business, known as Moodliar's Galvanised Iron Prod-

ucts, survived. In 1949 the name was changed to City Metal Products. At this stage, the range of products was confined to galvanised and mild steel products until 1952 when realising the potential of stainless steel (an alloy of steel, chromium and nickel), the entire sink making plant of Francis & Graham Ltd. was acquired by them.

At this stage his son, Vadivaloo Moodliar, joined the firm at the age of twenty-one. Property expropriation for road development and the desire to expand necessitated the present siting in Isipingo in 1965, thus giving employment to almost 300 people. A wide range of products including stainless steel sinks and domestic and catering hollowware are produced.

Over the years it has developed into a flourishing industry and has built an export market. Most of the products are manufactured from material imported from Japan and France while local steel from Iscor is also used.

Crafto Brassware Manufacturers have been in existence since 1927. Handicrafts is fast becoming a thing of the past in today's increasingly automated world and many craftsmen are succumbing to the competition of cold, impersonal machines that are used in mass production today. Despite this, there are still craftsmen producing works of art beyond the scope of these clattering machines. There are many people who appreciate the beauty of these hand productions and the skill that goes into their creation.

Copper and brass are materials that lend themselves to the skills of the craftsmen. One man whose handbeaten copper and brassware has caught the market is C. G. Chetty. Pure copper is very soft and, to strengthen it, an element such as zinc must be added to produce an alloy, brass. From these modest materials, the deft fingers of skilled craftsmen create things of beauty to adorn our homes.

Isipingo Metal Products (Pty) Ltd, the largest Indian owned company in this field, is involved in the manufacture of heavy duty catering equipment, commercial refrigeration, butchery and bakery equipment. Almost ninety percent of its products are marketed by distributors throughout South Africa, the neighbouring homelands, Zambia and the Indian Ocean Islands.

The firm has been contracting for Imball Training College, Clairwood Racecourse, Cattleman Restaurant, Breakers Holiday Resort, Cape Sun, Mexican Fried Chicken, Royal Swazi Convention Centre, Department of Community Development, Umbumbulu Training College, University of Durban-Westville, University of Zululand and St. Aidan's Hospital.

The production and factory control is exercised by two dynamic directors, Ganas and Rosy Reddy while the Managing Director is genial Billy Govender. The firm is contemplating expanding its activities and embarking on an in-house training facility for its employees. The company's growth over the last few years has been phenomenal.

Recently the company has diversified its activities and with the cooperation of Sonny Moodley and Ralph Celentano commenced a new industry, Kool Quip, which manufacture beverage coolers and commercial stainless steel freezers. This company is the first to use Iscor painted sheetmetal for inner cabinets and polyurathane injected insulation in the production of coolers.

Perry Govender's initial success as a repairer of refrigerators inspired him to enter the manufacturing field. He started his early life as a farmhand in a cane field in Tongaat. As he always had a yearning for refrigeration work, he took the plunge by mortgaging his house and setting up a small workshop.

His first commercial unit was sold to a customer in Seychelles. The **Igloo Commercial Refrigeration (Pty) Ltd** is at present manufacturing several kinds of commercial units, catering equipment, counter units, ducting and fume extraction systems, air conditioning and sheet metal fabrication. He has designed a freezer-serve over, a refrigerator ideal for supermarkets. Over the years the firm has grown to become one of the largest Indian owned refrigeration companies the world. A new two-million rand project is in the offing.

(ii) Transport Industry:

Prior to this year 1919, no attempts appear to have been made to provide transport facilities for Indians living in areas remote from railway or tramway routes, with the result that their chief mode of transport was the horse-drawn spring cart.

The tramway system did not extend beyond the Durban Borough boundary and it is, therefore, not surprising that Indians themselves have given thought to the provision of passenger transportation in the peri-urban areas where there was a concentration of Indians. Indian transport in Durban originated from a thought by an Indian Sidhoo, who upon seeing a dodge truck displayed in a local garage, conceived the idea that it would be suitable for passenger transport. Thus appeared the first Indian owned omnibus carrying passengers from Riverside to the centre of the town in 1919.

One Marimuthu purchased an old army truck, converted it into a bus and operated a service from Clairwood to Durban. From this humble beginning, Indian omnibus services developed and pioneered transport services over rough terrain. In 1930, P. R. Pather was one of those instrumental in forming the Bus Owners Association.

A familiar figure in the S. Indian community and a well-known philanthropist Sivalinga Dass began his first bus service in 1939 and operated between Lamontville and Reeds Siding where at one time his grandfather was employed. It was a single-handed operated service as he was the driver, conductor, mechanic and handyman. For six years, he worked continuously without taking off a single day.

By 1948 he was the owner of five buses, all operating on the Lamontville route. A service to Durban was inaugurated about this time. The buses operated under the name, Lamontville Omnibus Service. Since then the fleet has grown resulting in the operation of the service on several routes. Sivalinga Dass has contributed liberally towards alleviating distress amongst the African people who had largely patronised him over the years. Today the firm of **L.S.D. Motors** situated in Isipingo is managed capably by his sons, P. S. Dass, K. S. Dass and D. S. Dass.

Despite massive competition from various local bus companies, a private enterprise, **Coastal Transport** operated by Chan Pillai and his cousin Bobby Pillai have been allocated a contract by the S.A. Airways to operate a bus service from Louis Botha Airport to Durban. This is the first time that the service has been contracted out to a private company — a major breakthrough.

The service is regular, reliable and economical and offers passengers a viable alternative to the use of private transport. This is another first in Indian entrepreneurship which merits acclaim. This company has been one of the pioneers in the transport industry having operated for almost 45 years.

One of the pioneers in the field of local and long distance furniture removals is **Rays Furniture Removals** directed by V. M. Reddy and his sons.

Indians have branched into activities allied to transport services and some of them own factories manufacturing bus bodies. One such firm is that of Bertco Bodies situated in the industrial sector of Isipingo.

The firm of **Bertco Bodies (Pty) Ltd** was originally established in Mayville, subsequently transferred to Clairwood and is presently operating from spacious premises at Isipingo. From a small backyard repair shop about two decades ago, it has risen to become one of the country's largest body-building establishments in the Republic. It has also entered the export market and buses are being consigned to many independent African states.

The company's meteoric rise to the position as one of the leaders in this field is due to careful planning, hard work, initiative, foresight and enterprise. Doorasamy "Bertie" Naidu, who owned Bertco Bodies in company with his brother, L. M. Naidu, worked his way from panel-beating to become a millionaire bus body builder. He is one of the few to successfully tender for contracts to build bus bodies for large fleet operators like Putco and the Durban Municipality.

Despite the adverse effects of the Group Areas Act, Naidu's enterprising zeal and business acumen has led him to become one of the dynamic new breed of Indian businessmen to move into the demanding world of high finance.

The company has diversified its activities and today owns the Himalaya Hotel, White House Hotel, a shipping complex, garage and market in the Mt. Edgecombe-Phoenix complex. Recently they were granted the franchise for dealership in the Toyota range of cars and vehicles.



A motor bus travelling from Alice Street into Grey Street in 1929.

It carried eight passengers.

(iii) Agricultural Industry:

It was not until 1875 that the "Free Indians" (those who had completed their period of indenture and elected to remain rather than be repatriated) engaged themselves in market gardening and began supplying the Colony with fresh fruit and vegetables. Apart from their role as market gardeners, Indians also played a vital role in agricultural development as employees on farms owned by whites.

Initially there was the tendency to cultivate small holdings which they had inherited. Soon it was realised that such units were uneconomic and many of them sold their plots and sought employment.

In the course of time, as sugar cane farming became more lucrative, some of our enterprising small scale farmers entered this field and soon indulged in large scale farming. It was not until 1915 that some of our farmers who settled along the coastal belt of Natal began to embark on the production of sugar cane in significant numbers. Among the leading-Indian cane farmers who contributed to this development were M. M. Govender of Umzinto; C. Subramani Govender, S. S. Govender and N. M. Naidoo of Frasers; M. K. Govender and S. S. Govender of Inanda, Tom Murugan Bros. and A. Moonsamy Bros. of New Glasgow, M. K. Moonsamy Bros. of Canelands, M. K. Pillay Bros. of Shakas Kraal, K. A. Moodley of Kearsney, P. Naicker of Braemer, Perumal Naidoo and Boya Naidoo of Doornkop, Appalaraju Bros. of Port Shepstone, R. C. Naidoo and C. S. Naidoo of Umkomaas.

In 1936, the Natal Indian Cane Growers' Association was formed with the object of improving the status of the Indian cane farmers. The establishment of the Cane Growers Hall at the M. L. Sultan Technikon stands as a monument to the efforts of this organisation.

Market gardening suffered a severe set-back when such land was expropriated by local authorities for more urgent projects e.g. housing development, road construction etc. The market gardening



functions of Indians has over the years been usurped by white farmers who cultivate most vegetables under irrigation.

The two major problems confronting farmers are an adequate supply of water and reliable labour supply. Although many farms had irrigation possibilities, they are not fully exploited due to the initial prohibitive costs of installing irrigation equipment.

In 1970 the first co-operative society for Indian farmers was launched in Stanger. In the initial stages, the reaction to this new venture was not encouraging. Nowadays, members of the cooperative appreciate the advantages derived from such membership.

(iv) Fishing Industry:

Many S. Indian fishermen were descended from families who have been seine netters for more than three generations. The busiest time for them is during the annual sardine run in July. The following description of these people is somewhat apt, "The dawn light steals softly over Durban Bay and slowly silhouettes take shape at the edge of the sea. It is the seine fishermen, getting ready to launch their stout rowing boats through the surf in search of the elusive sardines".

During this time, a lookout is always on duty to signal the presence of shoals within range of the boats. Shoal spotting is an art handed down from father to son. The role of the Indian seine netter is fast diminishing with greater pollution and impoverishment of the sea.

The seine nets, manufactured by the fishermen themselves, are large nets with floats at the top edge and weighted at the bottom with which a shoal of fish can be encircled and dragged out. In most cases the boats are also constructed by them — a craft which has been handed down from one generation to another. Many of these families were former residents of Fynnlands.



BELOW The activities of the netters attract crowds of interested spectators.



Indian fishermen at Salisbury Island in the 1920's.

One of the most courageous and memorable rescue operations by this Indian fishing crew of Fynnlands is recounted below.

The Heroes of the Umgeni:

This is a story of courage and of tragedy — the courage of six men, with dogged determination, who defied the wrath of nature when destruction struck the Umgeni Valley in 1917.

Torrential rains continued for four consecutive days. On Sunday, 28 October, the sleepers of the Umgeni Valley were awakened by a most thunderous din as the raging river rose rapidly and beleaguered the numerous houses. Many perished in their sleep, while others scrambled to roof tops. Here, whipped by the downpour howling wind which had reached hurricane force, they clung desperately as the foundations of their homes were rocked by the swirling torrents.

In such a hazardous and precarious plight, many clung on as they awaited the morning light and hope of rescue. Throughout the night, the river rose rapidly and the clogging of the debris at the bridges dammed the furious on-rushing waters and set up a number of treacherous cross-currents throughout the inundated area.

The whole Umgeni Valley presented a picture of utter desolation. The surging water was pounding furiously against the Connaught Bridge. As the river currents proved too dangerous, the Chief Constable decided to abandon further rescue work. It was at this critical moment that the famous Padavatan brothers, Mariemuoo and Gengan, together with their companions, Valoo, Sabapathy Govender, Rungasamy Naidoo and Kupusamy Naidoo decided to render help.

Although these people were accustomed to riding the swells of the sea, the river currents proved too treacherous. Nevertheless the split-second team work, able leadership and the determination to save lives was rewarding. During each trip they brought a load of between 30 to 40 persons. After five trips, they were restrained from further attempts as light was failing and they were exhausted. Altogether they rescued 175 people.

The great deluge left in its wake a deplorable scene of death, destruction and devastation. The local press paid tribute to this courageous and memorable rescue. In recognition of this gallant feat, the citizens of Durban presented each of these heroes a gold medal bearing Durban's Coat of Arms. In addition, a silver-mounted Malacca stick was presented to the captain of the team. The sentiments of the Indian community were aptly recorded in a citation presented to Marimuthoo in appreciation and gratitude for their heroic services.

LATE MR & MRS K. S. THAYER
80 FIRWOOD ROAD,
REDHILL



GOLD MEDAL BELONGING TO MARIEMUTHOO PADAVATAN
 (a) On one side: "Presented to P. MARIMOOTHU by public subscription for courageous conduct displayed in saving life at Infield Flats, October 28, 1917"



(b) Reverse side: The Durban Corporation's coat of arms

The Heroes of the Umgeni



GROUP OF SIX HEROES OF UMGENI
 Back row: Siva Reddy, Siva Reddy, Mariemuthoo Padavatan, S. Govender, S. Govender
 Front row: S. Govender, S. Govender, S. Govender, S. Govender, S. Govender
 (Picture was taken at the Umgeni Dam, October 28, 1917)

MR & MRS M. N. NAIDOO
 17 BRIZA PLACE,
 ASHERVILLE.

An industry which is allied to the fishing industry is that of boat-building. A newcomer in this field is Jerry Govender, a farmer's son who after leaving school took a major step in his life by seeking employment with a boat building firm. Today, his **Jurgens Craft Company** is one of the largest builders of ski, bay fishing and run-about range of boats in the Republic.

Although he started his career in the days of wooden boats, he is now manufacturing boats with fibreglass which has established itself as a versatile and cost effective range of engineering material. His travels overseas, especially to Britain and the United States, has widened his experience in boat building. His trained pattern maker uses his own moulds to manufacture boats of a variety sizes and shapes. One of his new ranges on the local market is the American Bass fisherman which is eminently suited for inland fishing and family water skiing.

The **City Heat Geysers** situated in Balfour Road, Jacobs was established by Appalsamy Naidoo almost fifteen years ago. This family-owned factory is manufacturing Geysers approved by the S.A. Bureau of Standards for use in housing schemes and flats. The company also tenders to supply geysers to large corporate bodies.

(v) Clothing Industry:

The history of Indian participation in this industry goes back to the end of the second world war. This industry appealed to Indians because of their long association with the marketing of wearing apparel. The industry is largely concentrated in Natal and they are making a valuable contribution to the national economy.

Many of these establishments operate on a "cut, make and trim" basis i.e. producing garments according to specifications supplied by firms. Consequently they do not become involved in the additional task of marketing the manufactured goods. The industry is highly competitive and caters mostly for the middle and lower income groups.

The success of these manufacturing establishments could be attributed to the traditional characteristics and inherent ability of Indians apart from their management and executive experience. The Indians have branched out into secondary industry because of their lack of technical, engineering and academic training.

Indians are particularly suited to this kind of factory work due to their natural ability to handle tools while their fingers are nimble and quick. The provision of technical training has opened up many new opportunities in this field, enabling Indians to participate more fully in the industrial expansion of the country.

It is a feature of social change and standards that the manufacturer gives serious attention to new designs and fashions and, consequently, trained personnel are employed in this regard. The Indian clothing industry has come a long way from the small back-stage undertaking to the present well-planned, well-housed and well-equipped industrial enterprise.

One of the most enterprising S. Indians in this field is shy and retiring Siva Reddy, a former clothing factory worker who went around on his bicycle calling from door to door to sell clothing which he carried in a large suitcase to help keep the home fires burning in his former shanty home of mud and bamboo. The **Redbro Clothing Manufacturers**, with a chain of retail outlets, has given employment to approximately 600 workers. It is certainly a great ambition realised by a factory worker who started a backyard factory almost fifteen years ago with a staff of twelve.

He started his first factory in Isipingo and later expanded his operations and moved to Rosburgh. Later he established himself in Clairwood before building a modern factory in Chatsworth — a factory which is somewhat unique with luxurious purpose made cabinets and beautiful chandeliers.

An allied field is that of manufacturing badges and monograms. The **Natal Badge and General Embroidery (Pty) Ltd**, trading as Fashion Trend, commenced operations in 1970 by D. S. Pillay with a single machine and a solitary worker. Hard work and careful planning resulted in further expansion and the factory finally moved to Clairwood.

After his death, his shares were acquired by Y. Pillay, the company's young and dynamic managing director who formed a company as he was not able to meet the demands and challenges of a burgeoning embroidery operation single-handed. Much of his initial success is due to the guidance of his father, Subrie Pillay, an enterprising businessman himself. Badges and monograms are exported to the

neighbouring African states. This firm has accumulated a library of jacquard patterns and some of its programmed jacquard patterns are exported to embroidery firms in Zimbabwe.

(vi) The Hotel Industry:

The growing sophistication among Indians has led to the demand for high class hotel accommodation. Indian hotels are able to offer a wide range of accommodation, are rendering an important service to the community and are the centres of social activity.

The increasing tendency among Indians to stay at hotels is a comparatively new development in the community. To cater for this new trend, several Indian hotels have been established in the Republic and the South Indian has played a very vital role in this development.

When Isipingo Beach was declared an Indian residential area in 1964, the ownership of the Island Hotel passed into the hands of B. V. Naidoo Bros. who have been enterprising businessmen for many years in Clairwood. Similarly, the Railway Hotel in Isipingo was purchased by N. M. Reddy, another successful businessman in our community. Subsequently this establishment was sold and he assumed control over two hotels in Newcastle, the Royal and the Capricornia.

In 1962 history was made when the Delhi Restaurant in Durban became the first non-white restaurant in South Africa to be granted a licence to serve wine and malt. This establishment which was previously known as Peter's Lounge and owned by S. M. Naidoo (Peter) is presently owned by Jack Moodley who also owns Uncle Jack's Inn in Clairwood.

It is significant that the Himalaya Hotel in Durban was the first non-white hotel in this country to obtain a two star grading. This is presently owned by enterprising businessman L. M. Naidu and the family of his late brother, Bertie Naidu who also own the White House Hotel situated in Mt. Edgecombe.



The most enterprising family in the hotel industry is the Naidoo Brothers with Thumba Naidoo as the guiding force. They own a chain of hotels viz., Chatsworth Hotel, Butterworth Hotel, Tongaat Hotel, Chelmsford Hotel and the Railway Hotel. The Pelican and Sol Namara Hotels in Chatsworth are controlled by a syndicate and those closely associated with this project are J. N. Reddy, Vic Pillay, M. S. Pillay (Soo-brie), Dick Naicker, V. S. Iyer, M. T. Govender, N. M. Reddy, K. Moodley.

(vii) Paper and Printing Industry:

A large number of South Indians are engaged in the printing industry which today is no longer concerned solely with the printing of books and newspapers. Its scope is far wider and includes the manufacture of flexible plastic packages, cardboard boxes, calendars, wedding cards, greeting cards and magazines.

Indian printing can claim to meet the needs of the entire community and plays an important role in the cultural life of the community. Significant developments have also taken place in colour printing. The industry offers Indians many and increasing opportunities for gainful and interesting employment and as an avenue for investment and enterprise.

Some of the leading members of the South Indian community who pioneered the industry are P. S. Aiyar (African Chronicle), K. M. Pillay (Mercantile), Reddy Brothers and M. R. Moodley (Ganasen), T. S. Pillay (Luxmi Villas), A. V. Govender (Premier), R. B. Chetty (Rex).

The establishment of the **Vanessa Mills** in the Turuo Industrial Township at Tongaat is the culmination of a long felt ambition to open an industry by A. C. Naidoo popularly known as Tom Naidoo. In this factory, huge rolls of paper are converted into toilet paper, hand roller paper towels and tissue paper. The mill also produces paper rolls for adding and telex machines and cash registers from massive rolls of paper.

The mill is geared to convert waste paper into delicate tissue paper in a variety of colours after various stages in a recycling process. The proprietor has started a number of subsidiary concerns, viz. Tongaat Paper Co. (Paper Converters), Spiral Paper Products (Cores and Tubes), Comfi Soft (Sanitary Towels), Kausie's Kitchen (Food Processors), Vanrova (Property Developers) and Rohini Properties

(viii) Food Processing Industry:

The indentured Indians not only brought with them their cultural traditions and eating habits but also various spice seeds and other condiments in order to make food more palatable. The processing plant of **Pakco (Pty) Ltd** was established in 1949 by P. P. Pillay. Initially only spices and pickles were processed until a decade later the company diversified its activities and began processing canned food.

Originally established to cater for the Indian community, the company's products are now exported to several countries. The firm has exhibited at the Daily News Ideal Home Exhibition, Goodwood Show, Royal Agricultural Show, Port Elizabeth Show and the Rand Easter Show. Processing is done under the most hygienic conditions and conforms to the standards set by the SABS. The ownership of the company changed hands recently.

B. POLITICAL PARTICIPATION

(a) Political Status:

For almost a hundred years since their arrival, the Indians were regarded and treated as aliens and many unsuccessful attempts were made to repatriate them.

At no time in the history of the Indian people did the Government think in terms of according full democratic rights. The Cape Town Agreement, entered into between the Governments of India and South Africa in 1927, did much to encourage a greater sense of security amongst our people and gave impetus to their advancement.

In 1964 the Government established the S.A. Indian Council to maintain a close liaison with the Indian community. This was considered an evolutionary step towards the envisaged social, economic and political development of Indians.

In accordance with the policy of multi-national development, increasing powers have been vested in the SAIC in matters concerning Indians exclusively, the ultimate aim of which was to make them self-governing as far as possible. The SAIC advised the Government on all matters affecting the economic, social, cultural, educational and political interests of the Indian people, and acted as a channel of communication between the people and the Government.

While this body had some measure of success in its negotiations with the Government on matters appertaining to the Indian community, it has not received the widespread support of our people due to various factors.

Amongst the South Indians who served this body since its inception are: M. Nulliah, Mrs V. Gopaul, G. N. Naidoo, C. S. Moodley, Y. S. Chinsamy, Jack Naidoo, S. R. B. Naidoo, J. N. Reddy, V. Govender, S. Collakoppen, Dr M. B. Naidoo, R. P. Moodley, A. C. Reddy, R. A. Govender, M. Perumal, C. Rajagopal and P. R. Pather.

More recent developments indicate the Government's desire to accord greater political participation by Indians at parliamentary level. This has led to the offer of a new Constitutional Dispensation in which Indians will participate in a tri-cameral system in conjunction with the Whites and Coloureds to satisfy their political aspirations.

In 1980 a Commission proposed a Nominated President's Council to consist of experts in various fields to advise the Government on matters of national importance. This Commission proposed that such proposals were not in themselves final dispensation but were designed to create the institutions for consultation between the various population groups who together would devise a new constitution for the country. The object is to bring about a more equitable distribution in social and economic opportunity for all the people of this country and thus meet with their legitimate aspirations.

Here again the community appears to be divided on a vital issue that affects the future of our people. Various Indian political parties have emerged from time to time and only time will tell how sincere and dedicated they are in espousing the cause of our people.

In this political struggle to ensure a better deal for our people, the South Indian has played a glorious part over the decades — a role which will go down in the annals of Indian history and earn the gratitude of posterity.

(b) The Policy of Separate Development:

In 1950, the Group Areas Act, which laid the foundation of the policy of separate development, was promulgated and gave a new direction to South Africa's plural society. The government is of the opinion, that the only hope for peaceful co-existence lies in recognising each population group as a separate entity, rather than ignoring the differences by creating an artificial homogeneity and superimposing a uniform culture.

This policy is specifically designed to give full scope to the different race groups to develop its potential to the maximum. This policy is supposed to provide opportunities for developing socially, culturally, educationally and economically, thus enabling each race to become independent and self-reliant. This concept of separate development has no parallel anywhere in the world.

In regard to racial problems, South Africa is faced with the gravest dilemma and her greatest challenge. The peaceful existence, well-being and prosperity of the people depends on the solution of this problem based on principles of christianity, morality and equity and on the recognition of the basic worth of the individual.

The present racial situation in this country is the product of a large number of historical factors and forces which have brought about the typically South African pattern of race relations and the characteristic outlook and attitudes. The present situation cannot be maintained indefinitely as no society is static. The growth and development of our people and their progressive acceptance of a western way of life, will create growing dissatisfaction and resistance to the restrictions and indignities to which they are subjected.

When the standards of living and the cultural values of the different racial groups converge, the policy of apartheid or separate development will not succeed. The success attending the present policy of separation is illusory. Behind the facade of apartheid, immense sociological and economic forces are forging the bonds of interdependence between racial groups. They are creating the conditions which will ultimately create not separate racial societies but a shared multi-racial society.

(c) The Satyagraha Movement:

The Satyagraha Movement or the Passive Resistance Campaign was sparked off by a meeting of 3 000 Indians held in the Transvaal by Mahatma Gandhi in 1906 to protest against the Asiatic Land Amendment Ordinance which was designed to disenfranchise Indians. This doctrine was the doctrine of truth and non-violence.

Amongst those present at one of the early meetings were Kolandavelu Pillay and Rangasami Padachi. Mahatma Gandhi left for India in 1896 and returned the same year with his wife and two sons on the S.S. Courland, a ship owned by a South African Indian, with about 400 free Indians — all Gujaratis. During the same year, another ship, S.S. Nader, arrived with 400 Gujarati passengers.

This invasion of Indians sparked off hostility towards all Indians. The Whites threatened to push every Indian into the sea and the ships lay in quarantine for 23 days. In the struggle that followed, women played a glorious part. Mahatma Gandhi ordered a batch of Indian women from Tolstoy Farm, situated near Lenasia, to cross the Natal border in defiance of the immigration law which prohibited the inter-provincial movement of Indians.

Mahatma Gandhi arranged a mixed batch of men and women from Newcastle to cross the Transvaal border in defiance of the Asiatic Immigration Act. Passive Resistance became a matter for international concern. Those who were jailed were gradually released but two of them, including Vallamma Munuswami Moodaly, died because of the hardship endured in prison.

Vallamma was a young girl, sixteen years of age. She left us the heritage of an immortal name. Condolence meetings were held at various places and it was resolved to erect "Vallamma Hall" to commemorate her supreme sacrifice. She built her temple of service with her own hands and her glorious image has a nich reserved for it in many a heart.

In 1913, the Cape Supreme Court gave judgment to the effect that all marriages in South Africa, except those solemnised according to Christian rites and registered, were nullified. The effect of this was that all Indian wives were degraded to the rank of concubines and their progeny deprived of the right to inherit their parent's property.

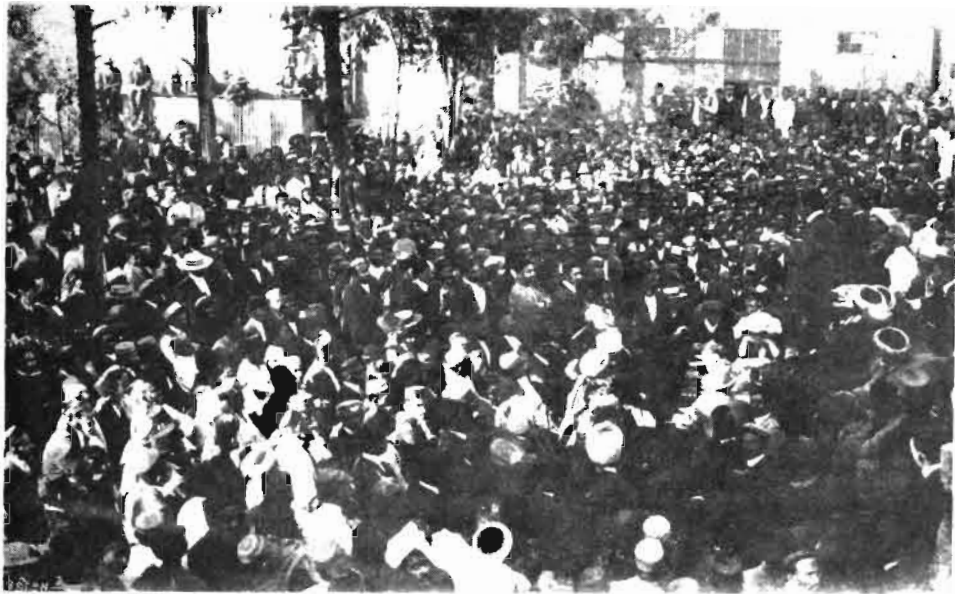
In protest against this, a number of women from Tolstoy Farm decided to offer resistance. These women, six of whom had young babies in their arms, were with one exception all Tamilians viz., Mesdames Thambi Naidoo, N. Pillay, K. Murugasa Pillay, Perumal Naidoo, P. K. Naidoo, K. Chinnaswami Pillay, N. S. Pillay, R. A. Mudalingam, Bhawani Dayal and Misses Bakium Pillay and Minachi Pillay.

The following people were also closely associated with this struggle: P. K. Naidoo, Coopoo (Moonlight) Moodley, Narasimalu Naidoo, Govindsamy Chetty, Rengasamy Naidoo, P. Vandeyar, Pona Padayachy, Chinsamy Padayachy, Cumursamy Padayachy, Venkatchala Mudaliar, Rajoo Pillay, Karupana Pillay and Mesdames Vallama Naidoo, Mangalam Moodley, V. S. Pillay, Peter Moodley, C. K. Thambi and P. K. Naidoo.

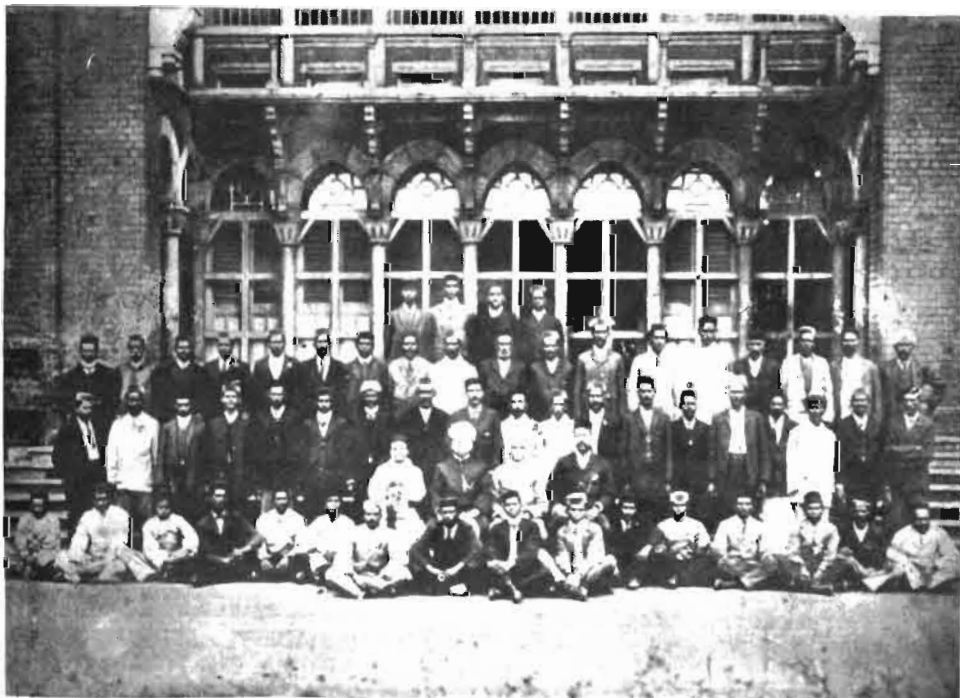


On march through Volksrust

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MOORTON, CHATSWORTH



Mass meeting at Pretoria, 1907, where Indians were advised to cease Passive Resistance and resolutely refused to do so



South Africans Deported from Natal to Madras for going on strike



Thambi Naidoo addressing a mass meeting of over 6 000 people on the Durban Indian Football Ground during the 1913 strike.



Dr C.M. Naicker (Monty) Addressing Passive Resisters

SOME BRAVE PASSIVE RESISTERS



Mr. P.K. Naidoo



Mr. C.K. Thambi Naidoo, the 'old of fender' A many-times ardent gaol-bird and the energetic chairman of the Tamil Benefit Society



Mr. K. Packri Moodalar, of Kimberley, who suffered imprisonment as a Passive Resister



The late Miss Valamina Moodaly who died after serving a term of imprisonment as a Passive Resister

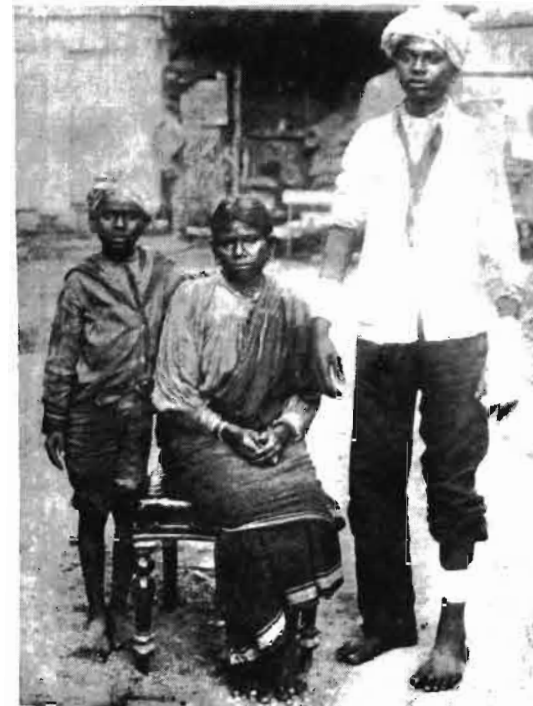


Mrs. M. Tommy Mrs. K. Murugasa Pillay, Miss Baikum Murugasa Pillay, Mrs. P. K. Naidoo Mrs. Perumal Naidoo, Mrs. Chinsamy Pillay, Mrs. Thambi Naidoo, Mrs. N. Pillay, Mrs. N.S. Pillay, Mrs. Bhawani Dayal



Mr. P. Ramasamy Padayatchy another Kimberley man who went to gaol.

DIED FOR A CAUSE. . .



Widow and sons of Selvan who was shot dead during the strike



Widow of Pachlappan who was shot dead during the strike.



The late S. Nagappen who died after release from the Johannesburg Prison Road Camp as a passive resister.



The late Narayansamy who was deported to India as a passive resister and died at Delagoa Bay.



The late Soorjai who was one of the strike victims.

(d) Political Parties:**(i) Natal Indian Congress:**

This body was founded by Mahatma Gandhi in 1894. The first Provincial Conference was held in Durban in 1944 and P. R. Pather served this body as Secretary for many years. Amongst those who identified themselves with the Congress movement were the following South Indians: S. R. Naidoo, R. B. Chetty, K. R. Nayanah, M. K. Moodley, B. A. Naidoo, P. S. Aiyar, P. R. Pather, S. R. Pather, G. Ponen, P. M. Harry, N. G. Moodley, Annamalal Naicker, V. C. Nayanah Rajh, P. G. Naicker, Dr G. M. Naicker, R. G. Reddy, R. D. Naidoo, M. D. Naidoo, K. R. Govender, A. Harry Naidoo, M. J. Naidoo, H. A. Naidoo, N. T. Naicker, Thumba Pillay, R. A. Pillay, M. N. Pather, A. S. Chetty, Mrs Marie Naicker, Billy Nair, S. V. Reddy, M. P. Naicker, Mrs Poomani Moodley, Dr K. Goonam

The first Provincial Congress was held in 1944. At the conference the chairman said "this is an important conference which marks a new step in unity in our progress which so regrettably has been interrupted by internal difficulties and domestic strife. May this unity persist and with its persistence gather force and political wisdom".

The change in the leadership of the Natal Indian Congress after 1945 symbolised a change in the thinking of Indian South Africans. They believed that a solution for a peaceful and secure future lay in joining forces with the other oppressed non-White peoples.

Congress pins its faith on the strength of an organised people whose united action is the only shield against injustice and oppression. They have consistently clung to the principle that the solution to South Africa's political problems lies in a national convention of the accredited leaders of all the peoples of the country irrespective of race, colour or creed. Only the future will tell whether the government would be prepared to compromise on this issue.

(ii) Other Parties

The formation of several new parties to guide the political destiny of the Indian people viz. Solidarity, National Peoples Party, Independent, Reform Party, etc. has to some extent resulted in the fragmentation of the community. Although these parties pursue similar aims, their approach, in the realisation of such aims, is different.

It is hoped that in the foreseeable future, political parties will sink their differences and make a united approach to the Government in order to realise the legitimate aspirations of our people. South Indians who have attempted to provide political leadership are, inter alia, the following: Dr J. N. Reddy, Pat Poovallangam (Solidarity), S. V. Naicker, Dr M. S. Padayachy, P. I. Devan (National People's Party), Y. S. Chinsamy (Reform Party).

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CHAPTER 19:

ORGANISATION OF SPORT, SOCIAL WELFARE SERVICES AND ENTERTAINMENT

A. SPORT**(a) Soccer:**

Up to the year 1885, Indian participation in soccer in this country was virtually unknown. Soccer started at Nicol Square where a few enthusiasts began kicking a football around an open field. Enthusiasm steadily grew and, during the following year, four clubs were formed viz., Union Jack, Eastern Stars, Yorkshire and Western Stars.

Soon after the establishment of these clubs, a controlling body, Natal Indian Football Association, was formed with the object of promoting the game and exercising control. Indian workers first played soccer on an organised basis in 1886.

As these clubs were all Durban based, the name was changed to Durban Indian Football Association and, in 1894, when clubs in Pietermaritzburg affiliated to the organisation, it was decided to revert to the original name. By 1900, a number of clubs affiliated to this body. In 1903, it was decided to establish the S.A. Indian Football Association under the chairmanship of Chinacunoo Moodley, popularly known as Sam China.

The inaugural meeting of the South African Indian Football Association was held in Kimberley in 1903 and two South Indians, viz. A. S. D. Pillay (Vice-President) and Chinacunoo Moodley (President and donor of the Sam China Cup) served on it.

During subsequent years, the following served on the executive council: K. A. Chin, M. J. S. Naidoo, Kitty Samuels (Treasurer), M. John (Patron/President), A. Harry Naidoo (President), B. D. Pavadal (Secretary/H.L.V. President), V. Sundra (H.L.V. President), R. Govindsamy (Vice-President), K. R. Govender (Treasurer), G. Moothoo (H.L.V. President), Nat Moodley, Sundra Pillay (H.L.V. President), S. P. Bobby Naidoo, Louis Nelson, M. K. Naidoo (Secretary). This body was disbanded in 1962 with a view to implementing the policy of integration with other racial groups.

The S.A. Soccer Federation was inaugurated at Curries Fountain, Durban, in 1951. Within a decade, the entire composition of the body was radically altered — all racial tags were dispensed with, provincial bodies affiliated and professional soccer became integrated — making it the largest and most embracing soccer body in the country.

The following served on its executive: M. Naidoo, M. N. Govender, J. L. Naidoo, A. L. A. Pillay, S. K. Chetty (Secretary). Others closely associated with its development were A. Harry Naidoo, Kitty Samuels, Bob Pavadal.

The S. Natal Soccer Board was created in 1963 as a result of all the national soccer units in the province dropping their racial tags. Amongst those who served this body were M. N. Govender (President), S. K. Chetty (Secretary), Maga Pillay (Vice-President), Johnnie Naidoo (Secretary), T. Reddy (Treasurer).

The South Coast District Indian Football Association, founded in 1914, completely revolutionised soccer and soccer administration amongst Indians. V. V. Sydney Naidoo (Patron) and S. K. Pather (Vice-President) were among the first to serve on this body. Significant progress was not noted until 1924 when a new cabinet was created with Pavaday, R. Pather (Secretary) whose energetic and dynamic leadership was responsible for the smooth and efficient running of the Association and S. R. Pather (Treasurer).

Amongst those closely associated with this body were P. M. Pillay, T. G. Govender, R. D. Pillai, A. Vengan, R. Govindsamy, J. L. Naidoo, S. D. Pillay, V. R. Naicker, C. G. Naicker, Pavadal C. Pather, S. N. Moodley, K. S. Govender, R. T. Pather, K. V. Naidoo, A. K. Pillay, R. G. Pillay, G. M. Pillay, N. M. Naidoo, B. P. Naidoo, K. C. Balakistan, M. N. Pillay, J. Armoogam, L. G. Moodley, Rennie Naidoo, A. S. Naidoo, E. Loga, R. Moodley, V. K. Naidoo.

The history of this organisation is an example of determination, initiative and perseverance in the face of overwhelming odds. It is commendable to note that at one stage it was the only sports body in this country to own its own playing fields.

This body celebrated its Golden Jubilee in 1964 and subsequently launched a R200 000 sports trust — a legacy for posterity to enjoy the benefits accrued from the zeal, enthusiasm, patriotism and foresight of its founders.

Others who played a vital role in the promotion of soccer were Ganas Hurie, G. Poonsamy, Papah Moodley, S. J. Reddy, J. G. Reddy, Mala Moodley, P. R. Vandeyar, K. V. Poonsamy.

Vide Page 171

(b) Sam China Football Tournament:

The name of Sam China will be remembered as long as Indians play soccer in this country. Born in the little French possession of Pondicherry (India) in 1855, Chinacunoo Moodley arrived in South Africa at the age of eight with his parents. Interested in the spirit of adventure of the early pioneers, he followed the trail blazed by them in the mad diamond rush to Kimberley.

By dint of determination and hard work, he overcame difficulties and moments of exasperation and despair and soon acquired a chain of stores. As an ardent sportsman and a great lover of soccer, he conceived the idea of a football association. The desire to ensure the success of this Association, gave impetus to the idea that germinated in his mind i.e. in order to engender a spirit of unity amongst the widely scattered soccer clubs, a trophy should be presented.

The Sam China Cup, a magnificent trophy to be competed for biennially by Indian soccer clubs on an inter-provincial basis, stands as a monument to his foresight. He did much to arouse enthusiasm in soccer. He left behind two daughters, Councilor Mrs V. Gopaul and Mrs Nat Moodley of Durban.

The Sam China Cup was originally bought in 1902 by European sportsmen of Kimberley for competition among Whites. It was eventually put on sale and a few Indian merchants who originally decided to purchase it for Indian soccer competition subsequently changed their minds. Sam China then purchased the trophy and made it available for competition among Indian provincial teams at a national tournament.



THE LATE MR. SAM CHINA



SAM CHINA CUP

Natal Winners, Sam China Cup - S.A.J. Football Tournament - Durban, 1926



(c) Cricket

To present non-white cricket chronologically is a difficult task due to the early records of the game being meagre and scattered.

The destiny of non-white cricket in South Africa took shape around the famous Barnato Memorial Trophy which was presented in 1897 by the Chairman of the De Beers Consolidated Mines to perpetuate the memory of Barney Barnato, an outstanding figure in the early diamond mining saga of South Africa. The trophy was presented to the Griqualand West Cricket Union to be competed for amongst non-whites. The Barnato Board set the pattern which during the period 1898-1932 had a glorious history.

Amongst those who participated in the Barnato Cup Tournament in Kimberley in 1913 were D. Kaisaval (Vice-Captain), Billy Subban, R. Thumbadoo, T. Sobrayal.

The S.A. Indian Cricket Union emerged in 1940 and amongst those who served this body were S. J. Reddy (President), J. Reddy (President/H.L.V. President), P. S. Vandayar (Delegate/Treasurer), N. V. Coopoo (Delegate), B. D. Pavadal (President/Secretary), G. R. Padayachee (Vice-President), G. Vasuthavan and M. K. Naidoo (Secretary), V. R. Padayachee and A. P. Naidoo (Treasurer), A. Harry Naidoo, Kitty Samuels, M. Govinder, S. V. Pillay, G. Hurie, G. K. Nulliah, S. Reddy (Delegates).

Non-white cricket passed through many vicissitudes and in 1946 the S.A. Cricket Board of Control was formed with the S.A. Indian Cricket Union as an affiliate. In 1968, Bob Pavadal, a former president (1950-1960) donated a trophy.

The Natal Cricket Board of Control played a vital role in discharging the National obligations to the S.A. Cricket Board of Control. Amongst those who served this body were P. Naidoo (President), S. K. Naidoo, L. Naidoo. Dr K. S. Naidoo participated in the famous Ranji Trophy competition.

Amongst others who served the cause of this code of sport were D. Chellan, Ted Chetty, M. Govender, J. Govender, G. Manicum, L. S. Naidoo, Krish Reddy, S. R. Naidoo, N. R. Chetty, N. Naidoo, B. Govender, A. Polliah, T. Parsuramen, G. Govender, D. Naicker, D. Maistry.

(d) Tennis

The first tennis club, Moonlighters, situated in Randles Road, Durban, was founded by M. K. Naidoo in 1908. Activity at this court soon aroused considerable interest. Later, other clubs, viz., Sydenham, Clairwood, Central, Greenwood Park, Tongaat, Stanger, Pietermaritzburg were established.

With the emergence of many new clubs, it was decided to establish an organised tennis association. Thus the Natal Tennis Association (later known as the Southern Natal Tennis Union) was inaugurated with M. K. Naidoo as its first president.

Subsequently, interest was stimulated in the Transvaal by players like Narainsamy and Singaram. Consequently, the S.A. Indian Tennis Association emerged with M. K. Naidoo (always remembered as the Father of Indian Tennis in South Africa) as its president.

In recent years, greater interest was focussed on integrated tennis and the removal of all racial tags. This resulted in the formation of the S.A. Lawn Tennis Union with M. N. Pather as its first secretary.

Three South Indians who made an outstanding contribution to the growth and development of tennis are: M. K. Naidoo (Patron — S. Natal Lawn Tennis Union, official delegate to the Non-Racial Sports Council of South Africa), M. N. Pather (National Secretary — Tennis Association of South Africa), B. S. Moodley (Vice-President — S. Natal Lawn Tennis Union, Representative of S. Natal Tennis Union at meetings of the Tennis Association of South Africa).

(e) Boxing and Wrestling:

Although these codes of sports have never attracted many South Indian participants, contests have, nevertheless, drawn large audiences. Amongst the South Indians who took up the pugilistic art quite seriously and have earned a reputation may be mentioned the following: Seaman Chetty (Flyweight and Bantamweight Champion of South Africa and the only Indian to have won world ranking by being rated sixth contender for the World Flyweight Title), Jack Moodley, Jim Pillay, Kid Sathamoney, Bud Gengan (Lightweight Champion of South Africa), L. Veeran, Tommy Logan, Young Veeran, P. M. Pillay, Kid Veeran.

Not many have made a name in the field of wrestling, perhaps largely due to its more strenuous character, although we can take some pride in the achievements of Puckree Pillay, Tarzan Govender, Sonny Moodley.

It is somewhat distressing and disconcerting to note that despite our long and colourful history in this country, the records depicting the history of the various codes of sport are somewhat scanty and negligible. The only consolation is by way of recordings of the proceedings of meetings by various sports organisations.

(f) Darts

The game of darts was pioneered by two Pietermaritzburgites, G. N. Naidoo and K. G. Naidoo who purchased a yellow and black dartboard, hung it on a wall and began throwing darts. Today it is one of the most popular and enjoyable indoor games amongst Indians.

From this small beginning, enthusiasm began to grow resulting in the need for spacious premises. Soon a room (den) was rented and the Denver Darts Club, still in existence and affiliated to the Pietermaritzburg and District Darts Union, was formed. This club enjoys the honour of being the first organised darts club in this country.

In 1949, it was decided to establish the Pietermaritzburg & District Darts Union with S. N. (Bobby) Naidoo as its first president. As interest spread, the idea of forming the Natal Darts Union was mooted with the following as officials: S. N. Naidoo (President), L. Govender (Secretary), M. Swaminathan (Treasurer), L. S. Moodley (Record Clerk).

Amongst those who took the initiative to form the S.A. Darts Board of Control in 1961 were S. N. Naidoo and C. Rajagopaul. Others who served this body were Shun David (President/Treasurer), M. Mannie (Trustee), K. P. Nadasen (Secretary), M. N. Govender (Manager), Nam Moodley (Patron/Secretary), A. G. Naidoo (Treasurer), K. G. Naidoo (Vice-President).

In 1975 the SADBOC sent a representative to England to explore the need to form a world body. During the following year, the idea materialised with the formation of the world's Darts Federation with Shun David as its first president. Others who served the cause of the body were: Logan David (President — Natal Darts Union), P. G. Naidu (President — S. Natal Darts Union), S. A. Reddy (Trustee/ President/Secretary — Natal Darts Union).

(g) Swimming

(i) S.A. Amateur Swimming Federation: This body was inaugurated in 1966 at David Landau Community Centre, Asherville, to promote the cause of non-racial swimming. Both Morgan Naidoo who served as President for many years and Samba Ramsamy made a deep impact on the Federation. Amongst others who served this organisation were Vasi Nair (Vice-President), G. Govender (National Secretary), S. K. Naidoo (Treasurer), D. P. Naidoo (Record Clerk), D. Naidoo (Secretary). A R2 000 sponsorship was offered by V. Chetty of Jayanta Clothing Manufacturers.

(ii) Amateur Swimming Union of Natal: Amongst those who served in an official capacity were Vasi Nair (President), Dhama Nair (President/Secretary), D. G. Pillay (Secretary).

(iii) S.A. Council of Sport (SACOS) is the umbrella body to which is affiliated all the non-racial sports organisations in this country. M. N. Pather (Founder and Secretary for over a decade) and Morgan Naidoo (Secretary) served this body with dedication.

(iv) S.A. Non-Racial Olympic Committee (SANROC): Under the able and dedicated leadership of its President, Samba Ramsamy, formerly a swimming administrator in South Africa, this body has constantly highlighted to the world the deprivation under which non-racial sport has been functioning in this country.

(v) Amateur Swimming Association of South Africa (ASASA): This body which at one stage incorporated the S.A. National Swimming Association and the S.A. Amateur Swimming Federation had its inaugural meeting in 1982. Morgan Naidoo served as National Secretary. Both the S.A. Senior Schools Sports Association and the S.A. Primary Schools Sports Association are associate members of ASASA.

B. SCOUTING AND GUIDING

(a) The Boy Scout Movement:

Scouting started in the Transvaal in the 1920's by B. L. E. Sigamoney who had been a scout in England while engaged in studies. He was encouraged by the Rt. Hon. V. S. Srinivasa Sastri to foster the movement in Natal where there was a concentration of Indians. He visited Natal in 1928 and the marching of scouts through the streets of Durban with the bugle band stirred the imagination of the Indian community and attempts were made to start the movement in Durban.

Character training is just as important to the education of our youth as the acquisition of knowledge. The first real breakthrough in Scouting came in 1934 when H. S. Done, Principal of Clairwood Senior Boys School, convened a meeting of the Principals of schools which led to the establishment of the Suburban Indian Boy Scout and Girl Guides Association with Done as President.

Soon rallies, camps, hikes and other activities became a regular feature of the movement. In June 1935, the heroism of the Rossburgh Rovers, in rescuing lives and property during the Clairwood

floods, brought further renown to the movement. In 1971, R. G. Pillay, Chief Scout Commissioner in South Africa, represented the country at the 13th World Jamboree held in Japan. A South African Indian scout, Vivian Reddy, was chosen to represent this country at the World Youth Forum held in conjunction with the Jamboree.

(b) The Girl Guide Movement:

In 1937, the girl guides formed their own association and came under the jurisdiction of the Girl Guide Association of South Africa. Mrs M. Naidoo was warranted as the first Indian Divisional Commissioner in 1963. During the 1949 riots in Durban, the guides assisted the St. John Ambulance Brigade and the S.A. Red Cross Society in attending to the injured and offering relief to the victims.

In 1971, a gulder, Miss Kamala Pillay, attended the All India Jamboree held in Bombay. During national emergencies, the guides have always been in the forefront in rendering assistance. During the floods that hit Darnall in 1974, the guides collected food and clothing for the flood victims. Indian guides have participated in various national and international events.



The Chief Scout of the World, Lord Baden Powell garlanded at the Curries Fountain Rally in Durban in 1936.

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A group photograph of some of the leading personalities who were present at the meeting convened by the Durban Indian Women's Association in July 1927 to discuss the formation of an Indian Child Welfare Society.

C. SOCIAL WELFARE SERVICES

The emergence of social welfare organisations is essentially a development of the 20th century. Concerned with the high incidence of infant mortality in the country, the Child Life Protection Society opened clinics to advise mothers on health matters and render services to sick children.

During the century, community life underwent radical changes, due to the process of industrialisation, concomitant urbanisation and technological changes. At the same time, the nature of social needs also changed considerably. The inability of people to adapt to a new type of community life, with its complex human relations, created new social problems. Consequently, the trained social worker emerged.

(a) Durban Indian Child Welfare Society:

This body was born in momentous times in the life of the Indian community and had in attendance, at its birth, one of the most eminent of Indians, the Rt. Hon. V. S. Srinivasa Sastri. The inaugural meeting was convened by the Durban Indian Women's Association in 1927. A provisional committee consisting of, among others, Mrs S. Moodaly, Mrs Chandasamy Pillay and Mrs P. G. Naicker was formed with Mrs Moodaly as Chairlady. Mr Sastri promised the Society a monthly donation of £10 for the duration of his stay in South Africa.

Others who associated themselves with the functioning of the Society were V. S. C. Pather, P. G. Naicker and R. B. Chetty. Later P. R. Pather was appointed Treasurer. During the first year of existence, the Society owed much to the driving personality of its Chairlady. The creation of the Department of Social Welfare, which contained enlightened provisions designed to promote child welfare work; the

enactment of the Children's Act of 1937 and the allocation of grants-in-aid to registered organisations gave added impetus and wider scope to the activities of child welfare societies.

One of those who served the Society as Secretary for over thirty years was V. S. Vadival Pillay. R. P. Das also made a significant contribution towards the growth of the Society by serving as President during the period 1938-1953. The name of Treasurer, D. S. Chetty, also needs special mention.

By 1940, the health work of the Society was taken over by the Municipal clinics and the Society gave more attention to other aspects of child welfare work e.g. adoption of families, desertion of families, destitution, illegitimacy and marital discord. After the second world war, when changes occurred in the social structure as a result of the urbanisation of the community, the rise in dependency, the change over from agricultural to industrial employment and the disintegration of the joint-family system, the child welfare societies were called upon to assume increased responsibilities.

Apart from these responsibilities, problems caused by desertion, non-support, neglect and alcoholism needed attention. In 1959, the Society inaugurated the cottage system for abandoned, neglected and orphaned children in need of care at Sea Cow Lake (Lakehaven). The Society suffered a setback when P. R. Pather passed away while he was the President.

An outstanding personality in our community, B. A. Naidoo, served as senior social worker, until his appointment in 1963 as regional social worker, with the S.A. National Council for child welfare. In 1972, N. G. Moodley was appointed as Director and B. S. Mudaly as Principal of Lakehaven.

Amongst those who served with distinction and gave life and meaning to service through local communities were: R. P. Das, T. M. Naicker, G. M. Nair, K. M. Gounder, Venket Reddy, M. M. Naicker, C. D. Moodley, Mrs S. N. Naidoo, Mrs T. N. Pillay, C. Munsamy, N. R. Pillay, R. S. Ramnaidoo, V. Somiah, P. Ralidoo, Jack Govender, A. G. Narayadu, Ganas Nayanah. Amongst those who served as professional social workers were Mrs M. Nursoo (nee Pothraju), A. K. Naidoo (who possessed a Jan Hofmeyr Diploma in social Work), S. R. Naidoo, Mrs N. D. Nirmal (nee Ramiah).

Some of the officials who served the Society more recently and with dedication and distinction were P. R. Pather (President 1959-1969), Dhanpal Naidoo (President 1972-1977), D. S. Chetty and A. L. A. Pillay (Treasurers), Dennis V. Naicker, S. Jogi Naidu, K. C. Naidoo, R. L. Naidoo, L. C. Naidoo, A. R. Pather and L. Krish Naidoo.

(b) National Council for Child Welfare:

The philosophy of this body is not to align itself with party politics, religious dogma or cultural ideology but to devote all its resources to the welfare of children. B. A. Naidoo serves on this body as a regional social welfare officer.

(c) Lakehaven Children's Home:

This home was built after many years of thought and careful planning. The Durban Indian Child Welfare Society strongly felt the need for a home for orphans, destitute and neglected children. The widespread poverty among the Indian people gave rise to many social problems and social ills.

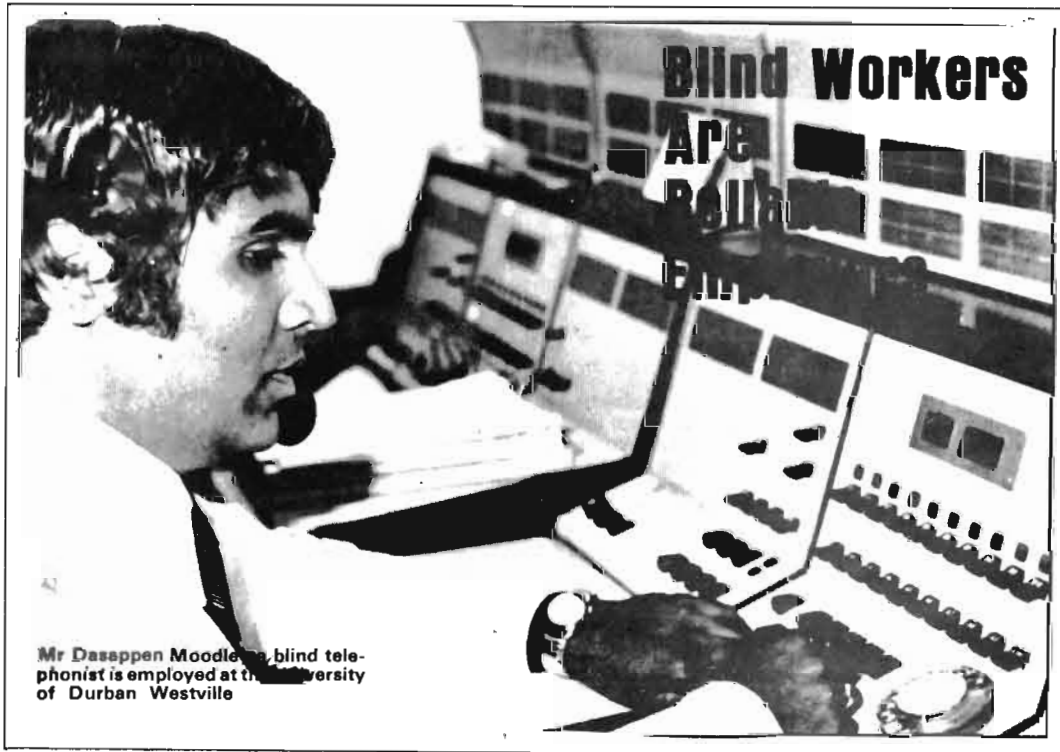
Much of the impact of poverty was cushioned by the strong family ties amongst Indians and the protecting umbrella of the extended family system.

But the times were changing and inroads were being made into stable family life resulting in the growing up of children who needed care. Amongst those who served the first committee were P. R. Pather, T. M. Naicker, R. P. Das, B. A. Naidoo and Mrs G. S. Naidoo. The first resident house parents were K. C. Naidoo and his wife, Vijie Naidoo. This dedicated gentleman also served as acting Principal of the school and secretary to the Board of Management.

Amongst those who assisted to lay out gardens, planting trees and erecting fencing were R. L. Naidu and A. J. Naidu. Amongst those who served Lakehaven unstintingly over difficult periods include M. M. Naicker and Mrs Naicker, P. R. Naidoo and Mrs Naidoo, L. N. Pillay and Mrs Pillay, P. R. Moodley and Mrs Moodley.

(d) Natal Indian Blind Society:

The Arthur Blaxhall School for the Blind (now known as the New Horizon School for the Blind), the only one of its kind to serve Indians was founded by a group of enthusiastic members of the Natal Indian Blind Society in 1954. The idea of establishing a school for Indian blind children was conceived by Kannabiran Pillay, who was elected President in 1949, a post he held until his untimely death in 1966. He led the Society with such unflinching zeal and enthusiasm, that it had grown into one of the best organised and active welfare agencies in the Republic.



Mr Dassappan Moodley, blind telephonist is employed at the University of Durban Westville



A blind worker busy fashioning an ornamental cane chair at the Blind and Deaf Society.

In recent years the most signal change in the approach to blindness has been the attitude of the blind people who have dissuaded blind beggars from playing on the emotions of people and thus carving a new image for themselves. During the last three decades, the blind have entered the open labour market as distinct from sheltered employment. It has been found that any blind person, with normal intelligence, could easily be found a job, especially involving repetitive work.

The blind worker has certain unique characteristics — as he cannot see what goes on in his environment, he is not easily distracted; he has a fineness of tactile sense so that he can detect flaws more easily; accident rate is negligible and absenteeism is virtually unknown. They are reliable and cheerful people. All that they ask is to be given the opportunity to demonstrate that they can be useful citizens and contribute to the productivity of the country.

The school has provided primary and secondary education for blind and visually handicapped children. The school is governed by a Board of Management, functions as a registered social welfare organisation and is affiliated to the S.A. National Council for the Blind.

A Placement Committee explores the proper placement of those who complete their studies. This committee emphasises the positive aspects of the aptitudes of the blind so that they could take their rightful place in the open labour market, on an equal footing with those who are not visually handicapped. This positive attitude promotes their self respect and is preferable to negative appeals for pity, compassion and patronage.

In 1958, the Society expressed the desire to expand its activities to other groups of handicapped children viz., the epileptic, the neurological, the cerebral palsied, the orthopaedically crippled, the mentally retarded, the defective and the aurally handicapped.

At the end of 1966, the first group of matriculants passed out of school, one of whom pursued a law career at the University College, Durban and the other who joined a school of physiotherapy in London.

(e) The New Horizon School for the Blind:

This school which occupies the former Cowan House in Pietermaritzburg was opened in 1968. It is the culmination of nearly a decade of search for a suitable site and stands as a monument to the dedicated service and unflinching efforts of the many stalwarts in the education and welfare of visually handicapped persons. The school provides education for totally and partially blind children between the ages of 3 and 21. The vast grounds, the large swimming pool and the many playing fields provide the stimuli for greater exploration and mobility.

(f) Fosa Settlement:

A small band of dedicated men constituting a semi-religious organisation, known as the Society of Servants in South Africa, organised on the lines of the famous "Servants of India Society", took the initiative to form Fosa (Friends of the Sick Association), to combat the menace of tuberculosis amongst Indians. Undaunted by lack of funds and by the magnitude of the task which confronted them, they saw the need for determined, sustained action. Work was organised through area care committees, established in all the main centres. Its monthly publication, Fosalink, disseminates education relating to the disease.

Fosa, which was founded in 1942, was originally housed in a cottage tent in Newlands. By the following year, the first rondavel was completed. The settlement soon caught the imagination of the public and, within two years, the critics were confounded and the sceptics converted. The weaving school helps in the rehabilitation of patients and provides sheltered employment to chronic patients and others who are incapable of competing for employment in the open labour market.

Over the years, it has brought comfort and hope to many people and thus earned their respect and gratitude.

The S.A. National T.B. Association (SANTA) was so impressed by the success of Fosa that, with the assistance of the State Health Dept., it established similar centres all over the country for other racial groups.

Today, the Fosa Settlement stands as a monument to the vision, enthusiasm, industry and devoted dedication of the Friends of the Sick of all races.

(g) Natal Indian Cripple Care Association:

This body was established in 1967 with M. Perumal as its first President succeeded by Dhanpal Naidoo while R. Nair and Deva Naidoo served as Secretaries and V. Somiah and K. C. Naidoo as Treasurers. In 1971 Dr B. T. Naidoo was elected Chairman and S. N. Chetty as Secretary. The prime objective of the Association is to help rehabilitate the disabled. To this end, they provide a wide range of services which includes social welfare, after-care nursing, day-care and enriched programmes, work experience and special education.

The Durban South Unit provides a Day-care, Treatment Centre and Workshop housed in the S. S. Sungam in Chatsworth; free transport for patients from their homes; a pre-school and training centre for ineducable children; physiotherapeutic treatment and a workshop rehabilitation centre for adults. A similar set-up has been established in Candella Road.

The Association has future projects on its drawing boards. The erection of a residential school in Phoenix which is the largest undertaking by any community is nearing completion. The complex will comprise modern, specially designed and equipped classrooms and specialist facilities for infant, primary, secondary and vocational education. It will also provide hostel and recreational facilities apart from a swimming pool, hydrotherapy, training centre, domestic science department, printing press, wood-work and metal work workshops.

(h) The Spes Nova School:

This institution, for cerebral palsied Children, situated in New Germany, was opened in 1977 and is the only school in this country to provide education for Indian cerebral palsied educable children from the age of three.

Apart from nursery, primary and secondary education, the school also provides physiotherapy, speech therapy and occupational therapy to about 150 children.

The opening of this school was not only a historic achievement for the association but a milestone in the history of Indian education. A Day Treatment Centre has been established at Silverglen and working with handicapped children is a calling which requires faith, love, understanding, hard work and patience.

The UN General Assembly proclaimed 1981 as the International Year of the Disabled and has appealed to all international organisations and governments to cooperate in realising the following objectives:

- (i) Helping disabled persons in their physical and psychological adjustment to society.
- (ii) Promoting all national and international efforts to provide disabled persons with assistance, training, care and guidance to ensure their full integration in society.
- (iii) Encouraging study and research projects designed to facilitate the practical participation of disabled persons in daily life.
- (iv) Educating the public with regard to the rights of disabled people to participate in and contribute to various aspects of economic, social and political life.
- (v) Promoting effective measures for the prevention of disability and for the rehabilitation of disabled persons.

D. ENTERTAINMENT:

In 1962, the SABC introduced an Indian sports programme in which Rajendra Chetty and T. P. Naidoo were the first announcers. Subsequently, Sunday morning interviews were introduced with Rajendra Chetty in charge.

On Saturday mornings, the Weekly Magazine Programme, "Saturday Mirror", which was introduced in 1972, is on the air. This programme features talks, interviews, news and short features on many aspects of Indian life as well as music-classical, instrumental and vocal. The programme is arranged and presented by J. R. Devar. Ruthnam Pillay presents Indian classical, religious, folk and film music on Sunday mornings. Many of these musical items are supplied by local musicians — orchestras, classical groups, religious and bhajan groups and individual artists.

Both programmes embrace wide interests and attempt to satisfy the tastes of the different linguistic groups. Periodically the major festivals and celebrations are observed with specially prepared programmes. An interesting feature of Saturday Mirror is the weekly news bulletin which reflects events in the life of the community throughout the Republic. The Weekly Letter, presented by Mesdames Nirmala Naidoo who also presents the Children's Corner monthly and A. R. Cooper amongst others, covers a wide range of subjects. Each week the spotlight is turned on a short feature depicting many aspects of Indian life. Sports Review on a Saturday afternoon is broadcast on a regional basis by Tony Iyavoo and J. R. Devar.

The recently introduced Radio Lotus with announcers, inter-alia, B. K. Chinna and Sagie Naidoo appears to be popular with Indian listeners. For many years Radio Truro played a vital role in promoting South Indian culture with T. P. Naidoo and Kumari Ambigay, the noted Indian classical dancer, as announcers.

Growth of Indigenous Theatre

The Indian contribution to theatre in South Africa is more significant than is apparent and in this development, the South Indians have played a vital role. This misconception can be attributed to the absence of records for, until recently, the White newspapers ignored non-racial theatre while Black papers did not have journalists with an in-depth knowledge of the theatre.

A case in point is the play "The Lahnee's Pleasure" which received little publicity from the local Press and had to go to Johannesburg to receive its rightful acclaim. Evelyn Levisohn of the Sunday Express commented that it surpassed Albee's "Death of Bessie Smith" which was currently playing at the Market Theatre. Albee is the internationally renowned playwright who wrote "Who's Afraid of Virginia Woolf."

Prior to the fifties, Indian theatre involvement was largely religious, conservative and traditional. In the sugar estates, "Six-Foot Dance" groups kept alive this ancient art form introduced from India apart from the Natchannia music and dance groups. The few vernacular plays that were performed were largely religious in theme.

At this time, two well-known actors, Mathlemugan Pillay and Bell Moonsamy, despite the difficult circumstances, made a valuable contribution to this form of theatre. Other notable contributors were N. C. Naidoo and Akka Vathiar — doyens of the arts

who concentrated on teaching children in the vernacular art forms at M. K. Gandhi Senthamil School.

Prior to the fifties, Indian involvement in the theatre was mostly at high school and university level. Occasionally Western orientated plays were performed before non-white audiences. Consequently, theatre in its present form was virtually foreign to the majority of Indians and the occasional adult production was largely escapist and academic and consequently, indigenous theatre was non-existent.

Theatre, a vital living art form, has always been a dynamic integral part of progress and sooner or later had to break from its artificial restrictions.

One of the first to give impetus to a novel indigenous and relevant theatre movement was Ronnie Govender. When the Durban Academy of Theatre Arts was formed after the visit of Krishna Shah on the memorable occasion of the production of "King of the Dark Chamber", it seemed as if there was a desire for change.

Considerable excitement was generated with the production of Ronnie's first play, "Beyond Calvary" which was highly acclaimed by Shah. For the first time aspects of Indian life in its true perspective were captured in a skilful and absorbing play.

After Shah's departure, the Academy reverted to staid classical plays due to tight security measures. This resulted in Ronnie's resignation and the formation of the Shah Theatre Academy. He was supported by Muthal Naidoo. Undeterred by lack of funds and amenities, they launched a series of contemporary plays, viz., "Golden Boy", "All My Sons" and "A View From The Bridge", before embarking on original plays.

This provided valuable training for a group of enthusiastic trainees, inter-alia, Saths Cooper, Guru Pillay, Babs Pillay, Kessie Govender. At this time, Ronnie Govender, a teacher, sports writer and sports administrator challenged the bourgeois notions of the theatre by writing and directing plays which were considered different from the alienated White theatre.

The "Lahnee's Pleasure", his best known work, embodied the central concept of Indian village theatre — that of spontaneous audience participation. For the first time, local audiences were provided the opportunity of appearing in plays that were satirical in nature. The play was an unprecedented success with a record highest number of performances for a South African play.

This play inspired other local writers and a spate of original plays followed, the best known of which was "Stablexpense" which was modelled on "Lahnee's Pleasure" and written and directed by Kessie Govender.

The time was opportune for many theatre groups to spring up. Strini Moodley wrote and produced the very successful revue "Black On White" while Guru Pillay wrote an equally successful "Saras".

However, most of the groups petered out with only the Shah Theatre Academy fulfilling its original role. Its latest productions were two highly acclaimed musical satires, "Off-Side" and "In-Side" written and directed by Ronnie whose outstanding contribution to the progress and development of theatre spans over a decade. He gave theatre new directions not only in a non-racial sense but also away from the stilted academic approach. With considerable patience and dedication, he urged other enthusiasts to seek and conquer new horizons.



Ronnie Govender

Vide Page 163

Early reference to Indian involvement in soccer would appear to be confined to the "free" Indians who, after completing their term of indenture, were employed in the catering industry at White hotels. At this time, personnel attached to the British garrison stationed at Port Natal frequented these hotels and consequently Indians were drawn into the teams that were selected. Because of their lighter weight and physical fitness through a laborious period in the sugar plantations, Indians were remarkably agile and adapted themselves to the game of soccer with ease.

The game originated among Indians when rubber balls were played on sandy stretches in the Brickhill Road complex. From here, the game moved to Nicol Square and later to the Warwick Avenue complex. Subsequently, other teams, viz. Greyville, Crimson League and Bluebells emerged with their own ground surfaced by hard clay and tufts of grass in the vicinity of the present Durban Indian Girls High School. Finally the game was centred in the Curries Fountain complex with other new codes of sport — cricket, tennis, athletics, cycling and golf.

For many years, the South Indians (Dravidians) dominated soccer largely due to their preponderance in numbers as they constituted over 60% of the immigrant population. They were involved in all types of activities and adapted themselves to the changing circumstances because of their attitude to life generally.

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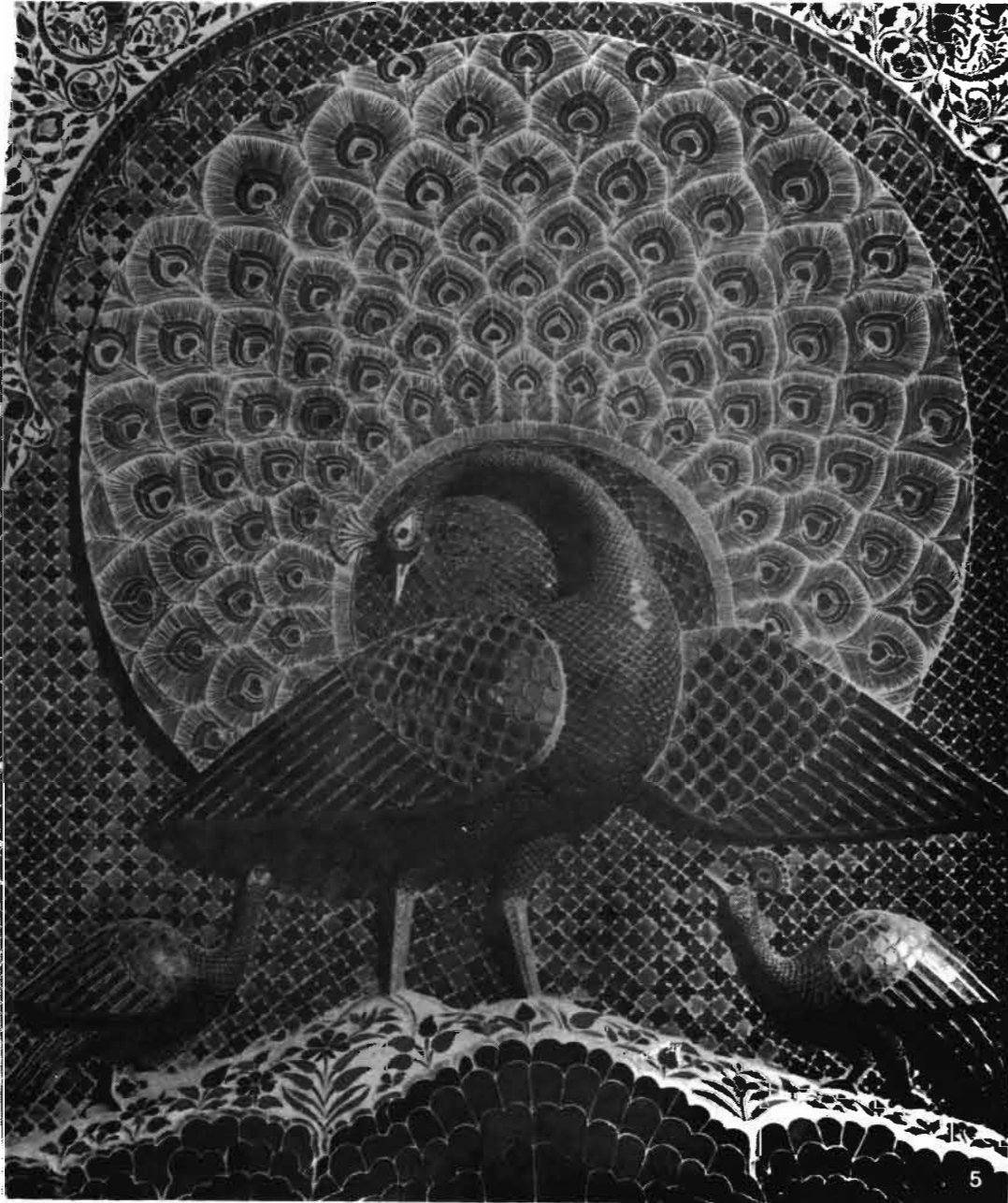
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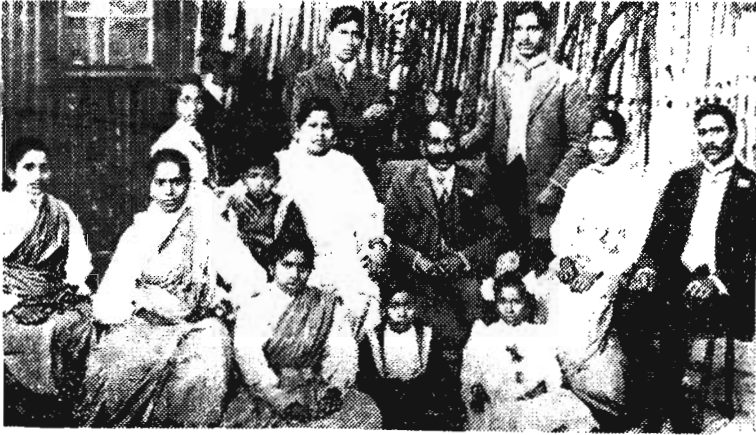
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Personality Profiles



THE R. L. ALWAR FAMILY



ONE from the family album around the turn of the century . . . the late Mr M. Pillay seated in the centre with his daughter Dhanakodiama on his left and the late P. M. Pillay next to her. Seated on his mother's lap, the youngest of the Pillays, the late Vasa Pillay CID; extreme left, is Mrs Rookmanie Pather wife of the late Advocate S. R. Pather and next to her Mrs Manormanie Moodley, wife of the famous Indian boxer, Jack Moodley.

CHETTY, Dhanakodiama. — Retired Business-woman, daughter of Murugesu Pillay.

Education: Well qualified in music.

Interests: Music, vernacular (Tamil), education.

Activities: Hindu Tamil Institute.

Miscellaneous: Hails from an intelligent and cultured family of Greytown; taught at Greytown and Isipingo schools under her husband, S. P. Chetty; campaigned for the rights of women; helped to organise Tamil classes at Hindu Tamil Institute; conducted a business at the intersection of Albert and Prince Edward Streets, Durban; her father, who passed away at the age of 94, was the first Indian interpreter in the country and was attached to the Greytown Court.

ALWAR, A. R. — Bookkeeper.

Origin: Madras.

Education: Isipingo.

Activities: Community service in the educational field.

Miscellaneous: Originally resided in Isipingo and moved to Greytown in 1927.

ALWAR, K. — Housewife.

Education: St. Anthony's (P.M.Burg).

ALWAR, L. — Housewife.

Education: Greytown, Durban Indian Girls High.

Interests: Religious, cultural, sewing.

Miscellaneous: Employed by Adco Druggists.

MR & MRS D. V. NAIDOO

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Redhill, Durban

MR & MRS R. J. MOODLEY

53 Mountbatten Drive,
Reservoir Hills

ALWAR, R. L. — Retired Principal (Depot Road Memorial).

Education: Greytown, York Road High, Sastri College Diplomas (T3 B and M2).

Activities: Secretary (Greytown Indian Football Club; Redhill Ratepayer's Association; Greytown Indian Literary Society).

Travel: India, Far East.

Interests: Soccer, cricket, tennis, social welfare.

Miscellaneous: Selected for Junior Division Schools Football Club — P.M.Burg; taught at the following schools: Greytown, Gillits (Vice-Principal) and Principal of Windy Hill, Richmond, Kasturbai Gandhi and Isipingo Beach.

Address: 48 Oribi Circle, Mobeni Heights.

ALWAR, T. — Housewife, Teacher (daughter of S. P. Chetty).

Education: Durban Indian Girls High.

Activities: Richmond Women's Circle.

Travel: India, Far East.

Interests: Sewing, cookery, religious, cultural.

Miscellaneous: Taught at Isipingo, Wartburg, Richmond.

ALWAR, K. — Laboratory Technician (Shell/B.P.).

Education: Greytown, Sastri College; University of Durban-Westville (B.Sc. — Majors Botany, Zoology).

Interests: Soccer.

Miscellaneous: Outstanding student of Zoology (assisted in the establishment of laboratory facilities at University of Durban-Westville).

ALWAR, R. — Teacher (Durban Indian Girls High).

Education: Greytown, Durban Indian Girls High; University of S. Africa (B.A. — Majors English, Geography).

Travel: London, Continent.

Interests: Netball, table tennis.

ALWAR, V. — Radiographer (Addington Hospital).

Education: Centenary High; Medical School (Diploma in Radiography).

Interests: Basketball, tennisqu coast.

ALWAR, R. — Teacher (Chatsworth High).

Education: Richmond, Durban Indian Girls High; University of Durban-Westville (B.Sc. — Majors Botany, Geography); University of S. Africa (B.Ed.).

Travel: London, Continent.

Interests: Netball.

Miscellaneous: Obtained distinction in Didactics (B.Ed. Degree).

THE K. N. ARCHARY FAMILY

ARCHARY, K. — Jeweller.

Origin: Pondicherry (Madras).

Interests: Religious, cultural.

ARCHARY, H. — Housewife.

Origin: Mauritius.

Travel: Mauritius.

Interests: Religious and cultural.

ARCHARY, K. N. — Company Director.

Education: Clairwood Senior Boys School.

Activities: Orient Social Club, Isipingo Beach Club.

Travel: India, Far East, Mauritius, Lourenco Marques, Beira.

Interests: Swimming.

Address: 6 1st Avenue, Isipingo Beach.

ARCHARY, M. — Housewife.

Education: Mayville.

Travel: India, Far East, Mauritius, Lourenco Marques, Beira.

GOVENDER, K. — Housewife.

Education: Isipingo.

Travel: Mauritius, Beira, Lourenco Marques.

Interests: Sewing, tennis.

MOODLEY, S. — Housewife.

Education: Isipingo, Clairwood High.

Travel: India, Mauritius.

Interests: Sewing.

MUDALY, N. — Director.

Education: Springfield Flats, Sastri College.

Activities: Secretary (Isipingo Cricket Association).

Interests: Cricket.

GOVENDER, J. — Company Director.

Education: Mayville.

Travel: Beira, Mauritius, Lourenco Marques.

THE MUNIEN FAMILY

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Phone 454551

THE G. CHETTY FAMILY

CHETTY, G. (Goin). — Manager (Furniture Mart, West Street, Durban).

Origin: Andhra Pradesh.

Education: Cato Manor, Hindu Tamil Institute, M. L. Sultan Technikon (Accountancy Course), crash courses in Business Management and Dale Carnegie.

Activities: Chairman (Beare's Group Social Club); Treasurer (Merewent Ratepayers' Association), Merebank Child Welfare Society, Merewent Cricket Club, F.O.S.A., Greenwood Park Child Welfare Society, Greenwood Park Ratepayers Association, Reservoir Hills Dravida Society.

Travel: U.S.A., Canada, London, Continent, India, Far East, S. America, Sri Lanka.

Interests: Travel, swimming, boxing, soccer, religious, cultural.

Miscellaneous: Served Beare's Group for almost two decades and through loyalty and dedication rose from a salesman to senior management level; visited various temples in India.

CHETTY, R. — Housewife.

Education: St. Aidan's Girls.

Travel: U.S.A., Canada, London, Continent, India, Far East, S. America, Sri Lanka.

Interests: Sewing, knitting, cookery, religious.

CHETTY, R. — Business Proprietor (Monte Carlo Furniture Industries).

Education: Reservoir Hills High.

Activities: Reservoir Hills Jaycees.

Travel: Swaziland.

Interests: Swimming, karate, travel.

CHETTY, A. — Student.

Education: Reservoir Hills High.

Interests: Sewing, cookery, literary, swimming.

CHETTY, P. — Student.

Education: Reservoir Hills High.

Interests: Swimming, karate.

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THE J. B. CHETTY FAMILY

CHETTY, R. B. — Proprietor Imperial Cigar Factory and Rex Printing Works.

Origin: Porayar (Madras).

Activities: Trustee (S. V. E. Alayam); Grantee (M. K. Gandhi School); President (S.A. Hindu Maha Sabha 1942-47); Chairman (Hindu Tamil Institute); H.L. President (Natal Tamil Vedic Society).

Travel: India, Mauritius, Seychelles, Java, Sumatra.

Interests: Religious, cultural and educational.

Miscellaneous: Owned a 5 000-acre sugar farm in Isnembe, Chettiar Road (Riverside) named after him, owned Betel Leaf Farm (Stamford Hill) with M. L. Sultan, one of the original donors to Sastri College and M. L. Sultan Technikon.

CHETTY, J. — Housewife.

Interests: Religious, educational and cultural.

CHETTY, J. B. — Broker and Insurance Consultant.

Education: Depot Road, Higher Grade School, Sastri College.

Activities: Chairman (Stella Football Club; Sastri College Old Boys Club); President (Natal Tamil Vedic Society); Grantee (Hindu Tamil Institute Aided School); S. V. E. Alayam, Vice-President (S.A. Hindu Maha Sabha); Vice-Chairman (Natal Vedic Tamil Trust).

Travel: Mauritius, India, Far East (including Malaysia and Hawaii), Canada, U.S.A., London, continent.

Interests: Religious, educational, cultural.

Miscellaneous: First Head Prefect at Sastri College, second pupil to be enrolled at Sastri College in 1930, actively associated with S. V. E. Alayam.

Address: 38 Percy Osborn Road, Stamford Hill, Durban.

CHETTY, L. — Housewife, daughter of Pavadai Naidoo.

Education: Depot Road.

Activities: Chairlady (Avaykalai Kalagam).

Travel: Mauritius, India, Far East — including Malaysia, Hawaii, Canada, U.S.A., London, Continent.

Interests: Religious, Cultural, Educational.

Miscellaneous: Closely Associated with S. V. E. Alayam.

MOODLEY, S. — Acting Deputy Principal (New Horizon School for the Blind).

Education: M. K. Gandhi School, Durban Indian Girls High, University of Dbn-Westville (B.A., B.A. (Hons.) in the Dept. of Speech and Drama).

Travel: U.S.A., Canada, London, Continent, India, Far East.

Interests: Education, Social welfare.

Miscellaneous: Lecturer in Speech and Drama (U.D.W.). Married K. R. Moodley (Attorney — P.M.Burg).

CHETTY, S. — Attorney.

Education: M. K. Gandhi School, Sastri College, Royal College of Surgeons — Dublin (3 years medicine); Univ. of Natal (Attorneys Admission Course).

Travel: U.S.A., Canada, India, Far East, London, Continent.

Interests: Athletics, debates, wild life studies.

Miscellaneous: Presently with U.N. High Commission for Refugees as legal adviser and is in charge of Far East, India, Thailand, Cambodia, Singapore; established legal offices in Durban and Johannesburg; conducted Steve Biko's case; married to Dr F. Chetty; taught at Stanger High.

NAIDOO, S. C. — Teacher (Jiswa, Pretoria, Natal Indian Cripple Care Association), married Dr. S. C. Naidoo.

Education: M. K. Gandhi School, Durban Indian Girls High.

Activities: Organiser (Pretoria Tamil League — Tamil classes).

Travel: London, Continent, India, Far East, Malaysia.

Interests: Social Work, Cultural, Religious, Educational.

Miscellaneous: In charge of mentally handicapped children (Natal Indian Cripple Care Association).

RAJAH, M. — Housewife.

Education: M. K. Gandhi School, Durban Indian Girls High, Putna University (three years medical).

Travel: India.

Interests: Journalism.

Miscellaneous: Married Dr K. Rajah (Kuala Lumpur).

REDDY, K. — Sister (St. Augustine's Nursing Home).

Education: M. K. Gandhi School, Durban Indian Girls High.

Travel: London, Continent, U.S.A., Canada.

Interests: Nursing.

Miscellaneous: Served as nurse (McCord's, Fosa, Scotland), completed midwifery and other nursing exams, served in a nursing hospital (Chicago).

NAIDOO, P. — Housewife and previously Nursery School Teacher.

Education: Dartnell Crescent, Durban Indian Girls High.

Travel: Mauritius, London, Continent.

Interests: Social work.

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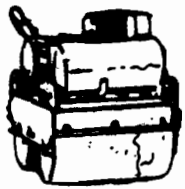
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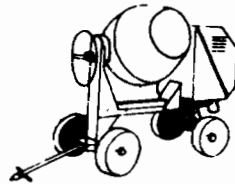
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THE N. S. CHETTY FAMILY

CHETTY, N. S. — Retired Principal.

Origin: Madurpakkum (Madras).

Education: Umbogintwini School.

Activities: Founder (Merebank Tamil School Society, Merebank Ratepayers Association); Founder/Chairman (Natal Indian Teachers' Society — Umkomaas Branch); Fosa — Umkomaas Branch.

Travel: Lourenco Marques.

Interests: Religious, educational, cultural, social welfare.

Miscellaneous: Commenced teaching at Umbogintwini School in 1921 and transferred to Merebank School in 1927 (one of the first two teachers to serve at this school); taught at Depot Road School (1934-1945); Principal of Hillview, Fountain Head, Naidoo Memorial, Gokul schools.

CHETTY, N. G. — Retired Principal (Windsor High).

Education: Private study (Indian Teachers Junior and Senior Certificate exams, B.A. and B.Ed. Degrees).

Activities: Chairman (Natal Indian Teachers Society — Clairwood and Ladysmith Branches); President (Natal University College Students' Union); Merebank Ratepayers' Association, Merebank Indian Association.

Miscellaneous: Received early education at Merebank School under headmastership of Bob Narayansamy; appointed as teacher at the school in 1921 after completing Standard Four; taught at Clairwood for a number of years and came under the dynamic influence of H. S. Done; after serving as a senior teacher (1st class post) was promoted to Principalship of Greenwood Park School in 1935; succeeded Bob Narayansamy as Principal of Merebank School in 1944; served as principal of Stella Hill, Depot Road schools prior to appointment to Windsor High School; although he never taught at a high school, he filled the role as administrator with distinction; the professional guidance he offered his staff was based on sound educational principles and he laid considerable stress on remedial teaching; the welfare of the youth was his primary concern; he was the first to start the Boy Scout movement in Clairwood; established a Youth Brigade in Ladysmith; as early as 1926 he realised the importance of oral communication and formed the Clairwood Literary and Debating Society to train pupils in the art of public speaking and debating; he was a convincing speaker who elucidated his arguments in a logical and persuasive manner.

CHETTY, N. M. — Builder.

Travel: India.

Interests: Religious, cultural, horticultural.

Miscellaneous: Keen vegetable gardener.

CHETTY, N. K. — Salesman.

Interests: Religious, sculpture.

Miscellaneous: Ardent propagator of Telugu, maintained close contact with relatives in India; his two sons are heads of department in Umzinto and Chatsworth.

CHETTY, V. M. — Retired Principal (Port Shepstone).

Education: Clairwood Boys, Fort Hare (B.Sc. Degree with Majors in Physics and Chemistry).

Activities: Chairman (Port Shepstone Andhra Sabha, Port Shepstone Hindu Education Society); Trustee (Port Shepstone Sports Ground Association); Supervisor (Port Shepstone M. L. Sultan College); S.A. Indian Teachers' Association (Port Shepstone Branch); Port Shepstone Indian Ratepayers Association.

Travel: India.

Interests: Horticulture.

Miscellaneous: Son of N. M. Chetty of Merebank and Port Shepstone; commenced teaching in 1946; taught at Umzinto High; served as Vice-Principal and Principal of Port Shepstone High; nominated by Administrator of Natal to serve on Port Shepstone L.A.C.

CHETTY, S. V. — Principal (Isipingo Hills Primary School).

Education: Depot Road School, Sastri College, private (Teacher's Diploma).

Activities: Treasurer (T.A.S.A. — Umkomaas Branch); Umkomaas Siva Soobramaniam Temple.

Travel: London, Continent, India, Far East, Sri Lanka.

Interests: Religious, cultural, educational, social welfare.

Address: Roseneath, Umkomaas.

CHETTY, H. P. — Deputy Principal (Umzinto High).

Education: Umkomaas School, Clairwood High.

Activities: T.A.S.A. (Umkomaas Branch), Umkomaas Siva Soobramaniam Temple.

Travel: London, Continent, U.S.A., Canada, India, Far East, Australia, Mauritius.

Interests: Religious, cultural, educational, social welfare.

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THE SEAMAN CHETTY FAMILY

CHETTY, S. M. — Businessman.

Origin: Madras.

Interests: Religious, cultural.

Miscellaneous: One of the first seine netters in Durban.

CHETTY, M. — Housewife.

Interests: Religious, cultural.

CHETTY, Seaman. —

Education: Cato Manor School, St. Aldans Boys School.

Travel: U.S.A., Hawaii, England, Continent, India, Far East, South America.

Interests: Boxing, soccer, cricket.

Miscellaneous: Earned a world rating as a flyweight champion; named Seaman to humour an uncle who had a love for the sea and who encouraged him to start his boxing career at the age of 17, at which stage he had already been conducting his dad's fish shop for three years; Bill Latham guided him to two national titles before the scarcity of opponents forced him to leave for England; Jimmy Wilde, regarded by many as the best flyweight ever to climb through the ropes, became his manager and trainer; he returned to S. Africa long enough to confirm his superiority over local opposition and then returned to England; his active career ended when he joined the S. African Army for four years; after the war he became a promoter and provided opportunities to other black fighters at a time when the non-European professional had little hope of advancement in S. Africa; lack of interest in boxing in the Indian community disillusioned him and consequently only watched fights on the TV and did not attend boxing tours for a long time; he was S. Africa's most successful non-White boxer at the turn of the century and many Black boxers came under his influence; served as Sergeant up north 1940-1942; served as Sergeant Major and was in charge of the Indian Battalion; first Indian to become a Warrant Officer Highest (Non-Commissioned Rank); presented with a copy of "The Fighters — A Pictorial History of S. African Boxing from 1881" at a special ceremony at which leading boxers were present; met and spent some time with Jack Dempsey, Heavyweight Boxing Champion of the World, during a recent overseas trip.

Address: 516 Brickfield Road, Sydenham, Durban.



CHETTY, T. — Housewife, daughter of Somasundram Chetty.

Education: Dartnell Crescent School.

Travel: U.S.A., Hawaii, England, Far East, S. America.

Interests: Knitting, sewing, religious, cultural.

CHETTY, Krishna. —

CHETTY, Sarasvathie. — Housewife.

Miscellaneous: Managing a Butchery.

CHETTY, Salatchee. — Housewife.

Education: S.R.S. School.

Activities: Sathie Sanmarka Temple.

Interests: Religious, sewing.

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CHETTY, Devi. — Medical Technologist (King Edward Hospital).

Education: S.R.S. School, University of Dbn-Westville (B.Sc. Degree; completed a Honours course in Virology and presently pursuing a Master's Degree in this field).

Travel: London, Norway.

Interests: Music, sports.

CHETTY, Loganathan. — Dentist.

Education: Sastri College, Nagpur Medical College.

Travel: England, India.

Interests: Cricket, boxing.

CHETTY, Kogilan. — Businessman.

Education: S.R.S. School, Centenary High.

Interests: Cricket, boxing.

CHETTY, Dhanabalan. — Businessman.

Education: S.R.S. School, Centenary High; Fordsburg College of Education (Teachers Diploma).

Travel: India.

Miscellaneous: Has diversified business interests by joining partnership in Port Elizabeth and a consortium in Durban.

CHETTY, Kannagi. — Housewife.

Education: S.R.S. School, Durban Indian Girls High, Univ. of Durban-Westville (B.Sc. Degree).

Interests: Music, sports.

Miscellaneous: Married Dr S. Pillay of Queenstown and presently residing in Cape Town.

MOODLEY, Violet. — Housewife.

Education: St. Aidan's Girls School.

Interests: Religion.

CHETTY, Teddy Perumal. — Teacher (Marianhill School).

Education: Centenary High, Orient High, Springfield College of Education (Teacher's Diploma).

CHETTY, Navamoney. — Housewife.

Education: Centenary High.

Miscellaneous: Married Johnny Naidoo.

CHETTY, Muthukrishnan. — Clerk.

Education: Centenary High.

CHETTY, Vanasatchee. — Teacher (Chatsworth School).

Education: Centenary High, Fordsburg College of Education (Teacher's Diploma).

THE K. S. CHETTY FAMILY

CHETTY, S. — Cook.

Origin: Mysore.

Education: Educated in Tamil.

Activities: Craigeburn Temple Committee.

Interests: Religious, cultural.

Miscellaneous: One of the few in this country able to speak the Kannada language; parents were indentured in the Umzinto area.

CHETTY, S. — Housewife.

Activities: Craigeburn Temple Committee.

Interests: Religious and cultural.

CHETTY, K. S. — Director of Companies.

Education: Naidoo Memorial (Umkomaas), M. L. Sultan Technikon (Commercial Course), Institute of Administration and Commerce (Diploma); Univ. of S. Africa (B.Com. Degree with Majors in Economics and Business Economics; Hons. B.Com. in the Department of Business Economics and Master of Commerce Degree (Cum Laude) in the Department of Business Economics.

Research: Thesis — "An Evaluation of Verulam as an Industrial Growth Point" (M.Com. Degree); presently engaged on this thesis — "An Assessment of the Efficacy of the Industrial Decentralisation Policy in the Natal Region" for the Degree of Doctor of Commerce.

Activities: Auditor (Dravida Society of S. Africa), Sydenham Tennis Club, Craigeburn Temple Committee.

Travel: Australia, New Zealand, Mauritius.

Interests: Educational, religious, cultural, tennis, literary.

Awards: Awarded Scholarship by Univ. of S. Africa to do research for the Doctor of Commerce Degree.

Address: 86 Drewstead Road, Reservoir Hills.

CHETTY, S. — Housewife, daughter of M. C. Naidoo.

Education: Dartnell Crescent Girls School.

Activities: Dravida Society of S. Africa, Reservoir Hills Women's Club.

Travel: Australia, New Zealand, Mauritius.

Interests: Religious, cultural.

CHETTY, T. — Student.

Education: A. D. Lazarus School, Reservoir Hills High.

Travel: Australia, New Zealand, Mauritius.

Interests: Rugby, swimming, all codes of sport.

CHETTY, S. — Student.

Education: A. D. Lazarus School, Reservoir Hills High.

Travel: Australia, New Zealand, Mauritius.

Interests: Speech and drama, netball.

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THE S. N. CHETTY FAMILY

CHETTY, N. — Manager (W. H. Hart, Ship Chandlers).
Origin: Nellore (Andhra Pradesh).
Education: Educated in India.
Activities: Founder (Manor Gardens School).
Interests: Educational, religious, cultural.

CHETTY, L. — Housewife.
Interests: Educational, religious, cultural.

NAIDOO, N. B. — Insurance Agent, Builder.
Origin: Andhra Pradesh.
Education: Educated in India.
Activities: Saiva Sithantha Sungam, Darnall Temple.
Travel: India.
Interests: Educational, religious, cultural.
Miscellaneous: Tamil Scholar, Agent for African Life Insurance Co. (25 years); Builder (Darnall and Gledhow Sugar Co.).

NAIDOO, A. — Housewife.
Travel: India.
Interests: Religious, cultural, educational.

CHETTY, S. N. — Real Estate Consultant.
Education: Mayville, Institute of Estate Agents of South Africa (Diploma), Appraiser and Valuer.
Activities: Chairman (Mayville School Ex-Scholars Society); Divine Life Society — Merebank Branch; Secretary (Manor Gardens School Board; Durban Indian Child Welfare Society — Mayville Branch; Fosa — Mayville Branch; Fosa — G. W. Park Branch; Centenary Committee — G. W. Park); Vice-President (Divine Life Society); Trustee (Chinmaya Mission of South Africa); Treasurer/Vice-Chairman (Spes Nova School Board); Secretary/Treasurer/Vice-President/Trustee (Natal Indian Cripple Care Association; Natal Indian Blind Society).
Travel: London, Continent, India, Far East, Mauritius.
Interests: Social welfare, religious, cultural, educational, golf, soccer.
Miscellaneous: Completed a course in Printing and Stationery Manufacturing in London; associated with child welfare and Fosa (Mayville) since the age of 18; associated with the printing and paper industry for 26 years; London trip to study paper manufacturing and printing sponsored by Alex Pirie & Son; Estate Agent for 13 years; first Indian in Durban to be appointed Sworn Appraiser. First Indian to be appointed valuer in S. Africa. Serving member of Verulam and Durban City Council Rates Appeal Valuation Board.
Address: 45 34 Avenue, Umhlatuzana.

CHETTY, N. — Housewife.
Education: St. Aidan's Girls.
Activities: G. W. Park Women's Circle.
Travel: India, Far East, Mauritius.
Interests: Sewing, cookery, social welfare.

CHETTY, S. Student.
Education: St. Anthony's; Durban Indian Girls High; Springfield College (2nd Year Diploma); University of Durban-Westville (2nd Year B.A.).
Activities: Silverglen Women's Group.
Interests: Squash, sewing, literary, music, art.

CHETTY, M. — Student.
Education: St. Anthony's, Gandhi-Desai High.
Interests: Soccer, literary, cycling, music.

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THE V. S. CHETTY FAMILY



CHETTY, Srinivasen — Businessman, Teacher (English, Tamil, Telugu), Insurance Agent.

Origin: Thirupathi (Andhra Pradesh).

Activities: Closely associated with several religious, educational and cultural institutions.

Travel: India.

Interests: Religious, cultural, educational.

Miscellaneous: One of the first Vernacular Teachers (T.H.S.B.A. Association — Tongaat); corresponded with Sir K. V. Reddy (Agent General for the Government of India in S. Africa) for free tuition and books in Indian schools.

CHETTY, V. — Housewife.

Interests: Religious, cultural, educational.

CHETTY, V. S. — Retired Principal.

Education: Depot Road, Sastri College, University of S. Africa (B.A. — Majors in English, Politics).

Activities: Chairman (Young India Football Association — Salisbury; Salisbury Cricket Club); Secretary (HYMA — Dundee; Dundee United Football Club; N. Natal Football Association; Natal Indian Teachers Society — Newcastle Branch); Superintendent (St. Johns Ambulance Association — Salisbury); Leader (Salisbury Indian Scout Group); Manager (Salisbury Football Club); Misconduct Committee (N. Natal Football Association); Dundee Hindu Temple.

Travel: India, London, Continent.

Interests: Soccer, religious, cultural, educational.

Miscellaneous: Served as Principal of Isnembe, Manilal Valjee, Chatsworth, Umhlatuzana, Apollo High, Willow Park.

Address: 94 Dunnottar Avenue, Asherville.

CHETTY, D. — Housewife, daughter of M. Chetty.

Education: Merebank, M. L. Sultan Tech. (Diploma in Dressmaking and Designing).

Interests: Sewing, knitting, religious, cultural.

CHETTY, V. V. — Pharmacist.

Education: Springfield Model, Centenary High, Gandhi-Desai High; University of Durban-Westville (B.Sc. with Majors in Chemistry, Microbiology; B. Pharmacy with Distinction in Pharmacology).

Interests: Badminton, sports, swimming.

Miscellaneous: Engaged in research for M.Sc. Degree.

CHETTY, S. V. — Managing Editor (The Graphic).

Education: Springfield Model, Centenary High; Gandhi-Desai High; University of Durban-Westville (B.Sc. — Majors Applied Maths, Physics).

Interests: Swimming, water sports.

MOODLEY, K. — Teacher.

Education: Springfield Model, Centenary High, Springfield College (Junior Primary Diploma).

Travel: London, Continent.

Interests: Swimming.

Miscellaneous: Specialising in infant teaching.

CHETTY, U. — Teacher.

Education: Springfield Model, Centenary High, Springfield College (Junior Secondary Diploma).

Travel: London, Continent.

Interests: Swimming.

Miscellaneous: Specialising in Science Teaching.

PILLAY, K. — Teacher.

Education: Springfield Model, Centenary High, Springfield College (Junior Secondary Diploma).

Travel: London, Continent.

Interests: Swimming.

Miscellaneous: Specialising in music teaching.

THE S. DAVID FAMILY

ARUMUGAM, C. D. — Weighbridge Clerk, Sirdar (Isipingo Sugar Estate).

Origin: Madras.

Education: Higher Grade, Isipingo.

Activities: President (Isipingo Football Association; S. Coast Darts Association, Fosa-Isipingo Care Committee); Vice-President (Isipingo Cricket Union; Isipingo Indian Society; Durban Indian Child Welfare Association — Isipingo Branch; Isipingo Ratepayers Association); Anti-Segregation Council; Natal Indian Congress.

Travel: Lourenco Marques.

Interests: Soccer, cricket, darts, angling.

ARUMUGAM, V. — Housewife.

Education: Depot Road.

Activities: Isipingo Beach Arutpa Khazagam.

Interests: Religious, cultural.

DAVID, S. — Director of Quintus Brokers.

Education: Isipingo, Umzinto High, M. L. Sultan Tech. (Diplomas in Accountancy, Commerce); School of Accountancy (Diploma in Office Management and Production Control).

Activities: President (Isipingo Football Association; Natal Darts Union; S.A. Darts Union; World Darts Federation; S. Natal Kwazulu Soccer Board; Isipingo Sports Federation); Chairman/Secretary (Isipingo Ratepayers Association); Vice-President (Fosa-Isipingo Care Committee; Natal Angling Union); Secretary (Isipingo Indian Society; Durban Indian Child Welfare Society — Isipingo Branch; Natal Council of Sport; Isipingo Cricket Union); S.A. Soccer Federation; S.A. Council of Sport.

Travel: London, Continent, Australia, New Zealand; U.S.A., India, Mauritius.

Interests: Soccer, cricket, darts, angling.

Address: 3 Khan Lane, Isipingo.

DAVID, A. — Housewife, Pre-Primary Schoolteacher and Tamil Teacher.

Education: Braemar, Isipingo.

Activities: Isipingo Beach Arutpa Khazagam.

Interests: Religious, cultural, darts.

DAVID, M. — Clerk (Motor Assembly).

Education: Gokul, Isipingo High.

Activities: Secretary (Malabar Sports Club); Isipingo Football Association; Isipingo Cricket Union; S. Coast Darts Association.

Interests: Soccer, cricket, darts, angling.

DAVID, A. — Student.

Education: Gokul, Isipingo Heights, Isipingo High, M. L. Sultan Tech. College (Computer Science and Secretarial Course).

Activities: Sportsmen Darts Club; s. Coast Darts Association.

Interests: Netball, squash, tennis, darts.

DAVID, V. — Scholar.

Education: Gokul, Primrose, Spathodia.

Interests: Netball, squash, darts, volleyball.

DAVID, A. — Scholar.

Education: Gokul, Primrose, Spathodia.

Interests: Darts, soccer, karate.

DAVID, P —

THE JAY CHINSAMY FAMILY

CHINSAMY, R. — Farmer.

Origin: Madras.

Education: Westville.

Interests: Music (drums).

CHINSAMY, G. — Housewife, daughter of M. Munien (Asherville).

Interests: Religious and cultural.

CHINSAMY, J. — Senior Broker Consultant.

Education: Gandhi Desai High, M. L. Sultan Tech.

Activities: Saiva Sithantha Sungum; Blue Marlin Darts Club; Blue Marlin Angling club.

Interests: Table tennis, chess, darts.

Miscellaneous: Only Indian to attend conference on insurance at Cabana Beach organised by Guarantee Life Insurance Co.; voluntary social worker; first Indian Insurance Broker Consultant; possesses 17 years insurance experience.

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CHINSAMY, N. — Housewife; daughter of P. Govindan.

Education: Durban Indian Girls High; R. K. Khan Hospital (Diploma in General Nursing).

Interests: Reading, cookery.

Miscellaneous: Nursing Sister (R. K. Khan Hospital).

CHINSAMY, K. — Scholar.

Education: Gitanjali.

Interests: Sports.

CHINSAMY, Y. — Scholar.

Education: Gitanjali.

Interests: Sports, fishing.

CHINSAMY, S. —

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THE Y. S. CHINSAMY FAMILY

MURUGAN. — Farmer.

Miscellaneous: Arrived from Madras in 1861 by the fourth boat; served indenture with Tongaat Sugar Co. and subsequently took up vegetable farming; had three sons and a daughter.

MURUGAN, Yellan. — Legal Clerk.

Miscellaneous: Born in 1880 and served in a legal office during the period 1912-1966, had four sons and a daughter.

YELLAN, Sathasivam Chinsamy. — Estate Agent.

Education: Verulam School.

Awards: Received Distinguished Service Award from Verulam Jaycees for being an outstanding public personality in the Indian community.

Activities:

- 1. CIVIC:** Served Verulam Ratepayer's Association since 1938 (President three years and Secretary 26 years); scored highest number of votes in the Verulam Town Council elections in 1966 (Chairman three years and first Mayor two years); resigned from Town Council in 1980 and re-elected Councillor in 1983 with the highest votes; appointed by the Administrator of Natal as a member of the Valuation Appeal Board for the municipalities of Tongaat and Stanger for the last eight years; while he was Mayor in 1977, he was elected by the Natal Municipal Association to serve on a five-man delegation to visit Transvaal to investigate the possibility of establishing a Municipal Employer's Association; addressed civic and ratepayers meetings of Indians, Coloureds and Blacks in Natal, Transvaal and Cape on the functions and administration of local government and the regulations dealing with management and local affairs committees over the last 25 years.
- 2. EDUCATION:** Served Verulam and District Indian School Board since 1946 (Chairman since 1955 to date); involved in the erection of 11 schools in the Inanda district including Verulam High; associated with Indian education since 1939; grantee of two primary schools; represented Natal Indian Cane Growers' Association on the Council of M. L. Sultan Technical College for 15 years; appointed member of Natal Deaf School (1966-1978) by the Minister of Indian Affairs; appointed member of New Horizon School Board for 10 years by the Minister of Indian Affairs; serving as Trustee on eight school trusts in the Inanda district.
- 3. WELFARE:** Served Verulam Child Welfare Society from 1935 to date (President for 18 years); serving as a Trustee on a number of social, cultural and religious institutions in Verulam and suburbs; Trustee of Verulam Crematorium Trust since 1960.
- 4. AGRICULTURE:** Served Natal Indian Cane Growers' Association since 1944 (President 10 years and Vice-President 18 years); assisted Black cane growers to be constituted on the same basis as Indians in 1945; representative of Natal Indian Cane Growers' Association for four years on the S. African Cane Growers' Association; appointed a delegate of the S.A. Sugar Association to attend the World Sugar Conference in Brazil in 1977; tendered evidence before a number of commissions of enquiry in the sugar industry; made representations to Cabinet Ministers for

additional agricultural land for Indians; served Canelands Indian Mill Group (Chairman) and Natal Estates Mill Group Board.

- 5. SPORT:** Associated actively with sport during period 1930-1980; represented Verulam in soccer (1933-1940); sports administrator (Chairman of Misconduct Inquiry Board for 20 years) and Director of Verulam Suburbs Football Club (Professional) for 13 years.
- 6. POLITICS:** Secretary (Natal Indian Congress — Verulam Branch) during period 1938-1963; participated in passive resistance campaign in 1948; appointed to S. African Indian Council in 1964 by the Minister of Indian Affairs (served on executive from 1964-1974 and was elected chairman in 1980 after which he resigned); leader of Reform Party of S. Africa since 1979; Vice-President of Black Alliance of S. Africa since 1979; only Indian to serve on Buthelezi's Commission; at the invitation of the U.S. Government in 1978, addressed several public and private institutions and bodies in 18 American cities lasting five weeks; appointed by Administrator of Natal to serve on the Durban Metropolitan Transport Board; appointed by Administrator of Natal to serve on the North Coast Regional Water Services Corporation for the past 12 years; represented Borough of Verulam on the Durban Metropolitan Consultative Committee since its inception in 1975; appointed by the Minister of Local Government, Housing and Agriculture to serve on a fact-finding committee to investigate the agricultural needs of Indians in Natal, Transvaal and Cape.
- 7. TRANSPORT:** Secretary (North Coast Non-European Taxi Owners' Association during period 1936-1965); Secretary (Natal Indian Taxi Owners' Association 1940-1960); appeared before the local Transportation Board and on appeal before the National Transport Commission.

Address: 27 Russom Street, Verulam.



THE S. DASS FAMILY



DASS, Narasimma. — Chef (Goldfields Hotel, Johannesburg); also known as Narasimma Naidoo.

Origin: Andhra Pradesh.

Interests: Religious, cultural, singing.

Miscellaneous: Born in Solingapuram (Andhra Pradesh) and arrived in S. Africa towards end of last century; indentured to Platt Estate (Isipingo) where he worked under Venketaruthnum (Compounder of Reed's Hospital situated where Lamontville now stands); a gifted singer and composer; volunteered to join the famous march into the Transvaal led by Mahatma Gandhi; died in 1932.

DASS, Sivalinga. — Founder of S Dass Group of Companies.

Education: Springfield School, Sydenham College.

Activities: Vice-Chairman (Indian Bus Owner's Association, Andhra Maha Sabha of S. Africa); Ramakrishna centre of S. Africa, Ramakrishna Holiday Home; Trustee (Indian Centenary Trust); Trustee and Vice-Chairman (Indian Bus Owners' Association).

Travel: Travelled extensively worldwide.

Interests: Educational, religious, cultural, social welfare.

Miscellaneous: Married, three sons and three daughters. Born in Briardene in 1911 and resided with parents in a small wood and iron house on a leased farm in Springfield; financial circumstances cut across his scholastic career; at the age of 14 was employed in a tea room and in various hotels earning between 15 and 30 shillings per month; often walked 20 km daily to his place of employment; in 1928 worked from before sunrise to sunset on the banana farm owned by the family in New Germany; the adverse effects of the Group Areas Act led him to enter the transport industry; commenced first bus service in 1939 operating between Lamontville and Reed's Siding where his father was employed previously; he was driver, conductor, mechanic and handyman for his only vehicle — a second-hand Dodge bus and at times was burdened with the task of repairing the roads; worked throughout the week continuously for six years; in 1948 he increased the number of his buses to five. This service operated to Lamontville under the name of Lamontville Omnibus Service. His fleet comprises 70 vehicles operating between Durban and Isipingo and Durban and Pinetown; despite the setbacks and depression of World War II, nothing daunted his enterprising spirit; he was the first bus operator to employ black drivers whom he trained; the first to operate buses with under floor engines and the first to introduce one man crew buses; his rare vision and foresight enabled him to surmount all obstacles and losses despite the fact that his service was never subsidised by any government or municipality; an ardent propogator of the Andhra language and culture, he sponsored the schooling of several linguists; an unostentatious person who always maintained a low profile; contributed liberally to many charitable organisations; a thorough gentleman who reaped dividends by means of hard and diligent work, mutual trust and cooperation; always appreciative of the magnificent support and loyalty given to him over the years by the black community (of Lamontville and Umlazi Glebelands) which always admired and respected his sterling qualities; retired as Chairman of a number of companies including one of the largest privately operated public transport companies in S. Africa — The South Coast Bus Service (Pty.) Ltd. and its associate company, Intertown Passenger Services (Pty.) Ltd. He died recently in 1983.

Address: 50 Pardy Road, Isipingo Hills.

DASS, Visvodhamma. — Widow of the late Mr S. Dass, daughter of Kesval Naidoo (Westville).
Education: Westville School.
Travel: Travelled extensively.
Interests: Religious and cultural.
Miscellaneous: Was a pillar of strength to her late husband in his multifarious activities. Life patron of Sri Venketaswara Temple.

DASS, K. S. (Kooben). — Director of Companies.
Education: Merebank, Clairwood High, studied Commerce in India and S. Africa.
Activities: Secretary (Isipingo Beach Club); member Isipingo/Prospector Rotary Club.
Travel: Travelled extensively.
Interests: Cricket, squash, tennis, angling.
Miscellaneous: Teacher at Mayville School. Studied Transport Affairs at London Transport. Workshop Manager. Joined family business late as Joint Managing Director of the S. Dass Group of Companies. Trustee (S. Dass Charitable Trust)

DASS, P. S. (Pickey). — Director of Companies.
Education: Merebank, Tagore High, M. L. Sultan Technikon (Commercial);

Activities: — Trustee (Andhra Maha Sabha of S. Africa, Sivalinga Dass Charitable Trust); Vice-President (Isipingo-Prospector Rotary Club); Secretary (Isipingo Commercial Ratepayers Association); S.A. Bus Operators Association.

Travel: Travelled extensively.

Interests: Squash, soccer, cricket, tennis.

Miscellaneous: Commenced his working career as a spares assistant and worked his way upwards through all departments and positions in the company. In 1973 he was appointed manager and understudy to his father, Mr S. Dass. Five years later, he became Managing Director and started the diversifying of the family business from Public Transport and Motor Spares to that of Property Development. He is presently the Chairman and joint M.D. of the S. Dass Group (comprising a dozen different companies).

Married to Lalanthra Naidoo

DASS, D. S. (Dhivi). — Director of Companies.
Education: Merebank, Sastri College, Waterford College (Entrance Examination); pursued A Levels and a course in Computer Studies in U.K.

Travel: Travelled extensively.

Interests: Tennis, music, cricket.

Miscellaneous: Spent ten years overseas during which time he established an import/export company in Spain. This business was given up so as to join the family business on account of his father's ill health. Presently a full Director of family operations and active in the retail side of the business.

JAMES, Purojani. — Married to Dr Noah James and is residing in Australia. Has three children.

DASS, Purvika (Sabita). — Matriculated in India. Resides with mother and is a Director in the family business.

DASS, Gopika. — Obtained LLB Degree and awaiting results of the M.Sc examination in Social Policy and Planning in Developing Countries in U.K.

THE A. V. ELLAURIE FAMILY

NAIDOO, D. V. — Retired.

Origin: Jaganath Puram (Andhra Pradesh).

Education: Seaview, Higher grade.

Activities: Founder/H.L.V. President/President/First Secretary (Andhra Maha Sabha of S. Africa); Chairman (Andhra Education Board); Founder/President/Trustee (Seaview Andhra Sabha and Patasala); Founder (Seaview Andhra Stree Sungam); Trustee (Seaview and District Hindu Cemetery); Treasurer (Seaview and District Vernacular Society); adjudicator (Hindu Maha Sabha, Andhra Maha Sabha); Seaview Rate-payers Association; Seaview Indian School Committee.

Travel: India, Mauritius.

Interests: Religious, cultural, bhajans, kirtans.

Miscellaneous: At various times served as teacher, boat builder, carpenter, plumber, building contractor, furniture manufacturer; ardent propagator of the Andhra language and culture; born in 1891 at Cooper's Estate where his father who arrived in 1880 was indentured; resided at Puntans Hill, Cato Manor, Seaview; taught Telugu to friends and learnt Tamil, Hindi, Sanskrit from them; offered prayers in Telugu at functions; strict vegetarian for 50 years; initiated with sacred Manthra in 1947 by Swami Gyananda; delivered inspiring and spiritual uplifting lectures; prepared syllabi for Telugu instruction and Eisteddfod; served as examiner in Telugu and as adjudicator for eisteddfods; compiled Telugu prayer book for Andhra Maha Sabha of S. Africa; volunteered to teach Telugu at adult evening classes; conducted Sunday morning prayer services at Seaview Vishnu Temple; founded Seaview Andhra Stree Sungam which was actively engaged in organising prayer services, social work and bazaars in order to sponsor bursaries; organised Gita classes during period 1954-1970 in Seaview, Durban and Reservoir Hills, visited India in 1938 and 1951 as representative of the Andhra Maha Sabha and addressed Sabhas in various towns and villages.

NAIDOO, Seethama — Housewife, daughter of Malama (well-known midwife of Clairwood).

Origin: Vizagapatnam (Andhra Pradesh).

Activities: Andhra Maha Sabha of S. Africa; Seaview Andhra Sabha; Seaview Andhra Stree Sungam; Andhra Maha Sabha Stree Sungam.

Travel: India, Mauritius.

Interests: Sewing.

ELLAURIE, A. V. — Retired Principal.

Origin: Vizagapatnam (Andhra Pradesh).

Education: Clairwood Boys, Sastri College, University of Natal (B.A. Degree).

Activities: Acting Treasurer (Andhra Maha Sabha); Pathmajurani Andhra Sabha; Seaview Andhra Sabha; Treasurer (Natal Indian Teachers Society — Clairwood Branch).

Travel: India, Mauritius, E. Africa, Lourenco Marques.

Interests: Religious, educational, woodwork.

Miscellaneous: Served as Inspector of Telugu (Pathmajurani Andhra Sabha); Scout Master in Clairwood under late H. S. Done; taught at Hillside (Vice-Principal) and Kanhe (Principal); served the Dept. of Education for 45 years.

Address: 35 Inner Circuit Road, Isipingo Beach.

ELLAURIE, C. — Housewife.

Education: Seaview.

Activities: Trustee (Andhra Maha Sabha of S. Africa; Seaview Andhra Sabha); Treasurer (Seaview Andhra Stree Sungam).

Travel: India, Mauritius, Lourenco Marques.

Interests: Religious, educational (vernacular), sewing, knitting.



MR & MRS S. NAIDOO

67 Hawk Street,
Kharwastan, Durban

MR & MRS N. M. MOODLEY

136 Flamboyant Drive,
Isipingo Hills

APPALRAJU, K. — Teacher.

Education: Seaview, Clairwood High.

Activities: Port Shepstone Women's Institute; Port Shepstone Andhra Sabha; Seaview Andhra Stree Sungan.

Interests: Sewing, knitting, crochet, cookery.

Miscellaneous: Taught at Port Shepstone, Isipingo Beach.

ELLAURIE, D. — Teacher.

Education: Seaview, Clairwood Boys, Sastri College.

Activities: Treasurer (Natal Indian Teachers Society — Clairwood Branch).

Travel: Lourenco Marques.

Interests: Sport, travel.

Miscellaneous: Taught at Durban South, Estcourt, Isipingo Beach.

ELLAURIE, I. — Medical Practitioner.

Seaview, Clairwood High, Durban Medical School (M.B., Ch.B.).

Activities: Chairman (Isipingo Beach Youth Club).

Travel: London, Continent, Canada.

Interests: Swimming.

Miscellaneous: Head Prefect (Clairwood High).

REDDY, J. — Housewife.

Education: Seaview, Clairwood High.

Travel: London, Continent.

Interests: Sewing, knitting, cookery.

ELLAURIE, C. — Student.

Education: Durban South, Isipingo Beach, Isipingo High, University of Durban-Westville (course in Electrical Engineering).

Activities: Isipingo Youth Club.

Miscellaneous: Taught at the M. L. Sultan Apprentice School of Engineering; taught maths to classes organised by the Urban Foundation; presently employed in computer science in Johannesburg..

ELLAURIE, M. — Medical Practitioner.

Education: Durban South, Seaview, Sastri College, Durban Medical School (M.B., Ch.B., F.C.P.) — Paediatrician.

Travel: London, Continent, U.S.A.

Interests: Swimming, music.

Miscellaneous: Currently engaged in advanced medical research in U.S.A.; attained St. 7 in Telugu.

THE G. DELOMONEY FAMILY

NAIK, K. — Boiler Attendant.

Origin: Vizagapatnam (Andhra Pradesh).

Activities: Sree Ramalu Temple.

Interests: Educational, religious, cultural.

NAIK, M. — Housewife.

Interests: Religious.

DELOMONEY, G. Director (D. Naicker & Co.).

Education: Depot Road, Univ. of Natal — B.Com. (Majors in Economics, Commerce, Accountancy); Associate of the Chartered Institute of Secretaries; National Diploma in Commerce; Fellow of the Institute of Commerce and Administration.

Activities: Captain (Rosebank Sporting club); Auditor (Kharwastan Hindu Temple, Natal Amateur Athletic Association).

Travel: London, Continent, U.S.A., Canada, Hawaii, India, Far East, Norway, Sweden, S. America, Australia, Ceylon.

Interests: Athletics, tennis, soccer.

Miscellaneous: First place among all racial groups in S. Africa and Rhodesia (Diploma in Accountancy); left school at early age and employed for 12 years as garden boy, factory hand, shoe factory, hotel porter, paper factory clerk; completed J.C. and Matric through correspondence, Natal Athletic champion (half mile, mile), participated in Suncrush Marathon (P.M. Burg-Durban, 1939); represented Mayville and District Football Association as centre forward; chairman/secretary (D. Naicker & Co., Puntans Hill Holdings); Secretary of many private companies.

Address: 60 Falcon Street, Kharwastan.

DELOMONEY, M. — Housewife.

Travel: India, Far East, London, Continent.

Interests: Sewing, knitting, cookery.

DELOMONEY, R.V. — Town Treasurer (Borough of Verulam).

Education: Springfield Model, Sastri College, University of Durban-Westville (B.Com.); University of S. Africa (C.A. — Theory of Accounting); I.M.T.A. (Institute of Municipal Training Association).

DELOMONEY, L.K. — Shipping Clerk.

Education: St. Aidan's Boys, Gandhi Desai High.

Interests: Soccer.

DELOMONEY, D. — Company Accountant (D. Naicker & Co.).

Education: St. Aidan's Boys, Gandhi Desai High.

Activities: Hullets Cricket Club.

Interests: Cricket.

DELOMONEY, S. — Housewife.

Education: Springfield Model.

Interests: Religious (bhajans).



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THE N. GOPAUL FAMILY

GOPAUL, N. — Principal (Greenwood Park School).
Education: Higher Grade School, Univ. of Natal (B.A. and B.Com. Degrees).

Activities: Chairman (Diving Life Society, Natal Indian Teachers' Society — Durban Central Branch); Secretary (Riverside Ratepayers Association); Treasurer (S. V. E. Alayam); Auditor/Executive/Treasurer (Natal Indian Teachers' Society); Natal Boy Scouts Association.

Travel: India, Mauritius, Sri Lanka.

Interests: Educational, religious, cultural, cricket, tennis, scouting.

Miscellaneous: Taught at Depot Road School for many years; Vice-Principal (Hindu Tamil Institute); Principal of Nil Desparandum, P. P. Chetty, Cornubia Schools; played a leading role in opposing the Group Areas Act (Riverside); a significant figure in the growth and development of the Divine Life Society (Headquarters — Reservoir Hills); held official positions in several educational, social and religious organisations.

Address: 19 Westview Road, Greenwood Park.

GOPAUL, K. — Housewife, daughter of M. Naidoo (Frasers).

Education: Fairbreeze.

Travel: India, Mauritius, Sri Lanka.

Interests: Religious, cultural, horticultural.

GOPAUL, T. N. — Director (N. Gopaul & Sons (Pty) Ltd.).

Education: Tongaat High, Gandhi Desai High, Partial Pass B.Com.

Activities: Divine Life Society.

Travel: India, Far East, Mauritius, Sri Lanka.

Interests: Religious, cultural, squash.

GOPAUL, D. — Housewife.

Education: Port Elizabeth.

Activities: Divine Life Society.

Travel: India, Far East, Mauritius, Sri Lanka.

Interests: Religious and cultural.

GOPAUL, J. — Director (N. Gopaul & Sons (Pty) Ltd.).

Education: Hindu Tamil Institute, Greyville High, M. L. Sultan Technikon (Commercial Course).

Activities: Divine Life Society.

Travel: Mauritius, India, Far East.

Interests: Soccer, cricket.

GOPAUL, S. D. — Housewife.

Education: Fairbreeze, Tongaat High.

Activities: Divine Life Society.

Travel: Mauritius, India, Far East.

Interests: Netball, sports, cookery, needlework, sewing.

Miscellaneous: Participated in Natal Schools Netball Tournaments.

NAIDOO, A. N. — Driving School Instructor.

Education: Sir Kurma Reddi School, Loram High.

Travel: India, Mauritius, Sri Lanka.

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19 Westview Road,
Greenwood Park.
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THE A. M. GOVENDER FAMILY

GOVENDER, A. — Cook.

Origin: Pollur (Madras).

Education: Educated in Tamil in India.

Activities: Westville Angalaman Temple.

Interests: Religious, cultural.

Miscellaneous: Arrived in S. Africa as an indentured Indian and settled in Ottawa, employed by Durban Corporation and as a cook at Squatters Market, Durban.

GOVENDER, K. — Housewife.

Activities: Westville Angalaman Temple.

Interests: Religious, cultural.

GOVENDER, A. M. — Company Director.

Education: Pinetown School.

Activities: Divine Life Society, Umbilo Shree Ambalavanar Alayam, Sai Foundation of S. Africa.

Travel: London, Continent, India, Far East, Mauritius.

Interests: Religious, cultural, soccer.

Miscellaneous: Director of Domestic Geyser Manufacturers, previously employed by Domestic Heating Appliances, his business acumen, initiative and enterprise has assisted him to rise from humble beginnings to become the proprietor of a half a million rand geyser manufacturing project.

Address: 166 Mountbatten Drive, Reservoir Hills.

GOVENDER, A. — Housewife.

Education: Pinetown School.

Activities: Divine Life Society, Umbilo Shree Ambalavanar Alayam, Sai Foundation of S. Africa.

Travel: London, Continent, India, Far East, Mauritius.

Interests: Religious, cultural.

GOVENDER, J. — Plumber.

Education: Reservoir Hills High, Sastri College.

Activities: Sai Foundation of S. Africa.

Interests: Shooting, soccer, cricket.

Miscellaneous: Qualified as a plumber with the Department of Manpower and completed his trade test at Olifantsfontein, Transvaal.

GOVENDER, N. — Apprentice Toolmaker.

Education: Reservoir Hills High.

Activities: Sai Foundation of S. Africa.

Interests: Soccer, cricket, fishing.

GOVENDER, K. — Toolmaker (Injection Moulding).

Education: Reservoir Hills High.

Activities: Sai Foundation of S. Africa.

Interests: Boating.

GOVENDER, K. — Secretary (Domestic Geyser Manufacturers).

Education: Reservoir Hills High.

Activities: Sai Foundation of S. Africa.

Travel: London, Continent, India, Far East, Mauritius.

Interests: Netball.

GOVENDER, A. — Student.

Education: Reservoir Hills High.

Activities: Sai Foundation of S. Africa.

Interests: Cricket.

THE A. V. GOVENDER FAMILY

GOVENDER, A. V. — Retired Businessman.

Origin: Chingelpet, Madras.

Education: St. Michael's School.

Activities: President (Master Printers Association); Foundation Member (Divine Life Society, S. Coast Indian Football Association, Premier Tennis Club, Daffodils Football Club).

Travel: India, Lourenco Marques.

Interests: Religious, cultural, literary.

Miscellaneous: Assisted Divine Life Society to establish press in Reservoir Hills; donated liberally to various religious, cultural and educational institutions; former resident (Clairwood) who made strong representation to the local authority for the provision of electricity and water at the time of his marriage; Master Printer for 40 years; proprietor of Premier Printing Co.; father was engaged in market gardening in Sirdar Road, Clairwood; began career as a teacher; pioneered the printing industry in Durban; original owner of New India Lodge (Beatrice Street, Durban) which provided accommodation for Indian Seamen during the war; proprietor of Royal Hotel (Umgeni Road, Durban).

Address: 16 Henwood Road, Durban.

GOVENDER, A. — Housewife, daughter of Velusamy Pillay.

Education: St. Anthony's School.

Activities: S.V.E. Alayam, Durban Mathar Sungam.

Travel: India.

Interests: Religious, cultural, cookery.

Miscellaneous: Paternal grandfather (Sinappa Pillay); donated quarter acre land to S.V.E. Alayam; maternal grandfather (Kandasamy Pillay); donated Nadaraja statues to S.V.E. Alayam.

Srikanthan. — Journalist.

Education: St. Anthony's School, Gandhi Desai High, Bishop Cotton Boys College (Bangalore, India), Witwatersrand University (pursuing Science Degree course).

Travel: India.

Interests: Music, literary, science, boating, swimming, theatre.

GOVENDER, S. M. — Secretary (Durban Integrated Municipal Employees Union).

Education: Riverview School, Sastri College.

Travel: Lourenco Marques.

Interests: Squash, swimming, scouting.

Miscellaneous: Former Manager (Goodwill Restaurant); interested in the propagation of Tamil; resided for many years in Bellair; owned ship chandler's business; Trade Union Secretary for over two decades.

GOVENDER, Devigi. — Attorney at Law.

Education: Durban Indian Girls High School, University of Natal (B.A. Degree, B.Ed. Degree); University Education Diploma.

Activities: Vice-Chairman (Natal Tamil Vedic Society — Regional Body); Executive Member (Natal Tamil Vedic Society — Provincial Body); Barclay's Executive Women's Club.

Travel: India, United Kingdom

Interests: Indian Classical Music, Hindu Philosophy and Comparative Religion, religious and cultural.

Miscellaneous: Takes keen interest in the cultural activities of the Indian community of Durban; has a talent for languages and speaks Tamil fluently; has an impressive number of firsts to her credit (first Indian pupil to win the Jan Hofmeyr Speech Contest, first Indian woman to complete the B.Ed. Degree; first Indian woman State Prosecutor in the country); commenced teaching at Clairwood High and later transferred to Durban Indian Girls High as an English teacher; Vice-Principal (Clairwood Senior Girls School); seconded to Tagore High School and Springfield College of Education as English Lecturer; resigned from teaching to pursue legal career; studied Tamil at Hindu Tamil Institute; nominated for Woman of the Year Award in 1979; addressed the Rotary Clubs of Bombay and Pinetown and also various organisations on religious, cultural and educational topics. Now a practising Attorney.

Niranjan. — Student.

Education: St. Anthony's School, Gandhi Desai High, Univ. of Durban-Westville (pursuing B.Com. (Legal) Degree course).

Travel: India.

Interests: Swimming. Music.

MR & MRS M. T. GOVENDER

152 Greenview Road, Silverglen.

Phone 433670.

MR & MRS A. S. THAYER

20 Dornrosa Street, Paarl,

Cape Province.

Phone 8689.

THE B. GOVENDER FAMILY



GOVENDER, B. — Business Proprietor.

Origin: Madras.

Education: A.Y.S.

Activities: Founder (Llandaff Football Club, Havenside Civic Association); Manager (Aryan Wanderers Football Club); Secretary (Arutpa Khazagam of S. Africa).

Travel: India, Mauritius.

Interests: Religious, educational, civic, soccer.

Miscellaneous: Played a vital role in civic affairs, religious bodies, cultural and educational organisations, sporting bodies; employed by the following business establishments (Browns Metal Co. — Metal Sorter earning R6 per week; Reliable Passenger Services — Bus Conductor and Driver; S. M. Govender — Shop Assistant; Umbilo Bazaar — Counter Hand; Lilians Tea Room — Counter Hand; Algoa Sweet Co. (Turnwrights Sweet and Chocolate Co.) — Salesman for 14 years (won highest sales trophy on three occasions); commenced first herbalist shop in Bell Street and later established similar businesses at Isipingo and Durban; his motto "Time once passed never returns; and that moment that is lost is lost for ever".

Address: 59 Statesman Drive, Havenside.

GOVENDER, P. — Housewife, daughter of the late S. M. Govender.

Education: A.Y.S.

Activities: Wiggins Road Hindu Temple.

Travel: India, Mauritius.

Interests: Netball, sewing, dressmaking.

Miscellaneous: Represented A.Y.S. in netball; assisted husband considerably in his business undertakings.

GOVENDER, V. — Housewife, married to P. Govender.

Education: Southlands High, M. L. Sultan Tech. (Diploma in Secretarial Course and Typing).

GOVENDER, D. — Receptionist, Housewife (married to P. Naidoo).

Education: Protea High; Kara Centre (Typing Course).

Interests: Social work.

GOVENDER, R. — Student.

Interests: Radio and TV, soccer.

QWA THULISABAKHALAYO

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THE C. GOVENDER (ROY) FAMILY

GOVENDER, K. MOONSAMY — Farmer.
Origin: Chittoor (Andhra Pradesh).
Education: Tongaat Indian Boys School.
Activities: Sarasvathi School Education Committee; Natal Indian Cane Growers Association.
Travel: India, Far East.
Interests: Farming, fishing, soccer, religious.
Miscellaneous: Has expert knowledge of sugar cane and stock farming.
Address: Frasers, Natal.

GOVENDER, S. — Housewife.
Travel: India, Far East.
Interests: Dressmaking, religious.

REDDY, G. P. — Farmer.
Origin: Andhra Pradesh.
Activities: Fawsley Park School Education Committee; Natal Indian Cane Growers Association.
Interests: Farming, religious, cultural.
Address: Fawsley Park, Kearsney, Natal.

REDDY, M. — Housewife.
Interests: Dressmaking, religious, cultural.

GOVENDER, C. (Roy). — Clerk, Insurance Consultant, Sales Manager.
Education: Sarasvathi, Private (Commerce and Accountancy).
Activities: Vice-Chairman (Truro Education Committee), Oceanville Sporting Club.
Interests: Fishing, gardening.
Miscellaneous: Employed by A. A. Savage (Clerk) and Metropolitan Homes Trust Life Insurance Co. (Consultant).
Address: 96 Liberty Road, Bayview, Chatsworth.

GOVENDER, N. — Housewife.
Education: L. Bodasing.
Interests: Sewing.

GOVENDER, I. C. — Student.
Education: Truro, Protea High, University of Durban-Westville (University Education Diploma).
Interests: Soccer, table tennis, cricket, tennis.

GOVENDER, A. C. — Student.
Education: Truro, Protea High.
Interests: Soccer, cricket, tennis.

GOVENDER, N. C. — Scholar.
Education: Truro.
Interests: Athletics.

THE C. M. GOVENDER FAMILY

GOVENDER, G. — Waiter.
Origin: Madras.
Interests: Religious and cultural.

GOVENDER, G. — Housewife.
Interests: Religious and cultural.

GOVENDER, C. M. — Company Director (Luigitex (Pty.) Ltd.).
Education: Cato Manor, Newlands Schools.
Activities: Divine Life Society.
Travel: London, Continent, U.S.A., Canada, Australia, India, Far East, Sri Lanka, Mauritius.
Interests: Religious, cultural, educational, travel.
Address: 35 Lotus Street, Desainagar, Tongaat.

GOVENDER, B. — Director (Luigitex (Pty.) Ltd.), daughter of Y. Rajah (P.M.Burg).
Education: P.M.Burg.
Activities: Divine Life Society.
Travel: London, Continent, U.S.A., Canada, Australia, India, Far East, Sri Lanka, Mauritius.
Interests: Travel, religious, cultural.

GOVENDER, G. — Proprietress (Manhattan Music Saloon).
Education: St. Aidans Girls, Burnwood High.
Travel: London, Continent.
Interests: Pottery.

NAIDOO, Y. — Secretary (Luigitex (Pty) Ltd).
Education: P.M.Burg.
Interests: Swimming.

GOVENDER, P. — Company Director.
Education: Clairwood Boys, Clairwood High.
Activities: Manning Rangers Football Club.
Interests: Soccer, squash.

GOVENDER, S. — Manager (Manufacturing Division of David Whitehead).
Education: St. Aidan's Boys, Sastri College.
Travel: London, Continent, U.S.A., Mauritius, India.
Interests: Squash.

THE D. M. GOVENDER (BILLY) FAMILY

MUNSAMY, C. R. — Farmer, Company Director, Manager, Clerk.
Origin: Thirupathi (Andhra Pradesh).
Education: Umdhloti Wesleyan School.
Activities: Chairman (Spitzkop School Board, Spitzkop Tamil Institute); Founder (Spitzkop School); Natal Indian Cane Grower's Association.
Travel: Lourenco Marques.
Interests: Farming.
Miscellaneous: Commenced sugar cane farming in 1924; Director of Pakco (Pty.) Ltd.; Manager (Waterson Stores).

MUNSAMY, L. — Housewife (daughter of L. Naidoo).
Travel: India.

GOVENDER, D. M. — Company Director.
Education: Spitzkop, Tongaat High, Private (partial pass — Chartered Institute of Secretaries).
Travel: London, Continent, India, Far East.
Interests: Industrial, Commercial.
Address: 67 Saunders Avenue, Isipingo Hills.

GOVENDER M. — Company Director.
Education: Puntan's Hill.
Travel: London, Continent, India, Far East.
Interests: Cookery.

GOVENDER, B. — Student.
Education: Isipingo High.
Travel: India, Far East.
Interests: Accountancy, soccer, cricket, swimming.

GOVENDER, P. — Student.
Education: Isipingo High.
Travel: India, Far East.
Interests: Cricket, soccer, swimming.

GOVENDER, D. — Scholar.
Education: Isipingo.
Travel: India, Far East.
Interests: Cricket, soccer, swimming.

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THE JERRY GOVENDER FAMILY

GOVENDER, R. — Farmer.
Origin: Madras.
Interests: Religious, cultural.

GOVENDER, K. — Housewife.
Interests: Religious, cultural.

PILLAY, M. — Housewife.
Interests: Religious.
Miscellaneous: Organised Tamil classes for children for many years.

GOVENDER, J. — Company Director.
Education: Braemar.
Travel: U.S.A., India, Far East.
Interests: Soccer, fishing.
Miscellaneous: Served as Factory Hand (Metal Box) and was employed by a boat building firm for 18 years before embarking on an enterprising boat building company (Jurgens Craft).
Address: 8 Sarojini Crescent, Isipingo Hills.

GOVENDER, K. — Housewife.
Education: Wentworth.
Travel: India, Far East.
Interests: Religious, cultural.

GOVENDER, P. — Student.
Education: Primrose, Isipingo High.
Interests: Tennis, swimming, netball.

GOVENDER, P. — Scholar.
Education: Primrose.

GOVENDER, A. — Scholar.
Education: Primrose.

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GOVENDER, M. S. — Business Proprietor, Farmer.
Origin: Pondicherry (Madras).
Education: Rossburgh Mission School.
Activities: Star of India Football Club, Pirates Football Club.
Travel: India, Ceylon.
Interests: Fishing, farming, soccer, religious, cultural.
Miscellaneous: Was a banana farmer in Kings Rest.

GOVENDER, P. — Housewife.
Travel: India.
Interests: Religious, business.

GOVENDER, K. S. — Company Director.
Education: Clairwood Senior Boys, Sastri College, University of Natal (partial pass B.A.).
Activities: Trustee (Isipingo Hills Arutpa Khazagam, Mobei Sivasoobramaniam Alayam, Clairwood Siva Soobramaniam Temple); Founder (Fosa — Clairwood Care Committee); Founder/Vice-President/Patron (Bridgeview Cricket Club, Bridgeview Football Club); Founder/President/Vice-President (Clairwood School Old Boys Cricket Club); Patron (Orient Social Club); Vice-President (Premier Tennis Club); President (Lingum Orchestra); Secretary (Wentworth Young Men's Society); Grantee (Wentworth School); Clairwood Ratepayers Association; Isipingo Hills Hindu Society; Isipingo Civic Association; S. C. Junction Football Club; Clairwood Old Boys Social Club; Clairwood Literary and Debating Society.
Travel: India, London, Continent, Rhodesia, Egypt, Abyssinia.
Interests: Religious, cultural, educational, soccer, cricket, tennis.
Miscellaneous: Vocal Tutor (Lingum Orchestra); represented Natal Schools (soccer) as Vice-Captain.
Address: 67 Jacaranda Crescent, Isipingo Hills.

GOVENDER, K. — Housewife.
Education: Stanger.
Activities: Isipingo Hills Hindu Society, Isipingo Hills Arutpa Khazagam, Isipingo Hills Women's Circle, Isipingo Hills Kindergarten School, Fosa (Isipingo Hills Care Committee).
Interests: Religious, social welfare, cookery, sewing, knitting.

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GOVENDER, K. — Housewife.
Education: Mobei, Clairwood High, Isipingo High.
Interests: Dress designing, tennis, netball.

GOVENDER, K. — Factory employee.
Education: Clairwood Boys.
Interests: Music.

GOVENDER, D. — Director (Pine Furnishers).
Education: Durban South, Clairwood High, Isipingo High, University of Durban-Westville (B.Com., partial pass — LLB.).
Activities: Isipingo Football Club, Isipingo Cricket Club, Bridgeview Football Club.
Interests: Soccer, cricket, swimming.
Miscellaneous: Represented Durban South Zone in Natal soccer; selected to represent Natal High Schools (cricket).

GOVENDER, K. — Dental Student.
Education: Durban South, Isipingo Heights, Isipingo High, Kasturbhai Medical College (Manipal, India).
Activities: Isipingo Football Club, Isipingo Surf Club.
Travel: India.
Interests: Soccer, swimming, athletics.
Miscellaneous: Represented Isipingo High in Natal soccer; represented Natal (swimming); represented Kasturbhai Medical College (soccer, athletics), elected College Sportsman of the Year (soccer).

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THE M. N. GOVENDER FAMILY



GOVENDER, M. — Farmer.
Origin: Madras.

Miscellaneous: Engaged in sugar cane farming after period of indenture.

GOVENDER, K. — Housewife.

GOVENDER, M. N. — Secretary (Natal Baking Industry Employees Union).

Education: Malvern.

Activities: Chairman (Fosa — Hillary Care Committee; Hillary Indian Education Society; Pinetown High School Education Committee; S. Natal Soccer Board, 1966-1970; Hillary Football Club; Shaves Cricket Club; Pinetown Football Association); Treasurer (Natal Indian Teachers Society — Pinetown Branch); Secretary (County Referees Board; Queensburgh Cricket Club); Natal Indian Congress; Trustee (Natal Leather Workers' Union); Vice-President (Southern Natal KwaZulu Soccer Board).

Travel: India.

Interests: Soccer, cricket, darts, educational, social welfare.

Miscellaneous: Participated in the Passive Resistance Campaign First Batch, 1946 and was imprisoned with Dr G. M. Naicker and Dr Y. M. Dadoo. Converted a dairy in Hillary into a school and was appointed to the staff; Principal (Hillary Platoon); conducted Tamil classes in Pinetown.

Address: 64 Sir Kurma Reddi Road, Clairwood.

GOVENDER, K. — Housewife, daughter of V. Naidoo.

Education: Welbedacht.

Interests: Films.

PILLAY, S. — Senior Clerk (Department of Indian Affairs).

Education: Pinetown, Chatsworth High, Clairwood High, M. L. Sultan Tech. (Secretarial course).

Activities: Secretary (Clairwood High Ex-Students Society).

Travel: India, Far East.

Interests: Debates.

GOVENDER, R. — Site Foreman (Grinaker Construction).

Education: Pinetown, Tagore High.

Activities: Secretary (Berea Rovers Football Club).

Interests: Soccer.

Miscellaneous: Served apprenticeship (carpentry) in the building industry.

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GOVENDER, M. — Housewife.
Interests: Sewing.

GOVENDER, N. — Mechanical Operator (Mondi Paper Mills).

Education: Tagore High.

Interests: Soccer.

NAIDOO, S. — Housewife.

Interests: Dressmaking.

GOVENDER, S. — Industrial Mechanic.

Education: Clairwood High.

Interests: Snooker.

GOVENDER, R. — Clerk (Compair Ltd.).

Education: Clairwood High.

Interests: Soccer, snooker, karate.

GOVENDER, M. S. — Proprietor (Pakson Clothing Manufacturers).

Origin: Madras.

Education: Depot Road.

Activities: Chairman (Indian Ex-Servicemen League, Berea Football Club (Affiliated to S.A. Soccer Federation)).

Travel: India, Sri Lanka.

Interests: Photography.

Miscellaneous: Served in the Middle East during World War II (Transport Section).

Address: 11 42nd Avenue, Umhlatuzana.

RAMSAROOP, U. — Medical Technologist (Medical School).

Education: Durban Indian Girls High.

Travel: London, Continent, Mauritius, Lourenco Marques.

Interests: Travel, swimming, table tennis, squash.

MAISTRY, A. — Housewife.

Education: Gandhi Desai High.

Interests: Squash.

Miscellaneous: Served as Locum Tenens Teacher on several occasions.

GOVENDER, S. — Director (Pakson Clothing Manufacturers, Berea Football Club).

Education: Tagore High.

Travel: India, Mauritius.

Interests: Soccer.

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GOVENDER, N. — Representative (Redbro Clothing Manufacturers).

Education: Tagore High.



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THE M. GOVENDER FAMILY

PALANIYANDI, T. — Retired School Principal.
Origin: Tiruchārapelli (Madras).
Education: Ixopo African, Stanger, Plessislaer, University of Natal (B.A. — Majors: English, Geography); Natal Teachers Diploma.
Activities: Chairman (P.M. Burg Child Welfare Society; P.M. Burg Fosa; S.A. Indian Teachers Association — Chatsworth Branch).
Interests: Tennis, social welfare.

Miscellaneous: Completed post Std. Six Studies privately; Principalship of the following schools: Sawoti, Islamia, Sri Vishnu, Raigethere High, Baijoo-Maharaj, Clairwood Boys, Coedmore.

PALANIYANDI, S. — Housewife.
Education: Dartnell Crescent.
Activities: Isipingo Women's Circle, Isipingo Hills Arutpa Khazagam.
Interests: Religious, cultural.

GOVENDER, M. — Head of Department (Isipingo High).
Education: Sutherlands, Sawoti, Umzinto High, Woodlands High, University of Durban-Westville (B.A. with Majors in English, Geography, B.ED.); Natal Teachers' Diploma.
Activities: Secretary (Isipingo Civic Association; Isipingo Hills Arutpa Khazagam); Vice-President (Natal High Schools Tennis Association); Chairman (Isipingo Civic Association).

Travel: London, Continent, India, Far East.
Interests: Tennis, badminton, squash, civic matters.
Address: 37 Saunders Avenue, Isipingo Hills.

GOVENDER, N. D. — Business Development Officer (P.R.O.) and Marketing (New Republic Bank).
Education: Clairwood Girls, Clairwood High.
Activities: Isipingo Hills Arutpa Khazagam; Isipingo Sathya Sai Group.
Travel: London, Continent, India, Far East.
Interests: Religious, cultural, social welfare.

GOVENDER, A. N. — Businessman, Clerk, Insurance Agent (African Life Insurance Co.).
Education: Clairwood Boys.
Activities: Chairman (Clairwood Tamil Institute, Clairwood Child Welfare Society).
Travel: India, Mauritius.
Interests: Religious, cultural, soccer, tennis, cricket.
Miscellaneous: Commissioner of Oaths (Clairwood).

GOVENDER, V. — Housewife.
Education: Clairwood Girls.
Activities: Isipingo Hills Arutpa Khazagam, Clairwood Mathar Sungam.
Travel: India, Far East, Mauritius.
Interests: Religious, cultural, business.

GOVENDER, R. — Scholar.
Education: Primrose.
Interests: Literary, sports.

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ISIPINGO HILLS.

THE P. GOVENDER FAMILY

GOVENDER, V. — Company Director.
Origin: Madras.
Education: Clairwood Boys, M.L. Sultan Tech. (Commercial Course).
Activities: Clairwood Tamil Institute, Madras Hindu Cemetery, Bridgeview Football Club.
Travel: India, Far East.
Interests: Soccer, scouting.

GOVENDER, J. — Company Director.
Education: Stanger.
Travel: India, Far East.
Interests: Religious, cultural.

GOVENDER, P. — Company Director.
Education: Luxmi Narayan, Clairwood High, M.L. Sultan Tech. (Diploma in Accountancy and Commerce).
Activities: Patron (Montford Siva Subramanian Temple); Clairwood Tamil Institute; Trustee (Univ. of Durban-Westville Development Fund).
Travel: London, Continent, India, Far East.
Interests: Soccer, swimming.
Address: 556 South Coast Road, Clairwood.

GOVENDER, K. — Business Partner.
Education: Cavendish, Clairwood High.
Activities: Mobeni Heights Women's Circle.
Travel: London, Continent, India, Far East.
Interests: Swimming, knitting.

GOVENDER, J. — Student.
Education: Excelsior, Southlands High.
Travel: India.
Interests: Swimming, soccer, cricket.

GOVENDER, G. — Student.
Origin: Excelsior, Southlands High.
Travel: India.
Interests: Swimming, soccer, cricket, gymnastics.

GOVENDER, I. — Scholar.
Education: Excelsior.
Interests: Netball, swimming.

GOVENDER, S. — Scholar.
Education: Excelsior.
Interests: Swimming.

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THE J. D. GOVENDER FAMILY

- GOVENDER, Jack Doorasamy.** — Retired.
Activities: Mayville Educational Society, Founder (Baking Industry Trade Union).
Miscellaneous: Eldest son of Veerapan Govender (Indentured Labourer), married Chellama Govender (sister of S.A. Boxing Champion Jack Sonny Govender).
Address: 44 Trimbome Road, Mayville.
- GOVENDER, Gonaseelan (Gonny).** — Editor (West Indian Times, Fleet Street, London).
Miscellaneous: Author of Shadows Grow Taller and other books.
- GOVENDER, Gonapushni.** — Housewife.
Activities: Chairlady (Rylands Hindu Women's Association, Rylands Temple Committee).
- GOVENDER, Sathiesseelan (Ronnie).** — Sales Manager (S.A. Breweries).
Education: Springfield College (Natal Teachers Diploma), Damelin Institute (Course in Public Relations), Xerox (Professional Salesmanship).
Activities: Founder/Chairman (Shah Theatre Academy); Chairman/Secretary (Rapid Results Physical Culture Club); Manager (Aces Football Club); Federation Professional League.
Travel: United Kingdom, Continent, India.
Interests: Drama, literary, sport.
Miscellaneous: Playwright — Author and Director of highly acclaimed plays (Swami, The Lahnee's Pleasure, Offside, Inside, His Brother's Keeper, The First Stone, Nonquase's Dream); plays published by Ravan Press; Sports Editor (Leader); Editor (Herald); Sports Columnist (Sunday Times Extra); Sports Compiler (S.A.B.C.).
Address: 31 Croft Crescent, Reservoir Hills.
- GOVENDER, Kamalam.** — Housewife, wife of Ronnie Govender.
Children: Dayanandan, Pregaluxmi, Pathmanathan.
Grandchildren: Karilnd, Parusha, Yashodan, Triya.
- GOVENDER, Krishna.** — Journalist (Canada).
- GOVENDER, Steven.** — Salesman (Cape Town).
- GOVENDER, Dasarathan (Dassie).** — Journalist (Cape Town).
- GOVENDER, Garunagaran.** — Managing Director (All Parts Wholesalers — Cape Town).
- GOVENDER, Kamalam.** — Director (Sports Goods — Geneva, Switzerland).
- GOVENDER, Kasturie.** — Teacher (Cape Town).

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THE S. GOVENDER FAMILY

- GOVENDER, N. S.** — Company Director.
Origin: Madras.
Education: Malvern.
Activities: Patron (Clairwood Tamil Institute).
Travel: London, Continent, U.S.A., Canada, Australia, India, Far East, Sri Lanka, Mauritius.
Interests: Religious, cultural.
Miscellaneous: Built a temple in Damal near Kancheepuram (Madras); assisted needy medical students.
- GOVENDER, A.** — Housewife, formerly a nurse (S.A. Red Cross Society).
Education: M. K. Gandhi.
Travel: India.
Interests: Religious, cultural, nursing.
- GOVENDER, S.** — Company Director.
Education: Clairwood Boys, Sastri College, University of Durban-Westville (Teacher's Diploma).
Activities: S.A. Red Cross Society, Isipingo Jaycees (Community Councillor); Falcon Sporting Club.
Travel: London, Continent, India, Far East.
Interests: Swimming, soccer, darts.
Miscellaneous: Taught at Cavendish, Greenvale, Southern Cross Schools.
Address: 5A Beaumont Road, Isipingo Beach.
- GOVENDER, S.** — Teacher, daughter of M. C. Naidoo.
Education: M. K. Gandhi, Durban Indian Girls High, Springfield College (M3), University of S. Africa (B.A. — 1st Year).
Activities: Falcon Sporting Club.
Travel: London, Continent, India, Far East.
Interests: Athletics, swimming.
Miscellaneous: Taught at Greenvale, Astra, Isipingo Beach, Lotus Park, Isipingo High.
- GOVENDER, S.** — Student.
Education: Isipingo High.
Activities: Colleen Athletic Club.
Travel: Lourenco Marques, Swaziland, Beira.
Interests: Soccer, athletics, swimming.
- GOVENDER, T.** — Scholar.
Education: Isipingo Beach.
Travel: Lourenco Marques, Beira, Swaziland.
Interests: Athletics.
- GOVENDER, L.** —
Travel: Swaziland, Lourenco Marques, Beira.

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- GOVENDER, P.** — Watchman (Fire Tower).
Origin: Tanjore (Madras).
Activities: Treasurer (Perumalsamy Temple — Tongaat); Siva Soobramaniam Temple — Tongaat.
Interests: Religious and cultural, gardening.
Miscellaneous: Employed by Edward Saunders as gardener; arrived at age 8 and indentured with Tongaat Sugar Co.
- GOVENDER, G.** —
Interests: Religious.
- GOVENDER, V.** — Receptionist (Igloo Refrigeration Co.).
Education: Isipingo High.
Travel: Far East, India.
Interests: Literary.
- GOVENDER, A.** — Housewife.
Travel: India.
Interests: Religious and cultural.
- GOVENDER, D.** — Scholar.
Education: Primrose.
Interests: Swimming, soccer, karate.
- GOVENDER, S.** — Company Director (Igloo Refrigeration Co.).
Education: Victoria.
Activities: United Orchestra (Tonga).
Travel: Swaziland, Transkei, India Far East, Mauritius, Sri Lanka.
Interests: Music, religious and cultural.
Miscellaneous: Contemplating the establishment of a refrigeration company in Bangalore, India.
Address: 7 Mathura Road, Isipingo.
- GOVENDER, M.** — Housewife.
Education: Clairwood Senior Girls.
Travel: India.
Interests: Cookery, sewing.
- GOVENDER, S.** — Manager (Igloo Refrigeration Co.).
Education: Primrose, Isipingo High, Clairwood High.
Interests: Mechanical.
- GOVENDER, M.** — Secretary (Igloo Refrigeration Co.).
Education: Primrose.
Interests: Hairdressing.
- GOVENDER, P.** — Scholar.
Education: Isipingo.
Activities: Simba Junior Club (Soccer Division).
Interests: Swimming, soccer, music, dancing, drama, karate.

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THE N. GOVINDEN FAMILY

GOVINDEN, N. — Business proprietor (Eastern Dry Cleaners).

Origin: Andhra Pradesh.

Education: Depot Road, Higher Grade.

Activities: S.V.E. Alayam; Divine Life Society; Ramakrishna Centre; Andhra Maha Sabha of S.A.; Durban Indian Child Welfare Society; Clayton Gardens Old Age Home; Arya Benevolent Home. Fosa, Spes Bona Tennis Club.

Travel: London, Continent, U.S.A., Canada, India.

Interests: Religious, educational, cultural, dramatic, singing, soccer, tennis.

Miscellaneous: Charitably disposed to many welfare institutions; participated in Tamil Eisteddfod programmes; played a role in Tamil dramatic productions (Harischandra, Shakuntala); donated annual bursary to M. L. Sultan Tech; contributed to Bantu and Coloured organisations; bore the cost of the pathway at S.V.E. Alayam; built dining hall in Leopold Street (Andhra Maha Sabha); left school at age 11 and entered business (Stamford Hill Laundry) due to father's illness; was taught accountancy by Mr Macintosh.

Address: 35 Lorne Street, Durban.

MAISTRY, M. — Teacher.

Education: Dundee, Newcastle, Springfield College (Teacher's Diploma).

Activities: Sutherlands Football Club.

Travel: London, Continent.

Interests: Soccer, music.

PILLAY, P. — Teacher (Orient).

Education: M. K. Gandhi, Dartnell Crescent, Durban Indian Girls High; Springfield College (Teacher's Diploma).

Activities: Durban Indian Women's Association; Natal Indian Blind Society; Andhra Maha Sabha; Fosa; Feed the Babies Fund.

Travel: London, Continent, Canada, U.S.A.

Interests: Religious, cultural, squash, tennis, keep fit.

GOVINDEN, G. — Director (Eastern Dry Cleaners).

Activities: Participated with husband in various religious, educational and social welfare institutions.

Travel: London, Continent, U.S.A., Canada, India.

Interests: Religious, cultural, educational.

MAISTRY, Y. — Teacher.

Education: Dartnell Crescent, Durban Indian Girls High, Springfield College (Teacher's Diploma).

Interests: Tennis, music, literary.

GOVINDEN, D. — Teacher (Springfield Hindu).

Education: Tanjore, Dartnell Crescent, Durban Indian girls High.

Activities: Natal Indian Blind Society; Durban Literary Association; Andhra Maha Sabha; Durban Indian Women's Association.

Travel: London, Continent, U.S.A., Canada, India, Sri Lanka.

Interests: Social work.

MAISTRY, N. — Director (Eastern Dry Cleaners).

Education: Kathiawad, Clairwood High, M. L. Sultan Tech.

Activities: Ramakrishna Centre, S.V.E. Alayam.

Travel: Lourenco Marques.

Interests: Soccer, cricket, boxing, wrestling.

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THE M. MANNIE FAMILY

MOONSAMY. — Chef.

Activities: Isipingo Sri Vishnu Alayam.

Interests: Religious, cultural.

MANNIE, M. — Housewife.

Education: Merebank.

Interests: Religious, cultural.

VALIAMMA. — Housewife.

Activities: Isipingo Sri Vishnu Alayam.

Interests: Religious, cultural.

NAIDOO, T. — Housewife.

Education: Isipingo High.

Interests: Sports.

Miscellaneous: Married to Dhanpal Naidoo.

NAICKER, V. — Housewife.

Education: Isipingo High.

Interests: Sports.

Miscellaneous: Married to Anand Naicker.

MOODLEY, L. — Housewife.

Education: Isipingo High.

Interests: Sports.

Miscellaneous: Married to D. Moodley.

MANNIE, J. — Credit Controller (T.F.C.).

Education: Isipingo High.

Interests: Swimming.

MANIKKAM, V. — Electronic Technician.

Education: Isipingo High.

Interests: Darts, swimming.

MANNIE, M. — Student.

Education: Isipingo High.

Interests: Volley ball, netball.

MANNIE, M. — Manager (Railway Hotel).

Education: Isipingo School.

Activities: Patron (Isipingo Vishnu Temple), President/Secretary (Mid S. Coast Football Association), Trustee/Patron (S. African Darts Board of Control), Trustee/President/H.L.V.P. (Natal Darts Union), H.L.V.P. (S. Natal Darts Association), President/Secretary/Treasurer (S. Coast Darts Association), Founder/President/Secretary/Treasurer (Isipingo Darts Club), Secretary/Treasurer/Records Clerk (F.O.S.A. — Isipingo Branch), Vice-President/H.L.V.P./Treasurer (Isipingo Indian Society), Vice-President/Secretary/Treasurer (Isipingo Cricket Union), Vice-President (S.C. District Cricket Union, Merewent Cricket Union), Secretary (Isipingo District Football Association), S. Natal Soccer Board, Durban Indian Child Welfare Society (Isipingo Branch), Durban Liquor and Catering Football Association.

Interests: Soccer, cricket, darts, religious, social welfare.

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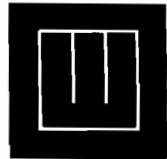
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THE MAURITIUS PERUMAL APPAVOO FAMILY

APPAVOO, M. P. — Retired Principal.

Origin: Mauritius.

Activities: Trustee/Treasurer (Umbilo Shree Ambalavanaar Alayam); Treasurer (Cato Indian Education Society, 1944-1967); Cato Manor Hindu Temple and Benevolent Home; Cato Manor Indian Cemetery and Crematorium Association; Cato Manor Ratepayers Association; Combined Ratepayers Association; Natal Indian Teachers Society, Secretary/Treasurer (Hillview School Society); Durban Indian Child Welfare Society.

Travel: London, Continent, India.

Interests: Community work, religious, cultural, educational.

Miscellaneous: Taught at Clairwood Boys School for many years under H. S. Done, Merebank Primary School and Isipingo School; Principal of Hillview, Alencon and Riverview Schools (1948-1954 and 1956-1967); played a leading role in the establishment of the Riverview School and bore the expense of school requisites for a year, largely instrumental in obtaining site for the establishment of Hillview School.

APPAVOO. — Housewife.

Activities: Umbilo Shree Amabalavanaar alayam.

Travel: London, Continent, India.

Interests: Religious, cultural.

GOVENDER, Bobby. — Engineer.

Education: Sastri College.

Activities: SA. Indian Club (London).

Travel: Has travelled widely.

Miscellaneous: Presently residing in London.

GOVENDER, Daya. — Shipping Clerk.

Education: Riverview School, M. L. Sultan Technikon (Commercial Course).

Activities: Umbilo Shree Ambalavanaar Alayam.

Travel: London, Continent.

Interests: Fishing.

APPAVOO, Kooban. — Shipping Clerk.

Education: Sastri College.

Activities: Trustee (Umbilo Shree Ambalavanaar Alayam); Patron (Chatsworth Branch of the Aged); Isipingo Civic Association; Isipingo Hills Hindu Society; First River Temple; Woodhurst Alayam; Isipingo Hills Arutpa Khazagam.

Travel: London, Continent, Far East.

Interests: Religious, soccer.

Address: 17 Palm Road, Isipingo Hills.

APPAVOO, Poobadee. — Housewife.

Education: Stanger High.

Activities: Umbilo Shree Ambalavanaar Alayam; Chatsworth Branch of the Aged; Isipingo Civic Association; Isipingo Hills Hindu Society; First River Temple, Woodhurst Alayam; Isipingo Hills Arutpa Khazagam.

Travel: London, Continent, Far East.

Interests: Cookery.

APPAVOO, Pregi. — Telephone Technician.

Education: Isipingo High.

Activities: Umbilo Shree Ambalavanaar Alayam.

Interests: Soccer, tennis, athletics, swimming, jogging.

APPAVOO, Shantha. — Student.

Education: Isipingo High.

Interests: Volleyball, soccer, cricket, swimming, flora and fauna.

APPAVOO, Sagren. — Student.

Education: Isipingo High.

Interests: Swimming, cricket, volleyball, soccer, flora and fauna.

APPAVOO, Vanitha. — Student.

Education: Primrose.

Interests: Speech and drama, swimming, dancing.

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BAYVIEW, CHATSWORTH

THE G. S. MOODLEY FAMILY



MOODLEY, Govindasamy. — Masseur.
Origin: Sathiya Vijaya Nagaram (N. Arcot — Andhra Pradesh).

Education: Educated in India especially in Tamil.
Activities: Maidstone Temple, Siva Soobramaniam Temple (Brake Village, Tongaat).

Interests: Religious, cultural, physical culture.
Miscellaneous: Arrived from Madras by S.S. Congella; indentured to Tongaat Sugar Co. and Payne's Estate (Umhloti); well known masseur; well versed in the Hindu Epics; an adept at Kusti (a branch of physical culture); priest (assisted Kavady processions).

MOODLEY, Subamma. — Housewife.
Education: Educated in Tamil.
Interests: Religious and cultural.

MOODLEY, G. S. — Retired Deputy Principal.
Education: Fairbreeze School, private study (JC, T4, T3B and Natal Teachers Diploma).

Activities: Trustee (Shree Emperumal Veeraboga Temple); Regional Chairman (Divine Life Society); Vice-Chairman (T.H.S.B.A. Association); Secretary (Maidstone Temple Committee).

Travel: India, Far East.
Interests: Religious, cultural, soccer.
Miscellaneous: Taught at Sarasvati, Tongaat Junior, Jhugroo, Buffelsdale High; Vice-Principal (Verulam); Acting Principal (Maidstone, Emona, Umhloti, Victoria), Deputy Principal (Verulam, Buffelsdale); Principal (Bhagwandas).

Address: 1 Dularia Street, Tongaat.

MOODLEY, V. — Housewife.
Education: Fairbreeze.
Activities: Madum Prayer Group.
Interests: Religious, cultural, needlework.
Travel: India, Far East.

GOVENDER, G. S. — Secretary (Tongaat Group).
Education: Tongaat High, M. L. Sultan Technicon (Secretarial Course).
Activities: Tesco Club.
Interests: Tennis.

MOODLEY, V. S. — Teller/Clerk (Standard Bank).
Education: Tongaat High, Victoria High.
Interests: Tennis, snooker, squash.

MOODLEY, N. S. — Teacher (Silverdale School).
Education: Fairbreeze, Tongaat High, Springfield College (N.T.S. Diploma).
Activities: Young Satellite Soccer Club.
Interests: Soccer, volley ball, gymnastics.

MOODLEY, P. S. — Accountant (Tongaat Milling Ltd.).
Education: Fairbreeze, Tongaat High, Univ. of Durban-Westville (B.Com. — Majors: Accountancy, Business Economics).
Activities: Madum Prayer Group, Tesco Club.
Interests: Literary, religious.

MOODLEY, T. S. — Student.
Education: Tongaat High, Victoria High, Univ. of Durban-Westville (1st Year B.Sc. Degree).
Activities: Hillview Soccer Club, Tesco Tennis Club, Tesco Snooker Club.
Interests: Tennis, athletics, soccer, snooker, table tennis, darts, squash.

THE L. M. MOODLEY FAMILY



MOODLEY, Logan M. — School Principal.
Origin: Vellur (Madras).
Education: Stanger, Sastri College Diplomas (P.E.D., S.P.E.D.).

Activities: Chairman (Isipingo Wild Life Society, Delta Badminton Club); President (Isipingo Life-saving Club, Rotary Club of Amanzimtoti, Trustee (Isipingo Beach Nursery School); Exco (Isipingo Indian Child Welfare Society); Treasurer (Cheshire Home for Disabled Persons); Deputy Mayor and Councillor 1982-1983 and Mayor 1983-1984 (Borough of Isipingo).

Travel: Mauritius, India, Pakistan, Kenya.
Interests: Badminton, lifesaving, swimming, squash, travel, wild life conservation.

Miscellaneous: Son of M. M. Moodley (pioneer blacksmith and garage owner of Stanger).
Address: 18 Dick King Avenue, Isipingo Beach.

MOODLEY, S. — Housewife, daughter of S. S. Govender (Inanda).
Education: Wyld Memorial.

Activities: President (Rotary Anns — Amanzimtoti); Wild Life Society; Isipingo Child Welfare Society; Cheshire Home for Disabled Persons; Deputy Mayoress 1982-1983 and Mayoress 1983-1984 (Borough of Isipingo).

Travel: Mauritius, India, Pakistan, Kenya.
Interests: Dressmaking, gardening, badminton, takes a keen interest in social welfare, civic and public work.

MOODLEY, Kuben. — Agricultural Extension Manager (Hulets).

Education: Isipingo Beach, Isipingo High, Cedara Agricultural College (National Diploma in Agriculture); M. L. Sultan Tech. (Certificate in Sugar Technology).

Travel: Continent, London.
Interests: Badminton, swimming, surfing, squash.
Miscellaneous: Married Shama Devi (Medical Technologist, Medical School, Durban).

MOODLEY, Indira Devi. — Receptionist and Typist (Department of Water Affairs, Administrative Officer (City Engineer's Department)).

Education: Isipingo Beach, Isipingo High, M. L. Sultan Tech. (Certificate in Reception Studies).

Activities: Actively involved with Isipingo Jaycees.
Travel: South Africa and neighbouring states, U.S.A.
Interests: Badminton, squash.

MOODLEY, Chreeson. — Chemical Technologist, Assistant Analytical Chemist (Shell Chem.), Research Chemist (Natal Cane By-Products).

Education: Isipingo Beach, Isipingo High, M. L. Sultan Tech. (National Dipoma in Chemical Technology).

Activities: Actively involved with Isipingo Jaycees.
Travel: South Africa and neighbouring states.
Interests: Badminton, squash, swimming.

MOODLEY, Komala Devi. — Student.
Education: Isipingo High, University of Durban-Westville (1st Year B.A. Degree), Natal University (pursuing Higher Education Diploma).

Interests: Speech and drama; badminton, squash, literary.

MOODLEY, Mayasree Devi. — Scholar.
Education: Isipingo Beach.

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THE L. S. MOODLEY FAMILY

MOODLEY, L. S. — Representative (Backhouse Printers).

Education: York Road School.

Activities: Chairman (Midlands Darts Association, National Institute for Crime Prevention and Rehabilitation of Offenders, Supervision Committee — Indian Child Welfare Society, Appeal Board — P.M.Burg & Districts Darts Union; Appeal Board — Northdale Football Association; Appeal Board — Northern Natal Soccer Board); President (Technical Football Club, Northdale Tamil Institute, P.M.Burg & District Indian Football Association; P.M.Burg & District Indian Cricket Union (1958-1969); M.D.I.F.A and M.D.I.C.U., Natal Cricket Board of Control Umpires Union; Natalians Cricket Club; Natal Indian Referee's Association; P.M.Burg Indian Referees Association; P.M.Burg District Darts Union; S.A. Typographical Union, Solna Cricket Club; L. Backhouse Sports and Social Club, L. Backhouse B Chapel); Vice-Chairman (Natal Indian Blind & Deaf Society — P.M.Burg Branch; Midlands Regional Committee — Indian Education Committee, Woodlands High School Education Committee; P.M.Burg Indian Sports Association; P.M.Burg Indian Football League; P.M.Burg Indian Local Affairs Committee); Vice-President (S.A. Cricket Board Umpires Association, Northdale Football Association); Hon. Life-Vice President (P.M.Burg & District Indian Football Association; P.M.Burg & District Cricket Union; Technical Football Club); Secretary (P.M.Burg Indian Technical Students Society; P.M.Burg Indian Poor Relief Society, Hindu Young Men's Association; Siva Sobramoniar & Mariamman Temples, Fosa — P.M.Burg Branch; P.M.Burg Indian Mental Health Auxiliary Committee; Woodlands Indian High School Parents Teachers Association, Board of Management — Aryan Benevolent Home; Friends of the Townhill Hospital Committee; Building Committee — P.M.Burg Indian Mental Health Auxiliary Committee; P.M.Burg Indian Ratepayers & Residents Association; Lotus Haven Training Centre, Sri-La-Sri Pandrimalai Swamigal Birthday Committee; Technical Football Club; P.M.Burg & District Indian Football Association; Natal Indian Football Association; Midlands Indian Lawn Tennis Association; P.M.Burg Cricket Club; P.M.Burg Indian Referees Association; Swimming Association of P.M.Burg, Natal Indian Cricket Union; P.M.Burg Inter-Race Soccer Board; Kenya Cricket Association Reception Committee; Road Safety Action Committee); Member (Board of Management — Sunlit Gardens Home for Children; Hindu Young Men's Association; P.M.Burg Indian Child Welfare Society; Indian Commemoration Committee, Gandhi Centenary Committee; P.M.Burg & District Indian Funeral Society; Natal Indian Football Association; Football Association of Natal; Natal Indian Lawn Tennis Association; P.M.Burg & District Indian Cricket Union; Natal Cricket Board of Control; Natal Indian Darts Union; Northern Natal Cricket Federation; P.M.Burg Inter-Race Soccer Board; Azalea Festival Committee, P.M.Burg Publicity Association, S.A.N.E.L. — P.M.Burg Branch; Natal Darts Union; National Ad-Hoc Committee of Local Affairs Consultative & Management

Committees; Delegate (Northern Natal Soccer Board representing Northdale Football Association and Football Association of P.M.Burg, S.A. Soccer Federation Representing N. Natal Soccer Board); Patron (Richmond Indian Child & Family Welfare Society) Founder (Midlands Indian Lawn Tennis Association; P.M.Burg Indian Table Tennis Association; S.A. Non-Racial Referees Association; P.M.Burg & Districts Darts Union; Natal Indian Darts Union; S.A. Cricket Board Umpires Association; Natal Cricket Board of Control); Public Relations Officer (Dynamos Football Club, Northdale Football Association); Manager (Natal Darts Union Team); Clerk (L. Backhouse "B" Chapel; International Parliament); Clerk/Speaker (P.M.Burg Indian Technical Students Society Parliament).

Travel: India, Far East.

Interests: Soccer, cricket, darts, social welfare, educational, social and cultural.

Miscellaneous: Responsible for inviting Sir Edmund Hillary to meet the Indian Community of P.M.Burg when he visited S. Africa as guest of Natal University; served on every committee appointed by the Indian community to entertain visiting missionaries; recipient of illuminated address from P.M.Burg & District Indian Football Association; served the P.M.Burg & District Indian Football Association in all capacities; responsible for agitating P.M.Burg & District Indian Cricket Union to join the Natal Cricket Board of Control.

Address: 496 Pietermaritz Street, P.M.Burg.

MOODLEY, T. — Housewife.

Interests: Religious and cultural.



THE V. SIRKARI NAIDOO FAMILY

NAIDOO, Sirkari. — Researcher and Lecturer (University of Natal).

Origin: Arkonam (Madras).

Education: Tongaat Boys School, Marine College, University of South Africa (B.Com. Degree).

Activities: President (Natal Indian Teachers Society); Executive Member (S.A. Institute of Race Relations), Non-European Advisory Board; Natal University College Finance Committee; Indian Social Service Committee.

Miscellaneous: Born in Frasers in 1909; taught at Carlisle Street School and at Sastri College (1932-1944); part-time Lecturer in Accountancy and Mercantile Law at the Indian Technical Institute; Librarian (M. K. Gandhi Library); had many firsts during his brilliant career (first Indian to be appointed to the academic staff of a South African university — Lecturer and Research Fellow under Prof. Burrows in the Department of Economics at Natal University College; first Indian in S. Africa to be awarded a B.Com. Degree; first Indian to obtain a degree externally part-time; first Indian to lecture at the Rhodes University College summer school; first Indian to address the Durban Rotary Club and the Economic So-

ciety; was the driving force behind Hajee M. L. Sultan and was largely instrumental in influencing him to create an educational trust and to make a munificent donation towards the erection of the M. L. Sultan Technikon; made an intensive study of the economic position of Indians in South Africa and contributed to publications of the S.A. Institute of Race Relations and other leading journals; imbued with a deep love for English literature and a shining example of an industrious student who reached great heights through perseverance and determination.

NAIDOO, V. — Housewife.

NAIDOO, Reuben. — Teacher, presently residing in Bonnyville, Alberta, Canada.

NAIDOO, Logan. — Radiologist, University of Natal (M.B., Ch.B.), presently residing in Melbourne, Australia.

NAIDOO, Ananda. — Pharmacist (Unilever).

MUDALY, Kogi. — Teacher (V. N. Naik School for the Deaf).

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THE R. P. MOODLEY FAMILY

11 SPENCER ROAD, CLARE ESTATE



A. NAME: Raju Periasamy Moodley.

Born in the District of Clare Estate, Durban, on the 3rd October 1917.

B. SCHOOL ATTENDED: Hillview Indian State Aided School and Clare Estate Aided Indian School. Completed Primary School Certificate Examination, end of 1931.

Having lost both my parents during the 1918 Influenza Epidemic, I was brought up by my Grandparents. Unfortunately, my Grandparents were unable to give me Secondary Education, so at a very young age I ventured out to seek employment.

I was offered a job as an Assistant Stores Clerk by Independent Retailers Alliance Limited at a salary of five shillings per week which I accepted.

While I worked for this firm, I enrolled as a part-time student at the Rapid Results College to continue my studies, and, later at the Union Correspondence College and finally at Sastri College, completed the National Senior Certificate examination, specialising in Accounting and Commercial subjects.

C. PUBLIC AND COMMUNITY WORK.

1. During 1939, I joined as a member of the Hillview Indian School Society, assisted the Society in building the Hillview Indian School. During 1960 I was elected as a Chairman and Trustee of this Society, a position which I am still holding.

2. Founder and Member of the Clare Estate Indian Educational Board (established in 1949). I was elected as a chairman and Trustee of the above Board, a position which I am still holding. This Board erected two schools in Clare Estate, namely, the Clareville State Aided Primary School and P. P. Chetty Family State Aided Primary School.

3. During 1944 I joined as a member of the Clare Estate Hindu Cemetery and Crematorium Committee in which I held various official positions, presently I am a Trustee and President of this Organisation.

4. Founder and member of the Clare Estate Ratepayers' Association, which was founded during 1963 and was its Chairman for a period of six (6) years and now a member serving on the Council of the Association.

5. Founder, Trustee of the Indian Centenary Scholarship Trust. The Trust provides Bursaries for needy students who cannot further their studies through lack of finance. This Trust gives Annual Bursaries to students of all races. At present Vice-President of the Trust.

6. Nominated by the Administrator of Natal during 1969 to serve on the Northern Durban Local Affairs Committee.

7. Unopposed Councillor of the Northern Durban Local Affairs Committee during the 1973 Election.

8. Held the position of Chairman during the period 1973/4. Presently I am the longest serving Member of the NDLC.

9. Nominee of the Minister of Indian Affairs to serve on the South African Indian Council during August 1973.

10. Elected by the Electoral College of the Local Affairs Committee during November 1974 as a member of the South African Indian Council, a position which I held up to August 1980.

11. Nominee of the Minister of Indian Affairs to serve on the Council of the M. L. Sultan Technikon. Served on the Finance and Executive Committees in 1978/9 of the M. L. Sultan Technikon, and presently serving on the Finance Committee.

12. Nominee of the Administrator of Natal during August 1974 to serve on the Advisory Board of the R. K. Khan Provincial Hospital and I am still serving on the Board.

13. Served on the Executive Committee of the Association of Local Affairs Committees during 1972/3.

14. Committee Member of the Natal Indian Cripple Care Association and was responsible in acquiring the site on lease for the establishment of the Spes-Nova School for the Handicapped, in New Germany Road. I am also serving as a member on the Board of Management of Spes-Nova School.

15. Trustee of Natal Tamil Vedic Society Trust, a Trust which owns immovable property in the City of Durban with an estimated value in excess of one million Rand. Served as a past Chairman of the Council and presently serving on the Council.

16. Foundation Member of the Natal Schools Grantees Association and was its Treasurer from its inception; a position which I held up to 1982, presently I am serving on the Executive Committee.

17. Was the Grantee of the following schools, a position which I have held for over 32 years in an honorary capacity: (a) Clareville State Aided School; (b) Newlands State Aided School; (c) P. P. Chetty Family State Aided School; (d) Hillview State Aided School; (e) Andhra Vishnu Trust School.

18. Trustee and Member of the Sydenham Social Circle.

19. Patron: (a) Andhra Vishnu Temple Trust; (b) Clare Estate Prayer Society.

20. Represented the South African Indian Council on the Sanitas' Medical Scheme.

21. Represented the Department of Indian Affairs on the South African Bureau of Standards.

22. I was also responsible for sponsoring six Indian Students who were unable to proceed with their University Education, assisted them to complete their University Education and I am proud to say that two of the students are in the Republic of South Africa, two are overseas, one in Australia and the other in the United States.

23. Civic Honours: On behalf of the people of the City of Durban, the Durban City Council awarded Civic Honours on the 20th March 1981, in recognition of my services to the community in various fields.

24. Interests: Educational, religious, cultural and community affairs. Sports: Tennis.

Member of the following: (a) Durban Indian Child Welfare Society; (b) Natal Indian Blind & Deaf Society; (c) Natal Clothing Manufacturers' Association; (d) Clothing Institute; (e) Executive member of the South African Indian Library Association.

After having worked for various firms, I decided to go into business. I first started a Transport Business and operated buses in Sydenham, Clare Estate, Durban, Clairwood and Chatsworth.

All along, my ambition was to go into Industry, and in 1965 I established a Clothing Factory with a small staff of 20, and today I have a staff of 160.

After having established the Clothing Factory, I disposed the Transport Business.

Married on 28th June 1942, K. Moodley, daughter of Ramsamy Gounden of Mooi River.

MOODLEY, K. — Housewife.

Education: Methodist School, Pietermaritzburg.

Activities: Religious and Cultural, takes active part in business.

MOODLEY, M. — Son, Company Director.

Education: Clareville, Clare Estate and Orient High Schools.

Travel: London and Continent, Far East.

Interests: Athletics.

Parents: Raju Moodley. Born in Madras, emigrated to South Africa during 1913. Occupation: Farmer. Married Muniamah, eldest daughter of Subraya Moodley, during 1916. Both my parents died during the 1918 Influenza Epidemic.

Interests: Religious and cultural.

Grandparents: Subraya Moodley — Grandfather who was engaged in Farming. Ramie Moodley — Grandmother was a housewife.

Activities: Vishnu Temple.

Interests: Religious and cultural.

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THE R. S. MOODLEY FAMILY

MOODLEY, R. — Sheet Metal Worker.
Origin: Mauritius.
Activities: Coronation Krisha Senthamil Society; S.V.E. Alayam; Natal Tamil Vedic Society.
Travel: India, Mauritius.
Interests: Religious.

MOODLEY, P — Housewife.
Interests: Coronation Krishna Senthamil Society; S.V.E. Alayam.

MOODLEY, R. S. — Director (City Metal Products).
Education: Greenwood Park, Umzinto High, Sastri College.

Activities: Chairman Durban Indian Child Welfare Society — Fund Raising Committee; Chairman/Founder (Malagazi Educational & Welfare Society); Vice-Chairman/Trustee (Isipingo Hills Arutpa Khazagam); Vice-President (South Indian Musical Association); Patron (Kumari Ambigay Dancing Institute; Isipingo Jaycees); Secretary (Isipingo Hills Hindu Society); Council (Mangasotho Tech. College Board of Governors); Radio Truro Advisory Committee; Isipingo Beach Arutpa Khazagam; Lakheaven Children's Home Board of Management; Councillor (Borough of Isipingo); Deputy Mayor (Borough of Isipingo — 1979); Mayor (Borough of Isipingo — 1980).

Travel: India, Far East, Mauritius, Sri Lanka, London, Continent.

Interests: Tennis, badminton, swimming.
Miscellaneous: Member of Management Committee of S.A. S/Steel Development Association (Technical Development and Designing Centre) and Middleburg Steel and Alloy Co.; Convener (Isipingo Educational and Bursary Fund — 1980); played vital part in construction of classrooms (Kanhie School — Malagazi); closely associated with hall and temple project (Isipingo Hills Hindu Society) and the Vallalar Mandapam (Isipingo Hills Arutpa Khazagam); assisted considerably with Malagazi Temple and Hall project; graduate (Dale Carnegie Institute).

Address: 43 Jacaranda Crescent, Isipingo Hills.

MOODLEY, D. — Housewife, daughter of Ramiah Pillay.

Education: Ahmedia, M. L. Sultan Technikon.
Activities: Chairlady (Isipingo Badminton Club); Patron (Kumari Ambigay Dance Institute); Isipingo Beach Arutpa Khazagam; Isipingo Hills Arutpa Khazagam; Isipingo Hills Hindu Society; Erythrina Toastmistress Club.

Travel: India, Far East, Mauritius, Sri Lanka, London, Continent.

Interests: Badminton, swimming, music, dancing.
Miscellaneous: Nurse (Fosa Settlement); Doctor's Receptionist; Graduate (Dale Carnegie Institute).

MOODLEY, P. — Student.

Education: Isipingo Beach, Isipingo High.
Interests: Swimming, Badminton, Literary, Volleyball.

Miscellaneous: Graduate (Dale Carnegie Institute).

MOODLEY, N. — Student.

Education: Isipingo Heights, Isipingo High.
Interests: Swimming, badminton, netball, volleyball.

MOODLEY, D. — Scholar.

Education: Isipingo Heights.
Interests: Swimming, tennis, badminton, volleyball, soccer.

MOODLEY, Y. — Scholar.

Education: Isipingo Heights.
Interests: Swimming, ballet dancing, Bharata Natyam.

THE SUNTHANAM MOODLEY FAMILY

MOODLEY, S. — Retired Police Officer.

Origin: Tanjore (Madras).
Education: Educated in India.
Activities: Victorian Football Club.

Interests: Soccer, music.
Miscellaneous: First Indian in South Africa to be awarded the Police Good Service Medal. Served the Police Force for a period of 31 years.

MOODLEY, M. — Housewife.

Interests: Religious and vernacular education.

MOODLEY, S. A. — Independent Insurance Consultant.

Education: Umgeni, Sastri College.

Activities: Secretary (Pinetown Football Club, Pinetown Tennis Club, Pinetown Hindu Youth Association).

Travel: U.S.A., Canada, India, Far East, London, Continent, Mauritius.

Interests: Soccer, tennis, music, singing.

Miscellaneous: One of the first three Indians in Natal to qualify for the Million Dollar Round Table (1966) — an exclusive club of members writing over a million dollars insurance; life member of Round Table; attended Round Table meetings at Lucerne, Washington; received award from Sun Life Insurance Co. for being the top writer in Natal; trip sponsored by Sun Life Insurance Co. to participate in centenary celebrations in Montreal (one of the five to qualify by production); in 1968 appeared in Sun Life Insurance Co.'s President's Citation for writing the highest number of applications in the Southern Hemisphere; Vice-President (Macaulay Club) — an exclusive club of Sun Life Insurance Co.'s top producers. In 1973 Sun Life (S.A. Division) merged with Liberty Life; joined North City Financial Services Ltd. in 1974 and was appointed a director in 1976; commenced independent business (Peerless Insurance Brokers).

* The Million Dollar Round Table was founded in 1927 by 32 top Life Insurance salesmen who gathered around a table to exchange ideas with a view to achieving excellence in Life Insurance sales and service. Today the Round Table represents 450 Life Insurance companies and less than 2% of the entire agents throughout the world qualify for the Round Table while less than 10% of these qualify for life membership.

Address: — 33 Ward Road, Overport, Durban.

MOODLEY, R. — Housewife.

Education: Pinetown.
Activities: Sithi Vinayagar Sabha.
Travel: — U.S.A., Canada, India, Far East, London, Continent, Mauritius.
Interests: Yoga.

MOODLEY, L. — Tiler.

Education: St. Anthony's Gandhi Desai High, St. Andrew's (Dublin).

Travel: London, Continent.

Interests: Music, Swimming.

MOODLEY, T. — Law Student.

Education: St. Anthony's, Gandhi Desai High, Sastri College, University of Dbn-Westville (B.Proc. — final year).

Activities: M. L. Sultan Gymnastic Club.

Interests: Swimming, gymnastics, music, motor racing.

MOODLEY, P. — Financial Consultant (Nedfin).

Education: St. Anthony's Gandhi Desai High.

Interests: Swimming, music.



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DR & MRS GANASEN GOVENDER
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MOODLIAR, M. N. — Business Proprietor.
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Travel: India.
Interests: Religious and educational.

MOODLIAR, P. — Housewife.
Education: Pinetown.
Travel: India.
Interests: Music.

MOODLIAR, G. M. — Insurance Broker and Consultant.
Education: Depot Road, Gandhi Desai High, Amritsar Medical College, Univ. of Dbn-Westville (B.Com. — 8 courses).
Activities: Treasurer (West City Club); Broadway Shooting Club; Life Underwriters Association; S.A. Insurance Brokers Association; Life Offices Association.
Travel: India.
Interests: Squash, jogging, music, literary.
Address: 3 Bailey Road, Red Hill.

MOODLIAR, P. — Housewife.
Education: Girls High (P.M.Burg).
Interests: Squash, music, needlework.

MOODLIAR, S. — Scholar.
Education: Manilal Valjee.
Interests: Cricket, soccer.

MOODLIAR, D. — Scholar.
Education: Manilal Valjee.
Interests: Debates, sewing, needlework.

MOODLIAR, P. —

PILLAY, S. —

GOVENDER, K. — Housewife.
Education: St. Anthony's, Durban Indian Girls High.
Activities: Umzinto Women's Circle.
Travel: India.
Interests: Music, needlework.

GOVENDER, N. R. Business Proprietor and Farmer.
Education: Unzinto High.
Travel: London, Continent.
Interests: Music.

PILLAY, S. — Housewife.
Education: St. Anthony's, Durban Indian Girls High.
Travel: India.
Interests: Music.

PILLAY, S. — Clerk.
Education: Pinetown, M. L. Sultan Tech.
Interests: Darts, soccer.

MR & MRS G. E. NAICKER

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Isipingo Beach.
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THE V. GOVENDER FAMILY

GOVENDER, G. — Machine Operator (Esparanza Sugar Mill).
Origin: Madras.
Education: Esparanza School.
Interests: Religious, cultural, gardening.

GOVENDER, M. — Housewife.
Interests: Religious, cultural.

GOVENDER, V. (Bob). — Branch Manager (Metropolitan Homes Trust Insurance Co.).
Education: Esparanza; private (Diploma in Business Management).
Activities: Chairman (Goodhope Educational Society); Manivasagar Family Society; Isipingo Hills Arutpa Khazagam.
Travel: Continent, Mauritius, Sri Lanka; India.
Interests: Darts.
Address: 58 Platt Drive, Isipingo Hills.

GOVENDER, M. — Housewife; daughter of R. Govender.
Education: Merebank.
Activities: Isipingo Hills Arutpa Khazagam; Manivasagar Tamil Society.
Travel: Continent, Mauritius, Sri Lanka, India, Far East.
Interests: Sewing, gardening.

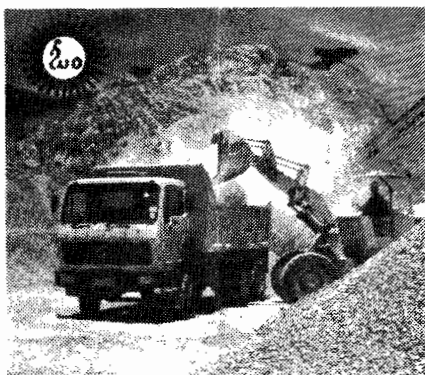
GOVENDER, K. — Housewife.
Education: Isipingo High; M. L. Sultan Tech. (Course in Machine Accounting).
Activities: Isipingo Hills Arutpa Khazagam; Manivasagar Tamil Society.
Travel: Mauritius.
Interests: Typing, cookery.

GOVENDER, D. — Student.
Education: Junagarth; Isipingo High, University of S. Africa (B.Sc. — Majors in Physics; Chemistry).
Activities: Treasurer (Isipingo Youth Club).
Interests: Squash, snooker.

GOVENDER, S. — Student.
Education: Isipingo High; M. L. Sultan Tech. (Computer Programming).
Interests: Snooker, swimming.

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THE DR. S. MUDELY FAMILY

MUDELY, K. S. — Machinist, Storeman.
Origin: Madras.
Education: Methodist (P.M.Burg).
Activities: H.L.V. President (HYMA — P.M.Burg);
Founder (Thirukootam — P.M.Burg).
Interests: Educational, cultural, religious.

MUDELY, T. — Housewife.
Education: St. Anthony's (P.M.Burg).
Travel: U.S.A.
Interests: Educational, cultural, religious.

MUDELY, S. — Medical Practitioner.
Education: Nizamia, Woodlands High, University of
Natal (M.B., Ch.B.).
Activities: Treasurer (Durban South Doctor's Guild);
Thirukootam (P.M.Burg).
Travel: U.S.A., London, India, Mauritius.
Interests: Religious, cultural, educational.
Address: 11 Dick King Avenue, Isipingo Beach.

MUDELY, R. — Housewife, daughter of Jack Nai-
doo.
Education: St. Anthony's, Durban Indian Girls High.
Travel: U.S.A, London, India, Mauritius.
Interests: Cookery, interior decorating.

MUDELY, K. — Court Interpreter.
Education: St. Anthony's (P.M.Burg); Woodlands
High.
Travel: India.
Interests: Religious, educational, cultural.

MUDELY, V. — Lecturer (Dallas — U.S.A., M. L.
Sultan Tech.).
Education: St. Anthony's (P.M.Burg), Woodlands
High, Fort Hare (B.Sc. U.Ed.); U.S.A. (Ph.D.).
Research: Thesis entitled "A Study Appertaining to
the Training of Medical Technologists".
Travel: U.S.A.

MUDELY, S. T. — Medical Practitioner.
Education: Nizamia (P.M.Burg); Woodlands High,
University of Calcutta (M.B., B.S.).
Travel: India.

MUDELY, D. — Medical Practitioner.
Education: Islamia (P.M.Burg); Stanger High, Luck-
now University (M.B., B.S.).
Travel: India.

MUDELY, T. — Scholar.
Education: Isipingo Beach.
Travel: U.S.A., London.
Interests: Swimming, music, speech and drama.

MUDELY, M. — Scholar.
Education: Isipingo Beach.
Travel: U.S.A., London.
Interests: Swimming, music.

MUDELY, D. — Scholar.
Education: Isipingo Beach.
Travel: U.S.A., London.
Interests: Music, speech and drama.

THE V. M. MOODLEY FAMILY

MOODLEY, M. — Farmer, Waiter, Transport Opera-
tor.
Origin: Madras.
Education: Port Shepstone School.
Activities: Pirates Football Club.
Interests: Religious, cultural, fishing.

MOODLEY, C. — Housewife.
Interests: Religious, sewing, horticultural.

MOODLEY, V. M. — Engineer (Borough of Isipingo).
Education: — Port Shepstone, Clairwood High, Uni-
versity of S. Africa (B.Sc. Degree — Majors
Maths, Physics).
Activities: Secretary (Port Shepstone Tamil Asso-
ciation), Port Shepstone Hindu Educational So-
ciety.
Interests: Woodwork, soccer.
Miscellaneous: Administrator of soccer (Port Shep-
stone), Borough Engineer (Port Shepstone and
Verulam).
Address: 2 Fairview Road, Verulam.

MOODLEY, S. — Housewife.
Education: Hindu Institute, Durban Indian Girl's
High.
Interests: Sewing.

MOODLEY, R. — Scholar.
Education: — St. Xavier's School (Verulam).
Interests: Soccer.

MOODLEY, R. — Scholar.
Education: Everest School.

MOODLEY, K. — Scholar.
Education: Verulam School.

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THE H. NAICKER FAMILY

NAICKER, M. — Businessman.
Origin: Uthemur, Chinglepet District (Madras).
Travel: India.

NAICKER, P. — Housewife.
Activities: Isipingo Hills Arutpa Khazagam.
Travel: India, E. Africa.

NAICKER, H. — Manager (Coastal Components (Pty.) Ltd.).
Education: University of South Africa (B.Sc., Majors in Psychology, Physiology and B.Sc. Hons — Department of Psychology).
Activities: Chairman (Isipingo Civic Association — 1980/1981).
Travel: U.S.A., India, London, Continent.
Interests: Jogging, squash, travel.
Address: 23 Protea Road, Isipingo Hills.

NAICKER, L. — Housewife.
Education: Centenary High; University of South Africa (Diploma in Social Science).
Activities: Chairlady/Secretary (Isipingo Women's Club); President/Secretary (Erythrina Toastmistress Club); Secretary (Toastmistress Council 8).
Travel: London, Continent, U.S.A., India.

NAICKER, S. — Scholar.
Education: — Primrose.
Travel: U.S.A., London.
Interests: Soccer, cricket, swimming, squash.

NAICKER, T. — Scholar.
Education: Primrose.
Travel: U.S.A., London.
Interests: Swimming, classical dancing, squash.

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THE K. NAICKER FAMILY

NAICKER, K. (Bob). — Barman (Tongaat Hotel).
Education: Higher Grade School.
Activities: T.H.S.B.A. Association.
Interests: Religious, cultural, soccer, golf.
Miscellaneous: Employed by Imperial Cigar Factory; served as Barman in Durban prior to being employed in this capacity at Tongaat for almost 40 years.

NAICKER, B. — Housewife.
Activities: T.H.S.B.A. Association, Divine Life Society.
Interests: Religious, cultural, social work.

NAICKER, I. — Managing Director (Blue Diamond Restaurant — Tongaat).
Education: Tongaat Boys, Tongaat High.
Activities: Trustee (T.H.S.B.A. Association); Chairman (Tongaat Crusaders Football Club, Tongaat Angling Club); Patron (Sandfields Siva Subramanar Temple).
Travel: London, Continent, India, Mauritius.
Interests: Religious, cultural, soccer.
Miscellaneous: Director (Naicker Sons Investments (Pty) Ltd.).

BISETTY, T. — Housewife.
Education: Tongaat.
Interests: Vernacular Education (Tamil and Telugu).

NAIDOO, P. — Housewife.
Education: Tongaat High.
Travel: London, Continent, India, Far East.

NAICKER, L. — Male Nurse (Tongaat Central Hospital).
Education: Tongaat High.
Travel: India, Far East.
Interests: Soccer.
Miscellaneous: Qualified as a Staff Nurse at King Edward VIII Hospital; Director (Blue Diamond Restaurant, Naicker Sons Investments (Pty) Ltd.).

NAICKER, R. — Accountant (First National City Bank).
Education: Tongaat High.
Activities: Treasurer (Tongaat Crusaders Football Club).
Interests: Soccer, Horticulture.
Miscellaneous: Director — Naicker Sons Investments (Pty) Ltd.

NAICKER, P. — Sergeant (S.A. Police — Durban North).
Education: Tongaat.
Interests: Soccer, horticulture.
Miscellaneous: Director — Naicker Sons Investments (Pty) Ltd.

NAICKER, B. — Salesman (Robor Steel Ltd.).
Education: Tongaat.
Travel: India, Far East.
Interests: Soccer.

THE M. V. NAICKER FAMILY

NAICKER, M. — Estate Employee.

Origin: Chinnasamu (Madras).

Activities: Founder (Vishnu Temple — Clare Estate); Patron (Seaview Football Club); Treasurer (Hillview School Committee); Seaview Cemetery Trust.

Interests: Religious, educational, cricket, soccer.

Miscellaneous: Provided vernacular education facilities at home (later transferred to Hillview School); conducted Thirukootam classes — Clare Estate; employed by Coedmore and Natal Estates.

NAICKER, N. — Housewife, daughter of P. Naicker (Sthanigar — Mt. Edgcombe Temple).

Interests: Farming.

NAICKER, M. V. — Retired Vice-Principal, Director (Floline Motor Services).

Education: Sastri College, Private (Natal Teachers Diploma).

Activities: H.L.V. President (County Football Association); Vice-President/Record Clerk (County Cricket Union); Chairman (Woodhurst Early Learning Association); Secretary (Cavendish Child Welfare Society); Organiser (Pinetown Sports Council); Leader/Scribe (2nd Durban-Malvern Rover Crew); District Commissioner (Natal Indian Boy Scouts Association); Local Representative (Divine Life Society; Fosa (Cavendish Care Committee); Kharwastan Civic Association; Queensburgh Ratepayers Association; Alencon Study Group.

Travel: London, Continent, India, Mauritius, Sri Lanka.

Interests: Swimming, Social Welfare.

Miscellaneous: Organised Blood Transfusion Services in Malvern, Northdene, Seaview; participated in all codes of sport; entrant in Suncrush Marathon (Durban-P.M. Burgh) during 1937-1939 and completed the course in the time stipulated.

Address: 4 Falcon Street, Kharwastan.

NAICKER, K. — Housewife (daughter of R. Mathen).

Origin: Mauritius.

Education: Verulam Mission.

Activities: Treasurer (Kharwastan Women's Association); Alencon Study Group; Kharwastan Temple Committee.

Travel: London, Continent, India, Mauritius, Sri Lanka.

Interests: Sewing, knitting.

MOODLEY, P. — Housewife.

Education: Alencon, Loram High.

Interests: Cookery.

NAICKER, L. — Teacher (Effingham Heights, Phoenix).

Education: Alencon, Chatsworth High, Springfield College.

NAICKER, T. — Nurse (R. K. Khan Hospital).

Education: Alencon, Chatsworth High.

Travel: Australia.

Interests: Nursing.

Miscellaneous: Completed Nursing Examination (Intensive Care).

PILLAY, S. — Housewife.

Education: Alencon, Chatsworth High.

Interests: Nursing.

Miscellaneous: Formerly a Nurse at R. K. Khan Hospital.

NAICKER, M. — Clerk.

Education: Alencon, Erica, Apollo High.

Activities: Kharwastan Women's Association.

NAICKER, M. — Clerk.

Education: Erica, Apollo High.

Activities: Kharwastan Women's Association.



THE A. J. NAIDOO FAMILY

NAIDOO, A. J. — Insurance Consultant and Broker.

Origin: Vishakapatnam (Andhra Pradesh).

Education: Stella Hill School, Higher Grade School.

Activities: President/Secretary/Treasurer/H.L.V. President (Andhra Maha Sabha of S. Africa); Founder/H.L.V. President (Stella Hill Andhra Sabha); H.L.V. President (Stella Hill Ratepayers Association); President/Founder (Stella Hill Indian School Association); Vice-President (S.A. Hindu Maha Sabha); President (Stella Hill Football Club); Andhra Benefit Society.

Travel: U.S.A., Canada, London, Continent, India.

Interests: Hindu philosophy, religious, cultural, Telugu literature, soccer.

Miscellaneous: On board S.S. Pongola which arrived in Durban in 1890 where brothers Boomreddi, Aku Naidoo and Boomreddi Appana Naidoo, sisters Cenamma and Chinamma, cousins Narappa Naidoo and Ayavaroo Naidoo — father of Jaganayakulu (A. J. Naidoo); family contracted to the Arbuckle family (North Coast); father was banana farmer and market gardener; experienced difficult times in early days — worked for three hours daily in the garden which was the only source of revenue for the family before going to school; after illness of his father was forced to curtail his studies and managed the farm which produced bananas and flowers; the Group Areas Act shattered the peaceful Andhra Community of Stella Hill and their years of friendship and love were cast to the winds; after expropriation of family farm, he started work at the Colonisation Buildings for a firm of brokers as a messenger and subsequently worked in the market fresh produce stalls; employed by K. S. Pillay who owned a uit export business and gained some experience; later he established his own business and operated in front of an attorney's office; served as cashier for Peter's Lounge and later opened a tea room at the corner of Short and Grey Streets; after gaining experience in many types of business, he decided to do insurance and brokerage and established the firm of A. J. Naidoo & Co. in 1940; one of the leading members of the Andhra community; placed business premises in Bond Street at the disposal of the Andhra community to hold meetings; delegate of Andhra Maha Sabha to Andhra conference in India in 1938 and 1968; celebrated Golden Jubilee Wedding Anniversary in 1980; largely responsible for the establishment of the Andhra Maha Sabha of S. Africa on 14.5.1931, the inaugural meeting of which was held at the Hindu Tamil Institute; held almost every office since the inception of the Andhra Maha Sabha, was its first secretary and held the position of president for 13 years; played as goal-keeper for Stella Hill Football Club; presently residing in Canada with his three daughters and two sons.

NAIDOO, Nagamma. — Housewife, daughter of Sanasy Naidoo.

Activities: Closely associated with several organisations which propagated Andhra language and culture.

Travel: U.S.A., Canada, London, Continent, India.

Interests: Religious, cultural and educational.

NAIDOO, Praladha. — Teacher in Bergville, Canada.

NAIDOO, Devadass. — Social Welfare Officer.

Education: Stella Hill, Sastri College, University of Natal (B.A. — Social Science).

Activities: Secretary (Aryan Benevolent Home, Durban Association for Indian Aged; Sydenham Cultural Institute, Natal Indian Cripple Care Association); Nicro, Andhra Maha Sabha of S. Africa, Asherville Andhra Sabha, School of S. Indian Music, Durban Central Andhra Sabha.

Travel: London, U.S.A., Canada.

Interests: Photography, classical music, social welfare.

Miscellaneous: Director (A. J. Naidoo & Co. (Pty.) Ltd); dedicated worker in social and welfare fields; Principal (Aryan Benevolent Home); married Sulochanna Naidoo; presently residing in Calgary, Alberta, Canada.

NAIDOO, Dayananda — Teacher (Port Shepstone).

NAIDOO, Dhamodara. — Manager (A. J. Naidoo & Co.).



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THE DENNIS NAIKER FAMILY



NAIKER, DENNIS V. — Manager (Uniseal Packaging Co.).

Education: Stella Hill, Depot Road.

Activities: Trustee/President (Cato Indian Educational Society since 1944); Grantee (Riverview School 1948-1969); Trustee/Vice-President/Treasurer (Durban Indian Child Welfare Society 1942-1977); Trustee (Sri Gengammen Temple; Typo Union (1957); Siva Soobramaniam Alayam since 1973); Trustee/Vice President (Mobeni Heights Civic Association since 1969; Cato Manor Indian Cemetery and Crematorium Association since 1947); Chairman (Durban Indian Child Welfare Society Case Supervision Committee for 13 years); Treasurer (Chatsworth Indian Child Welfare Society; Natal Indian Football Association 1958-1960; Mayville District Indian Sports Ground Association 1946-1957; Cato Manor Coordinating Council Ratepayers Organisation); Executive (Natal Council for Indian Child Welfare 1947-1977; S.A. Indian Football Association); Secretary (Cato Manor Hindu Temple and Benevolent Home since 1939); President/Vice-President/Record Clerk/H.L.V. President (Mayville District Football Association); H.L.V. President/President/Secretary (Mayville District Indian Cricket Union); Vice-President/Manager (In-

terdistrict Indian Cricket Union); Vice-President (Natal Indian Cricket Union); Chairman (Natal Indian Cricket Union — Protest, Misconduct and Enquiry Boards); President (Cato Manor Bala Baktha Orchestra 1936-1952); Natal Indian Education Committee for Aided Schools, 1952-1964; Natal Indian Grantees Association; Durban Indian Benevolent Society, 1947-1978; Mayville Indian Football Association.

Awards: Received Bronze Medal from the S.A. Type Union in 1975 for 35 years unblemished service.

Travel: India, Far East.

Interests: Soccer, music, community work.

Miscellaneous: Served Cato Manor Hindu Temple for over 50 years and was elected trustee in recognition of his services as Hon. Secretary for 44 years; represented school in soccer and cricket; musician (band leader, played violin and harmonium and was a singer); employed by Herbert's Cardbox Box Manufacturing Co. 1934-64 as works foreman and works manager; employed by Uniseal Printing Works and started Uniseal Packaging co. (1964-1983); served Typo Union as Clerk of the Chapel/Father of Chapel, engaged in printing industry for 50 years. Retired in 1983.

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THE B. A. NAIDOO FAMILY



NAIDOO, A. —
Origin: Bobbili-Srikakulam (Andhra Pradesh).

NAIDOO,
Origin: Srungavarappu Kota-Vishakapatnam (Andhra Pradesh).

NAIDOO, B. A. — Chief Professional Representative (S.A. National Council for Child and Family Welfare).

Education: Stella Hill School, Sastri College, obtained Teachers Fourth and Fifth Class Certificates, University of S. Africa (Bachelor of Arts Degree, Bachelor of Arts (Honours) Degree in the Department of Social Science, Master of Arts Degree in the Department of Social Work); University of Natal (Bachelor of Social Science Degree).

Activities: Chairman (R. K. Khan Hospital Advisory Board), President (Umhlatuzana Township Indian Association), Trustee (Rustomjee Trust), Executive Member (Indian Centenary Bursary Committee), Hon. Organising Secretary (Natal Council for Child and Family Welfare 1948-1983).

Travel: India, Nairobi, Transkei, Ciskei, Swaziland, Lesotho.

Miscellaneous: Attended the biennial meeting of the International Union of Child Welfare in Nairobi (1975); first Indian graduate in social work in S. Africa and first appointment as full-time social worker; first Regional Social Worker employed by the S. African National Council for Child and Family Welfare; taught at infant, junior, secondary schools and at teachers training department at Sastri College before resigning to embark upon social work as career; delivered many addresses and papers at various local, provincial and national seminars and conferences especially on the socio-economic position of the Indian people and on subjects relating to social welfare services; several papers and articles published in various journals and publications.

Address: 11a 36th Avenue, Umhlatuzana, Durban.

NAIKER, M. M. (James). — Died 3-7-68).

Origin: Madras.

Activities: Trustee (Sri Gengammen Temple); Committee Member Cato Indian Educational Society; Sri Muthalinganathar Easparar Alayam.

Interests: Soccer, religious, cultural, educational.

Miscellaneous: Enjoyed 62 years of married life (1905-1967).

NAIKER, M. — Housewife (died 21-5-67).

Activities: Cato Manor Mathar Sungam.

Interests: Religious, cultural.

NAIKER, N. — Housewife, daughter of the late Mr/Mrs R. A. Moodley (575 Berg Street, Pietermaritzburg).

Education: P.M.Burg.

Activities: Social, religious, cultural.

Travel: India, Far East.

Interests: Gardening.

NAIKER, M. G. — Teacher.

Education: Riverview, Gandhi Desai; Springfield College (Teachers Diploma).

Activities: Secretary (Riyadh Township Social Circle).

Travel: London, Continent, India, Mauritius.

Interests: Cricket, athletics, soccer, social welfare.

Miscellaneous: Taught at Westville, Dawnridge, Clayhaven; represented Verulam in Inter-town cricket matches; served as House Captain of Gandhi Desai; represented high school in athletics, cricket (Natal selections); selected by S.A. High Schools Cricket and Athletic Associations.

NAIKER, P. G. — Teacher.

Education: Riverview, Gandhi Desai, Springfield College (Teacher's Diploma).

Activities: Organiser (Chatsworth Schools Sports Association).

Travel: London, Continent.

Interests: Athletics, cricket, soccer.

Miscellaneous: Taught at Mayville, Depot Road Memorial, Newhaven; House Captain (Gandhi Desai); selected for Natal and S. Africa (High School Cricket and Athletics).

NAIKER, S. G. — Teacher.

Education: Riverview, Gandhi Desai, University of Durban-Westville (B.PED.).

Interests: Athletics.

Miscellaneous: House Captain (Gandhi Desai); taught at Woodlands High, Apollo High, Woodhurst High, Shallcross No. 5.

NAIKER, Leuvan (Grandson). — Scholar.

Interests: Athletics, soccer, cricket.

Miscellaneous: Represented Natal Schools (Under 13) during 1983-1984.



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THE A. R. RAJOO NAIDOO FAMILY

NAIDOO, A. R. Rajoo — Storeman (Tonga Sugar Co.) and Businessman.
Origin: Srikakulam (Andhra Pradesh).
Education: Tongaat Wesleyan Mission School.
Activities: Secretary (Tonga Hindu Samarasa Bodhai Andhra Association); Tongaat Indian Schools Trust Board; Tongaat Brake Village Siva Soobramaniam Temple; Tongaat Deepavali Cheer Committee; Maidstone Temple Committee.
Interests: Soccer, social welfare, education, religious, cultural.
Miscellaneous: Born in the Village of Setralupeta (Srikakulam District); arrived in Port Natal on 29.7.1897 by S. S. Umlazi; lost his mother when he was three and was reared by his grandfather who was the Gram Moonsip (Deputy Mayor) of the village; after the death of his grandfather, he left Madras at the age of 15 in the company of his two uncles who were later employed as Sirdars by the Tonga Sugar Co., and his maternal granny and aunt (mother of V. S. Naidoo — Principal, Louis Mountbatten School, Salisbury, S. Rhodesia); hailed from a land owning family which decided to emigrate as a result of a village dispute after the death of his grandfather; after completing Standard Four at Tonga under the headmastership of Timothy Choonoo, he took up residence in Seaview in 1905 where he taught for three years under John Done (father of H. S. Done); employed by Dr Gordon (District Surgeon of Stanger) during World War I and later by Dr Bonfa of Tonga; well qualified in dispensing medicines and rendering first aid; after he had retired from Tonga Sugar Co. (only Indian to serve as a storeman and in charge of rations and the export of sugar), he entered business and during the riots conducted a business in Mansfield Road, Durban; a leading personality and well known by the Indian community; appointed liaison officer by W. H. Stead (Protector of Indian Immigrants) to assist pensioners and members of the community to register births and deaths without any remuneration; a keen soccerite, a well-known sports administrator and an efficient referee selected to referee many finals along the North Coast; passed away at the age of 94.

NAIDOO, Chinnamma. — Housewife.
Interests: Religious, cultural, sewing, cookery.
Miscellaneous: Hails from a well-known family of Frasers and sister of C. Subramani Govender bros.

MOODLIAR, D. N. — Retired Legal Clerk.
Education: St. Patricks (Umzinto).
Activities: Secretary (Umzinto Branch — Natal Indian Cane Growers Association; Umzinto Cemetery Trust); Chairman (Umzinto Sree Vishnu Temple).
Interests: Educational, religious, cultural.
Miscellaneous: Served police force prior to joining legal firm, well versed in conveyancing; employed by legal firm of Levin and Blamey for many years; while Levin was away on the war front, he was entrusted with the task of running his office.

MOODLIAR, R. — Housewife.
Education: Tongaat Indian Girls School.
Activities: Park Rynie Indian Child Welfare Society; Park Rynie Indian Ratepayers Association; Clairwood Tamil Mathar Sunjam.
Travel: India, Far East.
Interests: Religious, cultural, sewing, knitting.
Miscellaneous: Former resident of Umzinto and Park Rynie.
Address: 9 Baracuda Avenue, Isipingo Beach.

CHILDREN:
Linganathan, Indra, Prem.

NAIDOO, R. M. (Jimmy). — Supervisor Wevell Bros and Mitchell Cotts.
Education: Tongaat Boys School, Sastri College.
Activities: Secretary (Tonga Indian Tennis Club), Vice-Chairman/Trustee (S.V.E. Alayam); Secretary/Records Clerk (Durban & Districts Darts Union); Selector (Natal Darts Union); H.L.V.P. (S.A. Darts Board of Control); Venketaswara Temple Committee.
Travel: Travelled throughout South Africa to attend darts meetings.
Interests: Soccer, cricket, tennis, darts.
Miscellaneous: Served as a Stores clerk to the British Navy for three years during the Second World War (1939-45); played soccer and cricket for Seaview; represented Sastri College in tennis and cricket; represented Tonga Indian Tennis Club in the A Division matches of the Alfred David Challenge Shield; delegate of Natal at S.A. Darts Board of Control meetings; served as Secretary to the Durban & District Darts Union for 19 years; delegate of Andhra Maha Sabha to Hindu Maha Sabha meetings.
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THAVER, T. — Profile appears elsewhere.
CHILDREN:
Amarthalingam (Bobby), Vimla, Visvanathan (VC), Koven, Harikrishna, Shamala.

NAIDOO, V. R. — School Principal.

Education: Tongaat Indian Boys School, Sastri College.

Activities: President/Secretary/Treasurer/Captain (Tongaat Indian Tennis Club), President (Tongaat Indian Youth Club), Founder (Fosa Care Committee — Tongaat Branch), Founder/Chairman (Isipingo Beach Country Club, Isipingo Beach Hindu Society, Isipingo Hills Civic Association, Isipingo Civic Federation), Treasurer (Mayville and Districts Indian Schools Sports Association), Isipingo Beach Civic Association (Chairman — Beach Amenities Committee and Secretary — Library Advisory Committee).

Travel: U.S.A., Canada, Hawaii, S. America, United Kingdom, Continent, India, Far East, Sri Lanka, E. Africa, Mozambique, Ireland.

Interests: Tennis, chess, soccer, cricket, educational, religious, cultural.

Miscellaneous: Born in Tongaat and commenced teaching in 1936 after completing University Junior Certificate Examination; served as Supernumerary Teacher for 18 months without remuneration; had the unique distinction of completing the T4 Examination in one year at a time when many teachers and principals had to repeat this examination due to the very stringent regulations; first appointment to a third class post with a salary of R10 per month and shortly afterwards to a second class post earning double the salary; completed the National Senior Certificate Examination (English, Latin, Botany, Economics, Commerce, Mathematics, Mercantile Law (Distinction), Accountancy (Distinction) and Agricultural Science); completed Bachelor of Arts Degree without failing in any subject — (English II, Psychology III, Sociology III, Economics and Economic History, Roman-Dutch Law, S.A. Criminal Law, Politics); completed Honours Bachelor of Arts Degree in the Dept. of Psychology; thesis for Master of Arts Degree — "A Study of Conceptual Development in a Group of Primary School Children"; thesis for Doctor of Philosophy Degree — "An Evaluation of the Kuder Preference Record for use with Indian High School Pupils with Special Reference to the Influence of Socio-economic and Cultural Factors on Measured Interests"; during his 45 years service to Indian Education, served as Principal for 27 years (L. Bodasing, Verulam Primary, Verulam Madressa, Alencon, Greyville, Truro and Merebank); Acting Vice-Principal of Tagore High; seconded to Dept. of Psychological Services of the Division of Indian Education to administer intelligence and aptitude tests on behalf of the National Bureau of Educational and Social Research and Human Science Research Council at the following schools (Sastri College, Durban Indian Girls High, Centenary High, Gandhi-Desai High, Clairwood High, Tagore High, Chatsworth High, Witteklip High, Westcliff High, Woodlands High, P.M.Burg Indian Girls High, Umzinto High, Loram High, Orient High, Apollo High); seconded to University College (now Univ. of Durban-Westville) and lectured to first, second and third-year students in Psychology; registered with Human Science Research Council as a Social Scientist; had the unique distinction of earning outstanding assessment on an "A Form" inspection and the third principal in the profession to have received this; a prolific writer and has contributed liberally

to the local Press under the pseudonym, "Pro Bono Publico" and "Tenal Raman".

Address: 76 Saunders Avenue, Isipingo Hills.

NAIDOO, S. — Housewife, daughter of R. G. Naidoo.

Education: Durban Indian Girls High, M. K. Gandhi School.

Activities: Asherville Women's Circle, Isipingo Women's Circle, Erythrina Toastmistress Club, Isipingo Hills Arutpa Khazagam.

Travel: U.S.A., Canada, United Kingdom, Continent, Ireland, India, Far East, Sri Lanka.

Interests: Religious, cultural, social, cookery, knitting, sewing.

Miscellaneous: Children (Sushila Devi, Deenaprakash, Shamala Devi, Kubendra).

CHILDREN:

NAIDOO, Sushila Devi. — Medical Receptionist.

Education: Isipingo High, Chatsworth High, Stella Maris College (Madras) — obtained First Class pass in the pre-University examination conducted by Madras University, Alexander College (Dublin) — obtained Irish Leaving Certificate, College of Technology (Dublin) — partial pass BSc. Degree.

Travel: India, UK, Continent, Eire.

Interests: Athletics, tennis, quill.

NAIDOO, Deenaprakash. — Electrical Technician.

Education: Greyville Primary, Isipingo High, St. Andrew's College (Dublin), M. L. Sultan Technikon (NTC I, II, III), Trainee (electrical), Department of Manpower, Durban.

Travel: UK, Eire.

Interests: Soccer.

NAIDOO, Shamala Devi. — Receptionist.

Education: Truro School, Isipingo High, Alexander College (Dublin), College of Commerce (Dublin).

Travel: UK, Eire, U.S.A., Canada, India, Far East.

Interests: Athletics, Tennis.

NAIDOO, Kubendra. — Student.

Education: Truro School, Isipingo High, M. L. Sultan Technikon (pursuing National Diploma in Commerce course).

Travel: UK, Eire.

Interests: Soccer, tennis.

NAIDOO, G. — Housewife.

Education: Tongaat Indian Girls School.

Interests: Needlework, athletics.

Miscellaneous: Won many first prizes in needlework in exhibitions organised by Natal Indian Teachers Society; children — Sarojini (married K. S. Chetty — Director Olympic Metal Products) and Ramakrishna (Dr R. M. Naidoo, M.B., Ch.B., F.C.P. — Paediatrics — presently in Perth, W. Australia, serving as Consultant Specialist to a panel of doctors; previously Senior Medical Officer at Northdale Hospital; served at King Edward and R. K. Khan Hospital); married M. C. Naidoo (Principal Nottingham Road, Cliffdale and Luxmi Schools).



NAIDOO, D. — Housewife.

Education: Tongaat Indian Girls School.

Activities: Mobeni Heights Women's Circle.

Travel: London, Continent, India, Far East, U.S.A.

Interests: Athletics, tennis, quito.

Miscellaneous: Married B. K. Naidoo — formerly Accountant at Jacobs Furniture Factory and presently Director of National Furnishers.

Address: 17 Primrose Terrace, Mobeni Heights.

CHILDREN:

NAIDOO, Ubendra. — Teacher (Crossmor High).

Education: Tagore High, University of Durban-Westville (BA Degree, Majors — English, History) and B.Ed. Degree.

Travel: UK, Continent, India, Far East.

Interests: Tennis, badminton, squash.

NAIDOO, Devadas. — Plumber.

Education: M. L. Sultan Technikon (completed Trade Test at Olifantsfontein).

NAIDOO, Sathie. —

NAIDOO, Vinod. —

Education: Protea High, University of Natal (B.Com. Degree), serving articles (Chartered Accountancy).

NAIDOO, R. S. — Clerk.

Education: Tongaat Indian Boys School.

Travel: London, Continent, India.

Interests: Soccer, tennis.

NAIDOO, P. — Housewife, daughter of T. J. Naidoo.

Education: Tinley Manor School.

Travel: London, Continent, India.

Interests: Sewing, cookery.

NAIDOO, Suren.

NAIDOO, P. — Housewife.

Education: Tongaat Indian Girls School.

Activities: Asherville Women's Circle.

Interests: Knitting, sewing, cookery.

Miscellaneous: Married C. A. Naidoo (Principal).

CHILDREN:

Santhakumarie, Kriben, Ujen.

NAIDOO, K. R. — Assistant Accountant (John Peter Clothing).

Education: Tongaat High, Stella Hil, Umzinto High, Verulam High.

Activities: Manager (Chatworth Dimes Football Club), Assistant Manager (John Peter Football Club), Andhra Maha Sabha of S. Africa, Thiagaraj Vani Andhra Sabha, Chatsworth Child Welfare Society.

Interests: Soccer, cricket.

Miscellaneous: Served the Computer Division of S.A. Clothing for many years.

Address: 22 Road 502, Croftdene.

NAIDOO, S. — Housewife, daughter of B. Govender.

Education: St. Aidan's Girls School.

Activities: Thiagaraj Vani Andhra Sabha.

Interests: Music.

CHILDREN:

NAIDOO, Sivananda. — Manager (G.R. Plant Hire).

NAIDOO, Dhanasvaree. — Housewife.

NAIDOO, Sagren. — Electronic Technician (S.A. Navy).

NAIDOO, Kamsilla. — Scholar.



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THE B. A. NAIDOO FAMILY



NAIDOO, B. A. — Company Director.

Origin: Vizagapatnam (Andhra Pradesh).

Activities: Served several educational, religious and cultural organisations; closely associated with Andhra Maha Sabha of S.A. (Patron, Trustee and Hon. L.V. President) being one of its founders.

Travel: India.

Interests: Religious, cultural and educational.

Miscellaneous: Arrived in Natal in 1890 (age 9), employed at Royal Hotel as Porter, Asst. Barman — manager of Grand Hotel (Port Elizabeth) which had 37 whites on its staff, intimately known to Cecil John Rhodes (founder of Rhodesia) and on his recommendation was employed as Manager of Beach Hotel, Sir Alfred Milner (Governor) telegraphed him to come to Bloemfontein during the coronation of King George V, conducted business in O.F. State for 4 years, settled in Durban (1903) and purchased a farm (1906). Commenced fruit export business (Union and overseas), Director, Manager, Shareholder of Indian Farmers Produce Co. Ltd. (1923) in Victoria Street, Durban.

NAIDOO, M. — Housewife, daughter of Venagopaul Naidoo.

Education: Attended Mission School (India).

Activities: Treasurer (Natal Andhra Sunghum), Patron (Andhra Maha Sabha of South Africa).

Travel: India.

Interests: Religious and cultural.

Miscellaneous: Arrived in Natal in 1932, well educated in Tamil.

NAIDOO, B. D. — Director of Companies.

Education: Stella Hill, M. L. Sultan Tech. (Diploma in Commerce).

Activities: Trustee (Andhra Maha Sabha of S.A., Stella Hill Memorial Trust, Stella Hill School Association); Treasurer (S.A. Hindu Maha Sabha, Stella Hill Memorial Trust, Stella Hill Rover

Scouts); Vice-Chairman (Umhlathuzana Saraswathie Andhra Sabha, Grey Street Indian Local Affairs Committee); Representative (Keep S.A. Tidy Association); Patron (Om International Cultural Centre — Hyderabad); Advisory Member (Radio Truro — Telugu section); Founder (Stella Hill Soccer League); Life member (Harikrishna Movement); Stella Hill Ratepayers Association.

Travel: Mauritius, India, London.

Interests: Reading, gardening, soccer.

Miscellaneous: Attended first world Telugu Conference (Hyperabad) as a delegate representing Andhra Maha Sabha (S.A.) and was honoured by planting a tree on this memorable occasion, visited various Telugu schools in Mauritius, pioneered the bringing of Telugu artistes from India, an ardent propagator of Telugu language and culture.

Address: 47 31st Avenue, Umhlathuzana.

NAIDOO, V. — Housewife, daughter of K. C. Moodley.

Education: Kwambonambi School.

Activities: Umhlathuzana Women's Activity Group.

Interests: Gardening, cookery.

NAIDOO, K. — Student.

Education: Surat Hindoo, Apollo High.

Interests: Music, needlework, cookery.

NAIDOO, G. — Student.

Education: Excelsior, Willow Park, Apollo High.

Interests: Athletics, soccer, physical culture.

NAIDOO, D. — Student.

Education: Excelsior, Willow Park, Apollo High.

Interests: Athletics, soccer, physical culture.

NAIDOO, N. — Scholar.

Education: Willow Park.

Interests: Athletics.

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THE DHANPAL NAIDOO FAMILY

NAIDOO, Dhanpal. — Director of Companies.

Education: Higher Grade School.

Activities: Chairman (N.I.C.R.O.); Asherville Rate-payers Association, Durban Housing Committee; Interagencies (social welfare) Committee, Asherville Sports Ground Association, Central Cricket Club); President (Durban Indian Child Welfare Society; Chatsworth Indian Child Welfare Society; Durban South Horticultural Society; Amateur Athletic Association of Natal; Stella Football Club; Stella Cricket Club; Natal Indian Cripple Care Association; Chatsworth Sports Ground Association; Centenary Tennis Club; Silverton Sunday League; Sydenham Central Local Care Committee); Secretary (Central Cricket Club; Hindu Youth Club; Greyville A.K. Block Rate-payers Association; Natal Indian Congress — Greyville Branch); Assistant Secretary (Natal Liquor and Catering Trades Employees Union); Vice-President (Durban Indian Benevolent Society; S.A. Amateur Athletic Board; Natal Indian Council for Child Welfare; Durban Combined Rate-payers Association; Natal Tamil Vedic Society); Patron (Stella Football Club); Trustee (Umbilo Sri Ambalavanar Alayam); Treasurer (S.A. Library Association); Executive (Natal Indian Congress — Central Branch; Durban Indian Sports Ground Association; Divine Life Society; Durban Football Association — Miconduct and Enquiry Board; Durban and District Community Chest; Mayoral Disaster Relief Fund (Market, Fire, Flood); Chatsworth Tattersals Club; Defence in Aid, S.A. Hindu Maha Sabha; S.V.E. Alayam.

Awards: Durban and Coast Horticultural Society Shield and Scroll in honour of his interest in the promotion of the appreciation of flowers on the occasion of its 75th anniversary.

Travel: India, Sri Lanka, Far East, Nepal, Continent, London.

Interests: Social welfare, soccer, cricket, tennis, civic matters, horticulture, athletics, religious, cultural.

Miscellaneous: Served the Hindu Youth Club under Chairmanship of Dr Monty Naicker; Founder (Natal Indian Cripple Care Association, Centenary Tennis Club); Proprietor — Durban Food Co; inspected and addressed the first passing out Indian Police Parade (Wentworth) under Col. Huxam; Director — Dan's Cartage Co.; Member of Millionaire Club — National Mutual Insurance Co.; represented athletics in S.A. Council of Sport; led deputations before the Group Areas Board (A.K. Block); served Defence Aid Fund under Chairmanship of Dr Alan Paton; one of the first to organise garden clubs amongst Indians; first Indian to be granted a tote agency; instrumental in establishing the first Indian Municipal Library in Asherville; initiated the first feeding scheme in Chatsworth for destitute children; pioneered the establishment of a sports ground in Asherville with adequate facilities; leading figure and driving force in sports administration and politics; raised funds for many religious and charitable institutions; his home garden in Umhlatuzana was judged twice as the "Garden of the Year" and once in the S. Natal competition.

Address: 11 43rd Avenue, Umhlatuzana, Durban.

NAIDOO, R. — Housewife.

Education: Kearsney.

Activities: Assisted husband considerably in many community projects.

Travel: India, Sri Lanka, Far East, Nepal, London, Continent.

Interests: Sewing, horticulture.

Parents

NAIDOO, R. L. — Manager of Hospital (Dr Knight).

Origin: Vizagapatnam (Andhra Pradesh).

Activities: S.V.E. Alayam; Young Men's Vedic Society.

NAIDOO, M. — Housewife.

Children

NAIDOO, Kiruban. — Manager (Dacorum Sports Centre, England).

Education: Gandhi-Desai High, University of Durban-Westville (1st Year B.Com.), Diploma in Banking.

Activities: Captain (Rosebank Athletic Club; Natal Athletics — Students and Adults; Tulip Cricket Club); Natal Cricket Board; International Cricket Coaching Association.

Travel: London, Continent, U.S.A., Canada.

Interests: Athletics, cricket, golf.

Miscellaneous: Victor Ludorum (U.D.W.); participated in athletics at Whitecity Stadium (England) for outstanding athletes; served as cricket coach for many years (including 2nd division) in England; obtained advanced coaching certificate issued by the National Cricket Association of England; Member of Association of Recreation Managers (England); Dacorum's District Council Player of the Year; name inscribed on Honours Scroll at Hemel Hempstead Civic Centre; presently in charge of R8.6-million sports centre (Dacorum) catering for every code of sport serving a community of 100 000 people.

NAIDOO, V. — Manageress (Tote Agency and Allied Agency).

Education: Chatsworth High.

PILLAY, T. — Bank Clerk.

Education: Springfield Model, Chatsworth High.

Travel: London, Continent.

Interests: Dancing.

Miscellaneous: One of the first organisers of Bharata Natyam Dancing in Durban; participated in several dance performances in S. Africa; gave tremendous impetus to classical dancing in S. Africa.

NAIDOO, R. — Manager (Tote Agency).

Education: Hindu/Tamil Institute, M. L. Sultan Technikon (Technical Course).

Activities: Durban Indian Child Welfare Society (Umhlatuzana Branch).



THE A. V. NAIDOO (A. V. FREDDY) FAMILY

NAIDOO, A. V. — Business Proprietor (Coastal Fruit-
terers).

Origin: Vishakapatnam (Andhra Pradesh).

Education: Clairwood Senior Boys' School.

Activities: Stars of India Football Club.

Interests: Religious, cultural, soccer, drama.

NAIDOO, P. — Housewife.

Activities: Isipingo Arutpa Khazagam.

Travel: India.

Interests: Religious, cultural.



NAIDOO, G. V. (Daddy). — Director of Companies.

Education: St. Michael's School, Tongaat High.

Travel: U.S.A., United Kingdom, India, Continent,
Far East, Sri Lanka.

Activities: Trustee (Silverwest Siva Soobramaniam
Temple); Chairman (Fairhaven Education Com-
mittee); H.L.V. President (Tamil Advancement
Society); Divine Life Society of S. Africa.

Interests: Educational, religious, cultural, soccer.

Miscellaneous: Proprietor (Daddy's Supermarket —

Silverglen and Kharwastan); Director (Chats-
worth Ford).

Address: 31 Ocean View Road, Silverglen.

NAIDOO, K. — Housewife.

Education: Hillary School, M. L. Sultan Technikon
(Commercial Course).

Travel: U.S.A., United Kingdom, Continent, India,
Far East, Sri Lanka.

Interests: Educational, religious, cultural.



NAIDOO, P. — Student.

Education: Fairhaven School, Glenover High.

Travel: U.S.A.

Interests: Netball.

NAIDOO, S. — Student.

Education: Fairhaven, Glenover High.

Travel: U.S.A.

Interests: Electronics (computers).

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THE G. M. NAIDOO FAMILY

NAIDOO, G. M. (Gilbert). — Principal (Sastri College School of Catering).

Origin: Andhra Pradesh.

Education: Hillary School, Chatsworth School, private study (Senior Teacher's Diploma, Natal Teacher's Diploma, diplomas in wine studies, theory of wines and practical baking), H.C.I.M.A. (London), M.C.F.A., A.I.C.B. (S.A.), Diploma P.R. Hotel-Motel Management (Cornell).

Awards: Awarded Bursary in 1969 to visit some of the outstanding hotel training schools in Europe (London, Blackpool, Glasgow, Edinburgh, Amsterdam, The Hague, Brussels, Paris, Munich, Geneva, Lusanne, Rome and Athens); awarded travel grant for a study tour of U.S.A. in 1971 and spent some time at Cornell University where he studied methods of hotel administration; awarded travel grant in 1974 to attend an international catering congress in Oxford and also visited the world famous Lusanne Hotel School.

Activities: Aryan Benevolent Home, Natal Indian Blind Society, Natal Indian Cripple Care Association, Durban Rotary Club, Lakehaven's Children's Home, Lamontville Children's Home.

Travel: United Kingdom, Continent, U.S.A., Canada, Mauritius, Scandinavian countries.

Interests: Tennis, soccer.

NAIDOO, J. — Housewife.

Education: St. Theresa School, Clairwood Girls School, M. L. Sultan Technikon (Commercial Course).

Activities: Lamontville Children's Home, S.A. Heart Foundation, Ganges High School Education Committee.

Travel: England, Continent, U.S.A., Canada, Mauritius, Scandinavian countries.

Interests: Athletics, tennis.

Miscellaneous: Served as switchboard operator at M. L. Sultan Technikon.

NAIDOO, Colin. — Plumber.

Education: Merebank School, Hindu-Tamil Institute, Gandhi-Desai High, M. L. Sultan Technikon.

Activities: Merewent Football Club.

Interests: Squash, swimming, soccer.

Travel: London, Continent.

Miscellaneous: Completed trade test in plumbing.

NAIDOO, P. — Public Officer, Addington Hospital.

Education: Merebank, Durban Indian Girls High, University of Durban-Westville (B.A. and B.Com. Degrees).

Travel: London, Continent.

Interests: Netball, athletics, literary.

NAIDOO, V. — Student.

Education: Ganges High.

Travel: London, Continent.

Interests: Athletics, netball, swimming.

Miscellaneous: Born in 1931 of humble parentage, father was a market gardener in Chatsworth, through adverse financial circumstances was compelled to leave school at the age of 14 after passing standard 6, employed as a waiter, barman, wine-steward and catering supervisor of several Durban hotels, began career in the hotel industry as a page boy and through determination and perseverance rose, over the years, to become the first Indian head of the M. L. Sultan Technikon's School of Hotel and Catering Studies and subsequently the first Principal of the Sastri College School of Catering, attended many international catering seminars, congresses, exhibitions and study tours; joined the M. L. Sultan Technikon as a catering instructor in 1956; organised catering for important functions including receptions for consulates and the opening ceremony of the Durban Sugar Terminal in 1965 by the Prime Minister; first Indian to become a member of the Hotels and Catering Institute in London and the Cookery and Food Association of Britain; through his zeal and steadfastness, he achieved an international reputation for the Technikon's School of Catering which became a focal point for people from all walks of life; his courage, faith, patience, loyalty, drive, dedication, enthusiasm and above all humility have earned for him the respect and admiration of all those with whom he came into contact; he died in the course of his duties while organising a reception to mark the 40th wedding anniversary of his colleague, Dr Solomon, former Rector of M. L. Sultan Technikon.

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THE G. V. NAIDOO FAMILY



NAIDOO, V. A. — Farmer and Cartage Contractor.
Origin: Andhra Pradesh.

Activities: Identified himself with the religious, social and cultural activities of the community.
Interests: Farming, soccer.

NAIDOO, A. M. — Housewife — daughter of V. Naidoo (Newcastle Vengetsamy).
Interests: Religious and cultural.

NAIDOO, G. V. — Principal (Silverdale School).
Education: Fairbreeze, Tongaat High, Univ. of S. Africa (B.A. Degree), private (N.T. Diploma).
Activities: Chairman (Tongaath Andhra Patasala); Fosa Care Committee, Tongaat and District Child and Family Welfare Society, Tongaat Sai Group, Tongaat South Vishnu Temple, T.H.S.B.A. Association.

Interests: Gardening, public speaking, indoor games, religious, cultural, educational.

Miscellaneous: Taught at Spitzkop, Vishwaroop, Wyld Memorial, Mt. Edgecombe, Tongaat, Isnembe High, Acting Principal and Vice-Principal (Stanger Madressa), Principal (Nonoti, Junagarth); Deputy Principal (Jhugroo); assists in organising weddings for the Tongaat Andhra Patasala; renders religious services at funerals and ceremonies; renders Telugu Bhajans and Kiritans; keen social worker.

Address: 4 Radhakrishnan Drive, Gandhinagar, Tongaat.

NAIDOO, Y. — Housewife, daughter of Nariansamy Naidoo.
Education: Felixton.

Activities: Tongaat Andhra Group.
Interests: Religious and cultural.

NAIDOO, M. — Medical Practitioner and Radiologist.

Education: Dundee High, University of Natal Medical School (M.B. CH.B.).

Interests: Squash, motor repairs, cabinet making, photography, electricity, canoeing.

Miscellaneous: Presently specialising in radiology.

NAIDOO, P. — Medical Internee.

Education: Tongaat High, Kasturba Medical College, Mangalore, India (M.B., B.S.).

Travel: India.

NAIDOO, H. — Housewife; wife of D. P. Naidoo.

Education: Tongaat High.

Interests: Music, handicrafts, baking, Indian cultural arts.

Miscellaneous: Presently reading for a diploma in music, won awards at Andhra Eisteddfod.

NAIDOO, D. P. — Laboratory Supervisor (Mobil Oil Co.), Director (Planet Fashions Clothing Manufacturers).

Education: Reading for Bachelor of Commerce Degree.

Interests: Squash, photography.

Address: 11 Turtle Place, Mobeni Heights.

NAIDOO, N. — Student.

Education: Buffelsdale High.

NAIDOO, Y. — Scholar.

Education: Silverdale School.

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THE G. V. NAIDOO FAMILY

NAIDOO, Gopal. — Head Sirdar (Tongaat Sugar Co.).

Origin: Madras.

Education: Educated in India.

Interests: Boxing, soccer, religious, cultural.

NAIDOO, C. — Housewife.

Interests: Religious, cultural.

NAIDOO, G. V. — Manager (Tongaat South Garage).

Education: Fairbreeze, Sastri College.

Activities: Durban Golf Club, Maidstone Football Club.

Travel: London, Continent, Canada, U.S.A.

Interests: Soccer, golf.

NAIDOO, A. — Housewife, daughter of V. C. M. Naidoo.

Education: Umgeni.

Travel: London, Continent, Canada, U.S.A.

Interests: Sewing.

NAIDOO, P. — Supervisor (Boys Town).

Education: A.Y.S., Sastri College, Calgary University (Science Course).

Travel: London, Continent, India, U.S.A., Canada.

Interests: Social work, tennis, golf, squash.

NAIDOO, P. — Secretary (Maidstone Electrical).

Education: A.Y.S., Tongaat High.

Travel: London, Continent, Canada, U.S.A.

Interests: Tennis.

THE K. B. NAIDOO FAMILY

NAIDOO, K. B. — Business Proprietor.

Education: St. Therasas.

Activities: Bakers Ltd. Football Club; Mayville Luxmi Orchestra.

Travel: London, Continent, India, Mauritius, Sri Lanka.

Interests: Soccer.

Address: 78 Hyacinth Road, Red Hill.

NAIDOO, Y. — Housewife.

Education: Roosfontein.

Activities: Divine Life Society.

Travel: London, Continent, India, Mauritius, Sri Lanka.

Interests: Religious, knitting.

NAIDOO, M. K. — Inspector (Bakers Ltd.).

Education: Depot Road.

Activities: Bakers Ltd. Vanman's Social Club.

Interests: Sport.

Miscellaneous: Hails from a pioneer family of Mayville.

NAIDOO, A. — Housewife.

Activities: Divine Life Society (Mayville).

Interests: Religious, cultural.

NAIDOO, R. — Farmer.

Origin: Chittoor District (Andhra Pradesh).

Travel: India.

Interests: Religious, cultural.

NAIDOO, M. — Housewife.

Travel: India.

Interests: Religious, cultural.

NAIDOO, M. — Business Proprietor.

Education: St. Therasas, Avoca High.

Interests: Cricket, golf.

NAIDOO, G. — Business Proprietor.

Education: St. Therasas, Avoca High.

Travel: India, Ceylon, Far East.

Interests: Soccer.

NAIDOO, S. Housewife.

Education: St. Therasas, Avoca High.

Travel: India, Far East.

NAIDOO, D. — Clerk (Barclays Bank — Foreign Exchange Dept.).

Education: Avoca High.

Activities: Barclays Bank Football Club.

Interests: Soccer.

NAIDOO, P. — Student.

Education: Avoca High, Springfield College (Teacher's Diploma).

Interests: TV, radio, entertainment.



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THE J. G. NAIDOO FAMILY

NAIDOO, V. G. — Business Proprietor.

Origin: Nellore (Andhra Pradesh).

Education: Isipingo.

Activities: Andhra Maha Sabha of S. Africa.

Interests: Religious, cultural, sport.

NAIDOO, R. — Housewife.

Activities: Divine Life Society of S. Africa.

Travel: India, Mauritius, Far East, London, Continent, Sri Lanka.

Interests: Religious, cultural.

Miscellaneous: Conducted literary classes for Indian women under the organisation of Mrs Goldtz.

NAIDOO, R. — Clerk (Accounts Section — Dept. of Indian Affairs).

Education: Excelsior, Southlands High.

Activities: Harekrishna Movement.

Interests: Religious, cultural, sports.

NAIDOO, J. — Student.

Education: Excelsior, Southlands High, Univ. of Durban-Westville (B.A. Course).

Activities: Harekrishna Movement.

Interests: Religious, cultural, table tennis.

NAIDOO, M. — Student.

Education: Excelsior, Southlands High.

Interests: Athletics, soccer.



NAIDOO, J. G. — Retired Teacher.

Education: Depot Road, Sastri College, Springfield College (N.T. Diploma); University of Natal (partial pass B.A.).

Activities: Secretary (North Coast Schools Sports Council, Durban & District Schools Sports Council, Durban & District Boy Scouts Association); Sastri College Sports Club, Central Cricket Club, Greyville Athletic Club.

Travel: India, Far East, Mauritius, Sri Lanka.

Interests: Athletics, cricket, gymnastics, soccer, tennis.

Miscellaneous: Represented Natal Athletic Union as a sprinter in the S.A. Championships; represented Natal High Schools XI as an opening bowler; represented Durban Cricket Union as an opening bowler; represented Springfield College (A Division League) in cricket and athletics; the Springfield College was prepared to sponsor his trip to England to do a specialist course in physical education at the Loughborough Training College in Cardiff; taught at the following schools: Depot Road, Greyville, Protea, Fairhaven, Clare Estate, R. A. Padayachee and Primrose.

Address: 15 Magnolia Street, Mobeni Heights, Durban.

NAIDOO, G. — Teacher (Excelsior); daughter of M. V. Naidoo.

Education: Alencon, Durban Indian Girls High.

Travel: Zimbabwe, Zambia, Mozambique.

Interests: Religious, cultural, netball.

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THE I. A. NAIDOO FAMILY



NAIDOO, I. — Farmer, Businessman, Teacher (Seaview).

Origin: Vizagapatnam (Andhra Pradesh).

Travel: India.

Interests: Farming.

NAIDOO, P. — Housewife.

NAIDOO, I. A. (Appal). — Insurance Consultant (Prudential Insurance Co.).

Education: Chatsworth; Sastri College, M. L. Sultan Tech. (National Diploma in Accountancy).

Activities: Chairman (Divine Life Society — G. W. Park); Management Board (Cato Nursery School); Mobeni Heights Civic Association; Mobeni Heights Andhra Sabha; Mobeni Heights Hindu Society; Mobeni Heights Andhra Prayer Group.

Travel: India, Far East, London, Continent.

Interests: Religious, educational, civic.

Miscellaneous: Millionaire member of Prudential Production Club, member of Five Million Rand Club (Prudential Assurance Co. Ltd.).

Address: 12 Impala Drive, Mobeni Heights.

NAIDOO, A. — Housewife (daughter of T. J. Naidoo).

Activities: Chairlady (Excelsior School Education Committee; G. W. Park Women's Circle; Mobeni Heights Women's Circle); Mobeni Heights Andhra Sabha; Mobeni Heights Siva Soobramaniar Alayam; Andhra Maha Sabha (S.A.); Mobeni Heights Hindu Society; Mobeni Heights Andhra Prayer Group; R. K. Khan Hospital Voluntary Aid; Mobeni Heights Civic Association; Management Board (Cato Nursery School); Divine Life Society (S.A.).

Travel: London, Continent, India, Far East.

Interests: Social, religious.

NAIDOO, P. — Medical Practitioner.

Education: G. W. Park, Merebank High, Chatsworth High, University of Natal (M.B., Ch.B.).

Travel: London, Continent, U.S.A., India.

Interests: Swimming, squash.

NAIDOO, H. — Social Worker (Professional Welfare and Psychological Services — Dept. of Indian Affairs).

Education: Excelsior, Durban Indian Girls High, University of Durban-Westville (B.A. — Social Science with Majors in Psychology and Criminology), B.A. (Hons), Dept. of Social Science (Unisa) pursuing LL.B. course.

Travel: U.S.A., London, Continent.

Interests: Swimming, cookery, squash, literary.

NAIDOO, D. — Teacher (Locum).

Education: Excelsior, P. R. Pather High, Anchorlite Business College (Secretarial Course); M. L. Sultan Tech. (Computer Course).

Activities: Assistant Secretary (Mobeni Andhra Sabha); Mobeni Heights Andhra Prayer Group.

Travel: Mauritius, Seychelles.

Interests: Badminton, netball, volleyball, classical dancing, cookery.

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THE K. M. NAIDOO FAMILY



NAIDOO, N. M. — Farmer.
Education: Fairbreeze School.
Activities: Natal Indian Cane Growers Association.
Interests: Religious, cultural, farming, soccer.
Miscellaneous: Patron of several sports organisations in Fairbreeze.

NAIDOO, L. — Housewife.
Interests: Religious and cultural.

NAIDOO, K. M. — Retired Principal, Farmer.
Education: Fairbreeze School, Univ. of S. Africa (B.A. Degree), private (Natal Teachers Diploma).
Activities: Trustee/Chairman (Emona Indian School, Tongaat Indian Mill Group); Liaison and Board Member (Maidstone Sugar Mill); Greylands Road Committee.
Travel: India, Far East, Mauritius, Malagasy, Reunion Island, Great Britain, Continent, African territories.
Interests: Fishing, travel.
Miscellaneous: Delegate of the Tongaat Indian Sugar Cane Growers Association at meetings organised by the Tongaat-Hulett's Group; interested in the activities of Indian Sugar Cane Farmers; Principal of Emona, Greytown High, Port Shepstone High, Mt. Edgecombe High, Isnembe High Schools; ardent devotee of Sai Baba.
Address: 4 Threadneedle Street, Desainagar, Tongaat.

NAIDOO, G. — Housewife.
Education: Oakford Priory (Verulam).
Travel: India, Far East, Mauritius, Malagasy, Reunion Island, Great Britain, Continent, African territories.
Interests: Sewing, knitting, cookery, gardening.
Miscellaneous: Ardent devotee of Sai Baba.

NAIDOO, D. K. — Senior Medical Technologist (Tongaath-Hulett's Hospital).
Education: Fairbreeze School, Tongaat High, Dept. of Higher Education (Diploma in Clinical Pathology and Diploma in Microbiology).
Activities: Chairman (Tesco Social and Recreational Club); Vice-Chairman (Fairbreeze Civic Association, Tongaat Cricket Union).
Interests: Cricket, tennis, soccer.
Address: 1 Naidoo Lane, Fairbreeze.

RAGAVALU, S. — Teacher (Ramatha School — P.M.Burg).
Education: Fairbreeze, Tongaat High, Springfield College (N.T.S. Certificate).
Travel: London, Continent, India.
Interests: Literary, knitting.
Miscellaneous: Commenced teaching at Tongaat in 1956 and taught at several schools.
Address: 197 Helston Road, Allandale, P.M.Burg.



THE K. V. NAIDOO FAMILY

NAIDOO, V. — Foundry Manager.
Origin: Kakinada (Andhra Pradesh).
Education: Educated in India.
Interests: Soccer, bhajan singing (Ram bhajans).
Miscellaneous: Indentured to Illovo Sugar Estates and later resided in Clairwood where he was employed in a sugar candy factory; employed by Durban Falkirk Iron Co.

NAIDOO, Pydamah. — Housewife.
Origin: Vizagapatnam (Andhra Pradesh).
Education: Educated in India.
Miscellaneous: Arrived in Natal at the age of eight in the company of her parents and settled in illovo; engaged in hawking.

NAIDOO, K. V. (Bill). — Business Proprietor.
Education: Clariwood Boys, Sastri College.
Activities: Trustee (Scafa Sports Trust); Patron (Ocean City Football Club); Secretary/Chairman (Seaward Football Club); Secretary/Record Clerk/Vice-Chairman (S. Coast Football Association and Cricket Association); Andhra Maha Sabha of S. Africa; Pathmajurani Andhra Sabha.
Travel: London, Continent, India.
Interests: Business, soccer, cricket, swimming.
Address: 5a Fourth Avenue, Isipingo Beach.

NAIDOO, K. S. — Housewife.
Education: St. Michael's; Chairwood Senior Girls.
Activities: Andhra Maha Sabha of S. Africa; Pathmajurani Andhra Sabha; Isipingo Andhra Sat-sung.
Travel: London, Continent, India, Mauritius.
Interests: Badminton, netball, religious, cultural.
Miscellaneous: Granddaughter of Moonkal Ram-samy Naidoo.

NAIDOO, R. K. — Company Director.
Education: Isipingo High, Clairwood High.
Activities: Record Clerk (Isipingo District Football Association); Ocean City Football Club; Seaward Football Club; Isipingo Beach Surf Lifesaving Association; Tiger Rocks Surf Lifesaving Association; Ocean City Cricket Club; Rosburgh Ram-bajan Group.
Travel: Mauritius, Zambia.
Interests: Swimming, football, cricket, lifesaving, surfing.

NAIDOO, Brinda. — Student.
Education: Clairwood High, University of Durban-Westville (pursuing B.A. Degree course).
Travel: India, Mauritius.
Interests: Classical Indian Dancing, swimming.
Miscellaneous: An adept in Bharata Natyam.

NAIDOO, R. K. — Clerk.
Education: Isipingo High.
Activities: Wolves Football Club; Tiger Rocks Surf Lifesaving Association.
Travel: London, Continent.
Interests: Swimming, surfing, paddle skiing.
Miscellaneous: Presently residing in Oxford.

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THE L. R. NAIDOO FAMILY

NAIDOO, Ramiah. — Farmer.
Origin: Andhra Pradesh.
Education: Educated in Telugu in India.
Activities: Tongaat Hindu Samarasa Bodha Andhra Association.
Interests: Farming, religious, cultural.
Miscellaneous: Arrived as indentured labourer.

NAIDOO, K. — Housewife.
Interests: Religious, cultural.

NAIDOO, L. R. — Business Proprietor.
Education: Tongaat Boys School, Sastri College.
Activities: Tongaat Indian Child Welfare Society, Fosa Care Committee (Tongaati); Natal Indian Congress (Tongaati Branch); T.H.S.B.A. Association.
Travel: U.S.A., Canada.
Interests: Horticultural.
Miscellaneous: Insurance Consultant (West City Brokers and Consultants); Building Contractor.
Address: Metcalf Place, Tongaat.

NAIDOO, S. — Housewife, daughter of L. D. Naidoo.
Education: Isnembe School.
Activities: Tongaat Women's Club.
Travel: India, Mauritius.
Interests: Sewing, interior decoration.

NAIDOO, A. L. — Secretary (Isnembe School).
Education: Tongaat High, M. L. Sultan Technikon (course in Business Management).
Interests: Soccer, squash, fishing, swimming.

NAIDOO, B. L. — Medical Student.
Education: Tongaat high, University of Natal Medical School.
Travel: Swaziland.
Interests: Squash, tennis, swimming.

NAIDOO, M. L. — Student.
Education: Tongaat High, Univ. of Dbn-Westville (pursuing Bachelor of Accounting Course).
Travel: Swaziland.
Interests: Squash, table tennis, snooker, swimming.

NAICKER, R. — Housewife.
Education: Victoria School.

NAIDOO, V. — Student.
Education: Tongaat High.
Interests: Netball, tennis.

NAIDOO, J. — Student.
Education: Victoria School.
Interests: Netball, tennisette.

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THE DR M. B. NAIDOO FAMILY

NAIDOO, M. K. — Retired Principal.

Origin: Andhra Pradesh.

Education: Sydenham School, Sydenham Training College.

Activities: President (Natal Indian Teachers' Society, S.A. Indian Lawn Tennis Association), Founder (Moonlighter's Tennis Club, Pinetown Child Welfare Society), Secretary (Motala Lads Hostel, Natal Indian Teachers Society), H.L.V. President (Natal Indian Teachers Society), Vice-President (Durban & District Indian Football Association), Councillor (Durban Indian Sports Association), Sydenham Football Club, Schools Cricket Club.

Interests: Soccer, tennis, cricket.

Miscellaneous: Refereed football matches during all-India tour at Durban, played soccer for the junior and senior divisions, captain of Natal team during the Sam China Football Tournaments at Port Elizabeth and Kimberley, toured S. Africa in 1926 with the Natal XI, represented Durban (soccer).

NAIDOO, E. — Housewife.

NAIDOO, M. G. — Medical Practitioner.

Education: St. Aidans College, Higher Grade School, University of Fort Hare, Edinburgh University (L.R.C.P., L.R.C.S., L.R.F.P.S.).

Activities: Life Member (Edinburgh Indian Association).

Travel: Travelled extensively.

Interests: Soccer, cricket, tennis, athletics.

Miscellaneous: Practising in Durban since 1933.

Address: 37 Mallinson Road, Sydenham.

NAIDOO, J. — Housewife.

NAIDOO, M. B. — Retired Principal.

An educationist of many years standing, having commenced his teaching career in 1926; had the unique distinction of being one of the three local Indian teachers appointed to Sastri College when it opened in 1930; had the rare distinction of being the first Indian Vice-Principal at Sastri; obtained B.Sc. Degree (University of S. Africa) and later a first class Honours Degree in the Department of Geography (University of Witwatersrand); appointed part-time Lecturer in Geology and Geography at the University of Natal; travelled extensively in the course of his work; a fellow of the American and Royal Geographic Societies; read many papers at several international Geographical conferences; proceeded to Harvard University for post-graduate study under the distinguished geomorphologist, Prof. Kirk Bryan; was invited to participate in a worldwide geographic seminar at Aligarh University

(India) and was guest of Dr Z. Hussein, Vice-Chancellor of the University and later President of India; visited U.S.A. under the Danforth Foundation as a Geography Consultant at several American universities; awarded an Honorary Doctor of Letters Degree by the State Board of Higher Education in New Jersey (U.S.A.); American Honour Society awarded him the Kappa Delta PHI Medal for distinguished services to education; in 1958 was appointed Professor and Examiner at the Trenton College where he tutored post graduate students; appointed by his college as a researcher to S. America visiting Brazil, Chile, Peru, Argentine, Bolivia; in 1963 was appointed to the Chair in Geography at Paterson State College in New Jersey; appointed Principal of Gandhi-Desai High school; took an active interest in the Boy Scout movement and was President of the S.A. Indian Boy Scouts Association; served on the S.A. Indian Council Executive and was selected by the S.A. Government to represent the Indians as a member of the S.A. delegation to the United National (1974); in 1973 was the recipient of an Honorary Doctorate in Education from University of S. Africa in recognition of his services to Indian education.

Address: 172 Burnwood Road, Sydenham.

NAIDOO, M. — Housewife.

Miscellaneous: Daughter of Tandree (Mombasa) and a deeply religious person.



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THE N. C. NAIDOO FAMILY



NAIDOO, T. — Sirdar.

Origin: Vizagapatnam (Andhra Pradesh).

Education: Verulam School.

Activities: Natal Indian Cane Growers Association; Andhra Maha Sabha of S. Africa.

Interests: Religious, cultural.

NAIDOO, A. — Housewife.

Interests: Religious, cultural.

GOVENDER, M. K. — Businessman.

Origin: Madras.

Activities: Siva Soobramaniam Temple (Brake Village, Tongaat).

Interests: Religious, cultural.

Miscellaneous: Arrived from India as an immigrant.

GOVENDER, N. — Housewife.

Interests: Religious, cultural.

NAIDOO, N. C. — Retired Warrant Officer (S.A. Police).

Education: Umhloti School, Sastri College.

Activities: Chairman (Everest Heights School Education Committee); Vice-Chairman (Verulam Crematorium Trust, Durban North Indian Sports Club; Verulam Burial Society).

Travel: India, Far East.

Interests: Cricket, soccer, angling.

Address: 81 Garden Street, Verulam.

NAIDOO, D. — Housewife.

Education: Tongaat Girls School.

Travel: India, Far East.

Interests: Cultural, religious.

CHETTY, D. — Housewife.

Education: Verulam High.

Interests: Cookery.

NAIDOO, V. — Field Adviser (O.K. Bazaars).

Education: Verulam High.

Activities: Verulam Football Club, Mission Cricket Club.

Interests: Cricket, soccer, angling.

Miscellaneous: Had varied career and gained considerable experience in food, electronic data processing and branch administration.

NAIDOO, V. — Clerk.

Education: Verulam High.

Activities: Villa Gardens Football Club, Mission Cricket Club.

Interests: Soccer, cricket, angling.

Miscellaneous: Administration Manager (O.K. Bazaars).

PILLAY, N. — Chief Teller (O.K. Bazaars).

Education: Verulam High.

Interests: Sewing, knitting.

NAIDOO, R. — Clerk.

Education: Verulam High.

Interests: Tennis.

NAIDOO, J. — Constable (S.A. Police).

Education: Verulam High.

Activities: Villa Gardens Football Club, Durban North Football Club.

Interests: Soccer, cricket.

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MR & MRS M. K. GOVENDER
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THE P. NAIDOO FAMILY

NAIDOO, M. — Company Director.
Origin: Andhra Pradesh.
Education: Illovo.
Activities: Pathmajurani Andhra Sabha, Andhra Maha Sabha of S. Africa.
Travel: India, Far East, Mauritius.
Interests: Fishing, soccer, religious, cultural.

NAIDOO, G. — Housewife.
Interests: Religious, cultural.

NAIDOO, P. — Company Director (Kingsway Steam Laundry and Dry Cleaners).
Education: Isipingo, Congress High.
Activities: Reunion Santos Football Club, Isipingo Cricket Club.
Interests: Soccer, cricket, fishing.
Address: 91 Pardy Road, Isipingo Hills.

NAIDOO, Y. D. — Housewife.
Education: Stella Hill.
Activities: Isipingo Beach Arutpa Khazagam.
Interests: Films.

NAIDOO, A. — Laboratory Assistant (McWillow).
Education: Isipingo High.
Interests: Soccer, cricket.

NAIDOO, S. — Student.
Education: Isipingo High.
Interests: Cricket, tennis.

NAIDOO, K. — Scholar.
Education: Isipingo Heights.
Interests: Cricket, tennis.

NAIDOO, K. — Scholar.
Education: Isipingo Heights.
Interests: Speech and drama.

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THE S. NAGIAH NAIDOO FAMILY

NAIDOO, Nagiah B. — Business Proprietor, Company Director.
Origin: — Andhra Pradesh.
Activities: Cato Manor Indian Crematorium; Cato Manor Hindu Temple.

Travel: India.
Interests: Business, religious, cultural.
Miscellaneous: Director of Pelican Bottle Store and Rani Theatre; contributed substantially to Cato Manor Crematorium, Natal Indian Blind Society; Aryan Benevolent Home (built dining hall in Bell-air road); Fosa (donated hut and laid foundation stone); Durban Indian Child Welfare Society, Natal Indian Cripple Care, Andhra Maha Sabha, Pathmajurani Andhra Sabha (built dining hall), Hindu Institute (Cato Manor); Lakehaven Children's Home.

NAIDOO, Nagiah S. — Housewife.
Activities: Cato Manor Prayer Group.
Interests: Religious, cultural.
Miscellaneous: Built Harischandra Temple at Cato Manor Cemetery, kindly disposed to numerous charitable institutions and the needy.

NAIDOO, Nagiah S. — Business Proprietor, Company Director.
Education: Greyville.
Activities: Cato Manor Crematorium, Cato Manor Temple.
Interests: Religious, cultural, soccer, cricket.
Miscellaneous: Donated to Cheshire Home, Natal Indian Blind Society and other religious and charitable organisations.
Address: 112 Roslyn Avenue, Asherville.

NAIDOO, Nagiah S. — Housewife, daughter of Seaman Chetty.
Education: S.R.S. (Overport).
Interests: Religious, cultural, music, knitting, cooking, dressmaking.

NAIDOO, Nagiah M. — Student.
Education: St. Anthony's, Durban Indian Girls High; University of S. Africa (B.A. Course).
Travel: South America.
Interests: Squash, tennis.

NAIDOO, Nagiah D. — Student.
Education: Private (National Senior Certificate).
Interests: Tennis.

NAIDOO, Nagiah S. — Scholar.
Education: St. Anthony's.
Interests: Tennis, baseball.

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THE P. K. R. NAIDOO FAMILY

NAIDOO, Ponati K. R. — Farmer.
Origin: Guntur District (Andhra Pradesh).
Education: Sydenham College.
Activities: Founder (Andhra Maha Sabha of South Africa, Cliffdale Farmers Association); Queensburgh Indian Ratepayers Association, Malvern Indian School Committee, Shallcross Civic Association.
Interests: Religious, cultural, civic.
Miscellaneous: Married in 1928, commenced farming in Zeekoe Valley (Umlaas) and subsequently cultivated bananas in Shallcross in 1928 and earned the reputation as one of the best banana growers in the country; took up farming in Cliffdale (1940), Queensburgh (1944) and Verulam (1972) and finally settled in Shallcross; relentlessly fought against the Declaration of Queensburgh as a White Group area; one of the first to experiment with the cultivation of bananas under irrigation; died on 3.9.1978.

NAIDOO, S. — Housewife, daughter of Yenkanah Naidoo of Stella Hill.
Education: Stella Hill.
Interests: Religious, cultural.

NAIDOO, P. K. V. — Farmer, brother of P. K. R. Naidoo.
Education: Sydenham College.
Interests: Religious, cultural.

NAIDOO, P. K. (Dr.) — Medical Superintendent (R. K. Khan Hospital).
Education: Malvern School, Sastri College, Grant Medical College (University of Bombay — M.B., B.S.)
Activities: Shallcross Civic Association.
Travel: U.K., Continent, Indian, Far East, Independent African Territories.
Awards: Awarded scholarship by the Government of India under the cultural exchange programme to study medicine in India.
Interests: Soccer, tennis, photography, carpentry.
Address: 422 Ponati Road, Shallcross, Durban.

NAIDOO, S. — Housewife.
Education: Avoca High.
Travel: India, Far East.
Interests: Tennis, cookery, sewing, knitting.

CHILDREN:
NAIDOO, M. — Student, Marklands High.
Interests: Netball, swimming, athletics.

NAIDOO, N. — Student, Malvern School.
Interests: Netball, swimming, athletics.

NAIDOO, U. — Student, Malvern School.
Interests: Netball, swimming.

NAIDOO, S. — Farmer, presently employed by Shallcross Development Services Board.
Education: Malvern School, Clairwood High.
Interests: Soccer, cricket.

NAIDOO, S. — Deceased.

NAIDOO, K. — Housewife, married V. B. Naidoo, presently residing in Verulam.

NAIDOO, D. — Housewife, married Y. N. Naidoo, presently residing in Effingham Heights.

NAIDOO, D. — Housewife, married I. Y. Naidoo, presently residing in Shallcross.



JACK NAIDOO

Origin: Andhra Pradesh.
Education: Sastri College (Matric and Teacher's Diploma), University of Natal (B.A. — Majors in English, Classics).
Awards: Recipient of a number of scholarships and grants tenable at overseas universities.
Activities: Chairman (Indian and Coloured Juvenile Affairs Board 1947-1959, M. L. Sultan Charitable and Educational Trust), President (Natal Indian Boy Scouts Association), Secretary (V. M. Maistry Educational Fund), Trustee (Indian Centenary Scholarship Trust), Vice-President (Natal Indian Blind and Deaf Society), M. L. Sultan Technical College Council, Board of Management of New Horizon School for the Blind, Durban School for the Deaf, St. Aidan's Hospital Board.

Travel: Travelled widely in the course of his studies.
Miscellaneous: Associated himself with community affairs and with the educational, social and cultural upliftment of the Indian community; education planner for eight years (Division of Indian Education), Director of Development (University of Durban-Westville), outstanding record of education and community service, senior Latin Master (Sastri College), appointed first registrar/secretary (M. L. Sultan Technical College), Deputy Principal and Head of Department of Commerce, Administration and Modern Languages (M. L. Sultan Technical College), appointed First Inspector (Division of Indian Education), part-time Lecturer (Indian Technical Institute 1938-1945, University of Natal Dept. of Classics 1947-1959, and University College of Durban Faculty of Education); read many papers in the course of his educational career viz. the Indian as a South African, Growth of Indian Education, Technical Education for Indians, Adult Education and the Community and Educational Advice to Parents.

THE R. A. NAIDOO FAMILY

NAIDOO, R. A. — Proprietor, City Heat Geysers.
Origin: Vizagapatnam (Andhra Pradesh).
Education: Stella Hill.
Activities: Fenniscowles Angling Club.
Interests: Fishing, soccer.
Address: 29 Simla Road, Merebank.

NAIDOO, M. — Housewife.
Travel: India.
Interests: Cookery.

NAIDOO, K. — Company Director.
Education: Stella Hill, Tagore High.
Activities: Berea Rovers Football Club, Protea Darts Club.

Travel: Lourenco Marques, Swaziland.
Interests: Darts, soccer, cricket, snooker.
Miscellaneous: Won the S.A. Doubles Darts Championship in Port Elizabeth (1977); won the S.A. Triple Darts Championship in Durban (1981); represented Natal on several occasions as Captain/Vice-Captain (Darts); associated with Protea Darts Club for 17 years.

NAIDOO, D. A. — Teacher.
Education: Stella Hill, Merebank High, Springfield College (Teacher's Diploma); University of S. Africa (B.A., B.Ed.).

Activities: Berea Rovers Football Club.
Interests: Soccer, tennis, tennisette.
Miscellaneous: Taught at Newhaven, Crescent Ridge Schools, director of City Heat Geysers.

NAIDOO, D. A. — Company Director.
Education: Stella Hill, Merebank High.
Activities: Wolves Football Club, Dynamos Football Club.

Travel: Swaziland.
Interests: Soccer, karate, swimming, darts.
Miscellaneous: Founder of City Heat Geysers (1973).

REDDY, S. — Housewife.
Education: Stella Hill.
Miscellaneous: Agent for A.M.C. and Nutri Stal.

PADAYACHEE, P. — Business Proprietor (Kwa Puma Trading Store).
Education: Stella Hill, Merebank.
Interests: Cookery, business.

BANDIAH, V. — Director (City Heat Geysers).
Education: Merebank High.
Interests: Business.

CHETTY, A. — Director (City Heat Geysers).
Education: Merebank High.
Interests: Cookery.
Miscellaneous: Employed as a word processor operator by Nestle's.



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THE RAMIAH (SIRDAR) NAIDOO FAMILY

NAIDOO, Ramiah. — Sirdar (Tonga Sugar Co.).
Origin: Andhra Pradesh.
Activities: Founder (Tonga Hindu Samarasa Bodhai Andhra Association); Brake Village Siva Soobramaniam Temple.
Interests: Religious, cultural.
Miscellaneous: Arrived in 1860 as an indentured Indian; appointed head Sirdar by Tonga Sugar Co.; cultivated tobacco on leased land at Klipfontein; Priest in charge at Brake Village Temple; one of the few to be frequently dressed in the traditional Hindu garb.

NAIDOO, M. — Housewife.
Interests: Religious, cultural.

SOOBIAH, R. — Builder.
Education: Tongaat Junior.
Interests: Fishing, swimming.
Miscellaneous: Served as an apprentice builder.

SOOBIAH, G. — Nurse (Tonga Clinic).
Education: Tongaat High.
Interests: Literary.
Miscellaneous: Qualified at R. K. Khan Hospital.

SOOBIAH, D. — Clerk (Hayne & Gibson).
Education: Tongaat High.
Interests: Soccer.

SOOBIAH, M. — Secretary (Tudor Shirt Manufacturers).
Education: Tongaat High.
Interests: Religious.

SOOBIAH, D. — Librarian (Phoenix High).
Education: Tongaat High, Univ. of Durban-Westville (Teachers Diploma).
Interests: Social, indoor games.

SOOBIAH, R. — Medical Practitioner.
Education: Tongaat High, National College (Bombay), Royal College of Surgeons — Dublin (R.C.S., L.R.C.P., L.R.C.S., L.M.).
Activities: Treasurer (Indo-Irish Society).
Travel: London, Continent, Ireland, U.S.A., Canada, India.

Interests: Hockey, debates, travel, soccer, tennis, cricket.

Miscellaneous: Active member of Indo-Irish Society which promoted Eastern Culture in Eire; Executive member of S.A. Students Organisation (one of the longest running student organisations in Eire); never seen without his pipe and always full of witty remarks that dumfounded lecturers and evoked guffaws of laughter in class; not only picked potatoes in Scotland and worked in a jam factory in Holland, he created stage scenes and props for the Irish Life Dramatic Society and the famous Strips, 'Strep' and 'Clintu' and 'Bintu' for S.A. Student Association's monthly magazine (Shield); represented College in hockey; served housemanship in Port Elizabeth and Transkei; presently in private practice.

NAIDOO, Soobiah. — Salesman (Tonga Bakery).
Education: Tongaat Junior School.
Activities: Tongaat United Entertainers, Tongaat Central Cricket Club.

Interests: Tennis, fishing.
Miscellaneous: Accomplished accordion player, employed for over 32 years by Tonga Bakery.
Address: 6 Laura Street, Tongaat.

NAIDOO, C. — Housewife.
Education: Tongaat Junior School.
Travel: India.
Interests: Religious, cultural.



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THE R. K. NAIDOO FAMILY

NAIDOO, R. K. (R. K.) — Director (Durban Land Estate and General Agency).

Origin: Sydopet — Chingulput Madras.

Activities: Founder (Pinetown Indian School), H.L.V. President (County Indian Football Association); Moonlighters Football Club, Sea View Ratepayers Association, Seaview Indian School Meals Committee, Colonial Born Indian Settlers Association; Umbilo Shree Ambalavanar Alayam, THSB Association, Stella Football Club.

Interests: Religious, cultural, sport, education, social welfare.

Miscellaneous: Born in Krugersdorp, father arrived in the Copenhagen (1878) and mother in the Adelaide (1866), served the Colonial Born Indian Settlers Association with Sorabjee Rustomjee and P. R. Pather, joined the Civil Service as clerk and interpreter (Durban); employed by firm of attorneys (Henwood, Britter and Caney), instrumental in the establishment of the Sea View Hindu Cemetery, awarded S.A. Medal during the 1st great war; worked in Orange Free State on special commission work, nephew of R. C. Naidoo (Umkomaas), R. A. Naidoo, R. M. Naidoo.

NAIDOO, A. (M. K.) — Retired Principal (Wm. A. Campbell School).

Education: Sea View, Sastri College.

Activities: President (Durban Indian Football Association, Schools Sports Association); Chairman (Natal Indian High Schools Sports Association — Soccer); Vice-President (Durban Indian Sunday League); Manager (Durban Senior and Junior Intertown Football and Cricket Teams — A & B Divisions); Captain (County Junior Football Club); H.L.V. President and Vice-President (County Indian Football Association); Secretary (County Indian Cricket Union, Inter District Cricket Union, Durban Indian Sports Ground Association, Stella Football Club, Durban & District Indian Cricket Union, Natal Indian Cricket Union, S.A. Indian Cricket Union, S.A. Indian Football Association); Secretary/Record Clerk (County Indian Football Association); Treasurer (County Indian Cricket Union); Secretary/Treasurer (Durban and District Cricket Union); Shamrock Football Club, Shamrock Cricket Club.

Travel: India, Far East, London, Continent, U.S.A., Canada.

Interests: Cricket, soccer, athletics.

Miscellaneous: Refereed several representative games and umpired local and provincial games including the National Coloured-Bantu tourney in Johannesburg under aegis of S.A. Cricket Board of Control; played soccer, cricket for Teachers (County, Durban, S. Coast, Tongaat); Manager of Teacher's Soccer Team touring Rhodesia; participated in athletics (Durban-P.M.Burg Suncrush Marathon, 1939-40); rendered yeoman service to schools soccer week; took abiding interest in Scout Movement in the early days; owes a deep debt of gratitude to Kitty Samuels (Sea View), S. L. Singh and M. S. Badat for their guidance; outstanding sports administrator with a distinguished career of service to cricket and soccer simultaneously; retired in 1979 after giving 43 years of unblemished service in the field of education; served several schools which catered for

the poor and socially depressed communities viz. Malvern, Avoca, M. K. Gandhi, Depot Road, Tongaat Junior (Vice-Principal) and Principalship of Spitzkop, Brake Village, M. L. Sultan Blackburn, Roosfontein, Parukabad, Wm. A. Campbell; enhanced reputation of schools by improving the quality of education; instilling love of beauty by improving the surroundings and generating interest in religion and culture by practising virtues of goodness, love, understanding, compassion; as a teacher and community leader served as an example by his integrity, honesty and sincerity of purpose; played a vital role in the establishment of the Teachers' Centre (spent one term long leave in selling shares for N.I.T.S. investments); his greatest sense of satisfaction derives from the leadership that he offered, the guidance he provided and the example that he set as an ideal teacher and educator; taught as a supernumerary at Sea View and Stella Hill Schools for R2 monthly; first official appointment at Chatsworth Aided School (3rd class post — R10 monthly) and due to lack of transport facilities lack walked 10 miles daily which assisted him to complete the Suncrush Marathon on three occasions; promoted to 2nd class post at 1st Platoon School in Natal; established vernacular classes at Glendale for three linguistic groups; dedicated himself to the cause of national and international non-racial sports movements; he strove to achieve equality for all sportsmen irrespective of race or colour; his success was in no small measure due to the encouragement and inspiration of his dad; identified himself with the religious, cultural, educational and social life of the community.

Address: "Kasa Sitan", 4 Tulip Place, Asherville, Durban.

NAIDOO, Sivangai. — Housewife, daughter of R. A. Padayachee.

Education: Hindu Tamil Institute; Dartnell Crescent.

Travel: India, Far East, London, Continent, U.S.A., Canada.

Interests: Embroidery, cookery, Tamil culture, literary.



NAICKER, M. M. — Social Welfare Worker.

Education: Hillview School, Higher Grade School.

Activities: Stella Hill Andhra Sabha, Natal Indian Boy Scouts Association, F.O.S.A., Durban Indian Child Welfare Society.

Interests: Religious, cultural, social welfare.

Miscellaneous: Son of Moonsamy Naicker of Stainbank (Seaview) and brother of M. V. Naicker Bros.; a quiet and unassuming person of fine qualities, who had endeared himself to the many people who knew him; married Unamalai (Lutchmee), daughter of R. K. Naidoo (Seaview); served the Indian Community through the many organisations with which he was actively associated; a man of many parts — teacher, scout master, pioneer worker in the Fosa Campaign to fight TB, one of the first Indian Probation Officers, full-time welfare worker with the Durban Indian Child Welfare Society and the first Indian Social Worker under the Department of Social Welfare; possessed some sterling qualities — kindness to young and old, rich and poor and the desire to serve his fellow men — a selfless servant of the people; his indisposition resulted in him having to relinquish his post with the Department of Social Welfare; served as Housefather at Lakehaven; initiated Thevaram classes at Asherville; his life could be exemplified by the following verse:— God gives each man one life, like a lamp; Then gives to the lamp due measure of oil; Lamp lighted for others hold high, wave wide; It comforts for each other to share.



REDDY, M. S. — Retired Principal.

Education: Isipingo Sastri College (T3B Diploma).

Activities: Divine Life Society, Executive Member (Natal Indian Teachers' Society — Tongaat Branch), Tongaat Indian Child Welfare Society.

Travel: U.S.A., Canada, United Kingdom, India.

Interests: Educational, religious, cultural, sport.

Miscellaneous: Popularly known as M.S. (Man of Smiles), son of Moonsamy Reddy (Umzinto); parents deceased at early age; married Kanagamal — daughter of R. K. Naidoo (Sea View); one of the first students to complete the T3 B Teachers' Diploma at Sastri College in 1933; commenced teaching career at Dundee in 1934 and taught at Estcourt, Merebank and Hillside (Vice-Principal); served as Principal of Colenso, Spitzkop, Sarasvati, Isnembe, Victoria and Stanger Madressa; served the Indian community in the field of education and sport and was engaged in many social and religious activities; pioneering member of Divine Life Society and was blessed by Swami Sivananda at Rishikesh; all his children have excelled themselves — P. S. Reddy (Baba) entered teaching, Strinivasen is a Senior Consultant in the teaching of English to foreign students in Manitoba (Canada); Sivagamie is practising as an Attorney in Verulam; Anusha is a qualified State Registered Nurse in Dallas (U.S.A.); Emelia, Krishnie and Pathma are qualified Teachers; Kogie emulated his father by participating in the Comrades Marathon; has an outstanding record in the field of sport.

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THE R. K. NAIDOO FAMILY

NAIDOO, P. — Farmer.
Origin: Eslapuram (Madras).
Travel: India.
Interests: Farming.

NAIDOO, V. — Housewife.
Interests: Horseriding, swimming.
Miscellaneous: Fluent in English and was admitted to a White school in the early days; in charge of the issue of tickets to labourers on her father's farm; educated in Tamil and interpreted stories in Telugu to the family.

NAIDOO, R. K. — Retired School Principal (Everest).
Education: Roosfontein, Mayville, Higher Grade, University of London (B.A.); Private (T5, N.T. Diploma, U.E. Diploma).

Activities: Chairman (Alencon Study Group; Queensburgh Indian Ratepayers Association); Kharwastan Civic Association; Shamrock Football Club, Riverside Football club, Malvern Football Club, Health and Strength League, Ramakrishna Centre.

Travel: India, London, Continent.
Interests: Social work, civic matters.

Miscellaneous: Born in Umbogintwini, after passing Standard 4 attended higher grade school, conducted evening classes for adults in Malvern in order to prepare students for J.C. and Matric (offered services gratis), together with Swami Nischalananda (Spiritual Head, Ramakrishna Centre) negotiated for priceless works of sculpture and art presently in the Ashram; his desire to become a teacher led him to do the T5 Course at Sastri College, fought tirelessly to save Queensburgh from the axe of the Group Areas Act; played a vital role in the establishment of the Southern Durban Civic Federation; well known civic leader and accomplished violinist; founded

Alencon Study Group with the aim of fostering community welfare; helped to improve community facilities in Chatsworth and assisted people to obtain homes; due to economic circumstances left school at an early age and was employed by a furniture factory and a doctor; taught at the following schools (Welbedacht, Alencon, Sastri — Vice-Principal and Acting Principal, Springfield College — Lecturer in the Faculty of Education); Lecturer/Demonstrator to assist unprofessional and lowly qualified teachers in platoon schools; laid out one of the most beautiful gardens at Everest School; keep fit enthusiast — pupil of Tromp van Diggelen, leading South African physical culturist; allied himself closely with Natal Amateur Body Building contests; one of the first to conceive the idea of a P.A. Dock in schools; gave 43 years of unstinted and devoted service to Indian education.
Address: 25 Erica Avenue, Kharwastan.

NAIDOO, A. — Housewife, daughter of M. N. Reddy.
Origin: Mauritius.
Education: Durban Indian Girls High.
Travel: India, London, Continent.
Interests: Dressmaking, gardening.

NAIDOO, T. — Broker, Consultant.
Education: Alencon, Sastri College.
Interests: Dancing.

NAIDOO, V. — Medical Technologist.
Education: Alencon, Sastri College, M. L. Sultan Tech. (Diploma in Medical Technology); Private (engaged in a course on Chemical Technology).
Activities: Alencon Study Group.
Interests: Art.

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THE R. S. NAIDOO FAMILY



NAIDOO, G. S. Ramamurthi. — Hawker.

Origin: Bobilli (Andhra Pradesh).

Education: Educated in Telugu in India.

Activities: Founder/President (Stella Hill Andhra Sabha); Secretary (Andhra Maha Sabha of S. Africa).

Interests: Religious, cultural.

Miscellaneous: Ardent propagator of the Telugu language; established the first Patasala at Mt. Edgecombe in 1915; he was one of a handful of immigrants who were educated and trained in Telugu in India; Founder of the first Patasala in Stella Hill; well known singer and linguist; organised therukoothu and bhajan groups in Mt. Edgecombe.

NAIDOO, A. — Housewife.

Activities: Umbilo Sree Ambalavanaar Alayam, First River Temple, Essendene Road Temple.

Travel: India, Botswana, Swaziland.

Interests: Religious, cultural.

NAIDOO, R. P. — Deputy Principal (College Vale School).

Education: Stella Hill, Sastri College, Springfield College (S.P.E. Diploma).

Activities: Captain (cricket) of Stella Hill Old Boys Club; Fosa Care Committee (Stella Hill); Stella Hill Child Welfare Society; Stella Hill Rover Scouts; Overport Child Welfare Society.

Travel: India, Mauritius, Sri Lanka, Independent Territories.

Interests: Educational, cricket, soccer.

Miscellaneous: Taught at St. Aidan's Boys, Booth Road, Depot Road, Cavendish, M.E.S. schools.

Address: Chatsworth Main Road.

NAIDOO, A. — Proprietor of Pick and Take (Clairwood).

Education: Stella Hill School.

Activities: Umbilo Shree Ambalavanaar Alayam, First River Temple, Essendene Road Temple.

Travel: India, Mauritius, Sri Lanka, Independent Territories.

Interests: Religious, cultural.

NAIDOO, R. S. — School Principal.

Education: Mt. Edgecombe, Stella Hill, Sastri College, Univ. of Natal (B.A., B.Com. and B.Ed. degrees).

Activities: Treasurer (Natal Indian Teachers Society); Deputy-President (Natal Indian Teachers Society); President (S.A. Indian Teachers Association); S.A. Federation of Teacher Associations; Andhra Maha Sabha of S. Africa.

Travel: U.S.A., India.

Interests: Religious, cultural, education.

Miscellaneous: One of the most ardent and widely respected campaigners for educational reforms; one of the Indian community's most articulate spokesmen on educational matters; a leader of stature whose concern for others stretched across the broad spectrum of the community; his death has brought to an end a life highly symbolised as a pillar of wisdom and inspiration; as an educationist he strove tirelessly to improve the quality of life of teachers and left behind many hallmarks to his persevering efforts; a cultural leader and citizen of deep social commitment; played an influential role in broadening the provincial scope of the Natal Indian Teacher's Society into a national organisation; as President of S.A.F.T.A. he attended the biennial conference of W.C.O.T.P. in Washington and the fourth Southern African Regional conference of W.C.O.T.P. in Zimbabwe; inspired the formation of subject societies in Indian schools; played a vital role in the formation of the co-ordinating council for professional matters (S.A.I.T.A.); largely instrumental in establishing N.I.T.S. investments and the Teachers Centre, the official opening of which was performed by him; position of Honorary President of T.A.S.A. was conferred upon him; served the cause of the upliftment of the humble teacher with great dedication; taught at St. Michaels, Dundee High, Sastri College; Lecturer (Springfield College); Principal (St. Oswald's High, Greyville High, Burnwood High); a humble man with a greatness of purpose, he left behind a rich legacy for posterity to inherit.

Address: 145 South Road, Overport.

NAIDOO, R. S. — Director of Companies.

Education: Stella Hill, Sastri College.

Awards: Ramblers Badge for Hiking (Boy Scouts Association); Rembrandt Business Award.

Activities: Isipingo Beach Hindu Society, Chairman (Isipingo Beach Country Club).

Travel: Has travelled extensively throughout the world.

Interests: Religious, cultural.

Miscellaneous: Taught at Stella Hill, Nottingham Road, Depot Road, St. Aidan's Boys; first Indian to be granted a Ford franchise (dealership) in Natal and the first dealer among Blacks in this country to have a Metropolitan dealership; commenced teaching in 1953 and after serving Indian Education for eight years was appointed a marketing representative for Mobil by whom he was employed for nine years; completed a part-time course in Economics at the University of Natal under lectureship of Prof. Owen Horwood; commenced business in 1970 (Isipingo Beach Service Station); served as director of Port Shepstone Hotel, Kenfield Motors, Adam's Service Station (The Big Wheel), Clover Leaf Refreshment Kiosk, Hull Valley Plantations; presently director of Aress Ford; contributed liberally to various welfare organisations, attended seminar for Ford dealers held by the University of Cape Town Graduate School of Business.

Address: 186 Inanda Road, Seacow Lake.

NAIDOO, R. K. — Teacher (Chatsworth High School).

Education: Stella Hill School, Sastri College, Univ. of S. Africa (partial pass B.A.).

Travel: Mozambique.

Interests: Cricket.

NAIDOO, R. S. — Proprietor of Pick and Take (Clairwood).

Education: Stella Hill School, Sastri College.

Interests: Soccer, cricket.

NAIDOO, R. V. — Credit Controller (Dura Penta).

Education: Stella Hill School, S.R.S. School, Sastri College.

Travel: U.S.A., Continent, London, Canada.

Interests: Soccer, cricket.

Miscellaneous: Awarded racing colours by Jockey Club of S. Africa.

NAIDOO, R. K. — Insurance Consultant (S.A. Mutual).

Education: Hindu Institute, S.R.S. School, Sastri College, Springfield College (M3 Diploma).

Travel: London, Continent, India, Sri Lanka, Mauritius, Independent States

Interests: Racing, music, soccer, cricket.

Miscellaneous: Taught at Coedmore, Southlands High, Lakehaven High, P.M.Burg Girls High; taught for a while in London.

THE R. A. NAIDOO FAMILY

NAIDOO, R. Abhai. — Retired Businessman.

Origin: Andhra Pradesh.

Travel: London, Canada, U.S.A.

Interests: Soccer, cricket, golf.

NAIDOO, Parvathee. — Housewife.

Travel: London, Canada, U.S.A.

Interests: Religious, cultural.

NAIDOO, T. — Supervisor.

Education: Sastri College.

Travel: London, Continent, U.S.A., Canada.

Interests: Soccer, boxing.

Address: 12912 26 Street, Edmonton, Alberta, Canada.

NAIDOO, Pogambal. — Nurse Aide.

Education: Durban Indian Girls High.

Travel: London, Continent, U.S.A., Canada.

Interests: Racketball, squash, tennis.

Miscellaneous: Serving as nurse aide in retarded children's home.

NAIDOO, Kavletha. — Student.

Education: Merebank School, Ensham Secondary School (London), M.E. Lazerte High (Edmonton).

Activities: Treasurer (Lotus Youth Club).

Travel: London, U.S.A., Canada.

Interests: Swimming, tennis.

NAIDOO, Samantha. — Student.

Education: St. Aidans Girls, Ensham Secondary (London), Londonderry Junior High (Edmonton).

Activities: Lotus Youth Club.

Travel: London, U.S.A., Canada.

Interests: Swimming, philately.

NAIDOO, Pravesh. — Scholar.

Education: St. Aidans.

Activities: Clairview Beavers 1982, Clairview Cubs 1983.

Travel: London, U.S.A., Canada.

Interests: Swimming, hockey.

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THE S. C. NAIDOO FAMILY

NAIDOO, S. C. — Businessman.

Origin: Andhra Pradesh.

Education: Depot Rd.

Activities: H.L.V. President (Andhra Maha Sabha of S.A.); A. P. Sabha, Founder (Sri Hari Prarthana Sabha).

Travel: India.

Interests: Religious, cultural.

Miscellaneous: Ardent propagator of the Telugu language; only disciple in Africa of his Holiness Shree Paramahansa Bachithanantha Yogeewar of Cuddappah, India; compiled the Shree Hari Prarthana Gheethum (prayer book); officiating priest at Hindu weddings; fluent in Tamil, Telugu and Hindi.

Address: 1 Velvet Mansions, Carlisle Street, Durban.

NAIDOO, R. — Housewife, daughter of Kondiah Reddy.

Origin: Guntur (Andhra Pradesh).

Travel: Mauritius.

Interests: Religious, cultural.

NAIDOO, B. — Guillotine Cutter (Printing).

Education: Greyville.

Activities: Ramakrishna Centre (P.M.Burg).

Travel: Lourenco Marques.

Interests: Religious.

NAIDOO, R. — Businessman.

Education: Greyville.

Activities: Ramakrishna Centre of S.A.

Interests: Religious.

NAIDOO, S. — Supervisor of Mechanical Plant.

Education: Greyville.

Activities: Benoni Tamil School Board.

Interests: Religious.

NAIDOO, D. — Clerk.

Education: Hindu Tamil Institute.

Interests: Soccer.

NAIDOO, L. — Printer.

Education: Hindu Tamil Institute, M. K. Gandhi School.

Activities: Andhra Maha Sabha of S.A.

Travel: Mauritius.

Interests: Religious, cultural.

Miscellaneous: Delegate of Andhra Maha Sabha to S.A. Hindu Maha Sabha conference.

NAIDOO, P. — Housewife.

Education: Durban Indian Girls High.

Travel: Lourenco Marques.

Interests: Religious.



Mr. & Mrs. R. Appalraju

NAIDOO, D. A. (Dan). — Representative (Brook Bond Tea Co.).

Origin: Andhra Pradesh.

Education: Tongaat, Tongaat High.

Activities: Fosa (Tonga Care Committee), Tongaat Child Welfare Society; Natal Blood Transfusion.

Travel: India, Mauritius.

Interests: Social welfare.

Miscellaneous: Former teacher (Fairbreeze, Briardene, Hibberdene, New Hanover Schools), keen sportsman (provided mike services at several sports functions gratis); top salesman (Brooke Bond Tea Co.) for many years.

Address: Formerly of 21 Shalimar Gardens, Desainagar, Tongaat Beach.

NAIDOO, D. — Housewife, daughter of S. C. Naidoo.

Education: Durban Indian Girls High.

Travel: India, Mauritius.

Interests: Social Welfare.

MR & MRS R. APPALRAJU

2 Memorial Place,
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34 Parlock Drive,
Parlock, Durban.

THE S. K. NAIDOO FAMILY

NAIDOO, S. K. — Businessman.

Origin: Thaiver Kothie Pallie (Andhra Pradesh).

Education: Tongaat Indian Boys School.

Activities: Chairman (Point Indian Youth Society, Divine Life Society, S.V.E. Alayam — Development, Management and Membership Committee); President (Andhra Maha Sabha of S. Africa, S.A. Hindu Maha Sabha); Trustee (Divine Life Society, S.V.E. Alayam, Natal Tamil Vedic Society, Indian Centenary School Trust); Patron (Andhra Maha Sabha); Vice-Chairman (Eisteddfod Sungam); Indian Cultural Council, Durban Indian Child Welfare Society, F.O.S.A. (Sydenham Area Care Committee), Point Wanderers Football Club, Ridgeview Tennis Club, Peter Johnson Boxing Club, Tromp van Diggelen Physical Culture Club.

Travel: London, Continent, India, Far East, U.S.A., Canada, Mauritius, Scandinavian countries.

Interests: Educational, religious, cultural, soccer, tennis, boxing, physical culture, yoga.

Miscellaneous: Born in 1908, the youngest son of Pathi Subba Naidoo; dad employed as a cook at Indian immigration hospital (Tongaat) and later at Depot Hospital (Durban); an early riser whose daily routine consists of meditation at 5 a.m., business interests and administrative work at Divine Life Society headquarters before returning home late in the evening; keen sportsman who played for Point Wanderers Football Club in every position except in the goal; actively associated with Divine Life Society for over 25 years; previously employed by Eastern Silk Bazaar and commenced business in Grey Street in 1933; an ardent advocate of prayers, satsangs and devotional singing.

Address: 26 Blaine Road, Clare Estate.

NAIDOO, Rajamma. — Housewife.

Activities: Andhra Maha Sabha of S. Africa, Divine Life Society, S.V.E. Alayam.

Interests: Religious, cultural.

NAIDOO, Shantha Devi. — Housewife.

Education: St. Therasas, M. L. Sultan Technikon (Commercial Course).

Miscellaneous: — Employed by Beacon's Sweets.

NAIDOO, Athilutchmee. — Housewife.

Education: St. Therasas, Loram High.

NAIDOO, Sathianand (Dr). — Lecturer (Konstanz Universitat, Germany).

Education: Sastri College, Eberhardt Carls University W. Germany (Ph.D. Degree — Department of Nuclear Physics).

Travel: U.K., Continent.

Interests: Religious, cultural, soccer, cricket.

Miscellaneous: Presently engaged in nuclear research.

NAIDOO, Harichandra. — Businessman.

Education: St. Therasas, M. L. Sultan Technikon (Commercial Course).

Activities: Andhra Maha Sabha, Divine Life Society, Ramakrishna Centre, Natal Indian cultural Organisation, Eisteddfod Sungam.

Travel: London, Continent, India, Far East.

Interests: Religious, cultural, soccer, cricket.

NAIDOO, Guruviahnu. — Businessman.

Education: St. Therasas, Sastri College, University of S. Africa (B.Com. Degree — Majors Economics, Business Economics), Howard College (Electronic Engineering).

Activities: Andhra Maha Sabha, Divine Life Society, Treasurer (Merebank Mariammen Temple).

Travel: Mauritius.

Interests: Religious, cultural, soccer, cricket.

Miscellaneous: Employed as Computer Programmer at Dunlops.

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THE S. K. NAIDOO FAMILY



NAIDOO, S. K. — Retired Principal.

Origin: Pollur (Madras).

Education: York Road School (P.M.Burg), University of Natal (B.A. Degree with Majors in English and Speech and Drama); obtained Natal Senior and T4 Examination Certificates.

Activities: Chairman (Pinetown Cricket Association); Treasurer/Secretary/Chairman (Pinetown Indian Child Welfare Society); Central Cricket Club, Pinetown Football Association, Motala Lads Hostel (Wyebank).

Interests: Social work, cricket, tennis.

Miscellaneous: Son of Pollur Soobiah Naidoo, commenced teaching at Dundee School under his brother (S. N. Naidoo); Vice-Principal (Malvern, Pinetown Schools); Principal (Cliffdale School); toured with cricket team throughout S. Africa.

NAIDOO, T. — Retired.

Education: York Road and Wesleyan Methodist (P.M.Burg); obtained T4 and Indian Teachers Junior Certificates and Junior and Senior Diplomas (Trinity College of Music).

Activities: Pinetown Child Welfare Society, Motala Lads Hostel (Wyebank).

Travel: London, Continent, Ireland, India, Mauritius.

Interests: Music.

Miscellaneous: Taught at St. Anthonys (P.M.Burg), Cliffdale, Malvern, Pinetown.

NAIDOO, S. D. — Teacher.

Education: Pinetown School, Durban Indian Girls High, Springfield College (M+3 Diploma), Trinity College of Music (Music Diploma), obtained diplomas in typing and special education.

Travel: India, Australia, New Zealand.

Interests: Music.

Miscellaneous: Taught at Pinetown, Greyville and Isipingo Beach Schools, presently residing in New Zealand.

NAIDOO, M. K. — Medical Practitioner.

Education: Pinetown School, Sastri College, Fort Hare University College (B.Sc. Degree with Majors in Zoology and Chemistry); University of Natal (Degrees of M.B., Ch.B.).

Activities: Isipingo-Prospecton Rotary Club (incoming Vice-President).

Travel: London, Continent, Ireland, U.S.A., Australia, India, Far East, Mauritius.

Interests: Tennis, cricket, soccer, table tennis.

Miscellaneous: One of the first Indians to be awarded racing colours by the Jockey Club of S. Africa.

Address: 42 Saunders Avenue, Isipingo Hills.

NAIDOO, S. — Housewife.

Education: Dartnell Crescent, Centenary High, M. L. Sultan Technikon (Diploma in Child Care).

Activities: Rotary Ann (Isipingo-Prospecton).

Travel: London, Continent, Ireland, U.S.A., Australia, India, Far East, Mauritius.

Interests: Pottery, art, keep fit.

NAIDOO, D. K. — Medical Practitioner.

Education: Pinetown, York Road (P.M.Burg), Sastri College, Fort Hare University College (1st Year B.Sc. Degree), Royal College of Surgeons — Dublin (L.R.C.M. and L.R.C.P. Diplomas).

Activities: Pinetown Cricket Club.

Travel: London, Continent, Ireland.

Interests: Cricket, tennis.

Miscellaneous: Established private practice in Pinetown and Wyebank, served at the following hospitals — Northdale, King Edward and Stanger Provincial; one of the first Indians to be awarded racing colours by the Jockey Club of S. Africa.

NAIDOO, Premilla. — Housewife.

Education: Clairwood High.

Interests: Social work.

Travel: Zambia.

Miscellaneous: Previously employed by Standard Bank; actively associated with pre-school children's project in Stanger.

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THE M. R. MOODLEY FAMILY

MOODLEY, M. — Railway Employee.
Origin: Perambur (Madras).
Education: Educated in India.
Interests: Religious and cultural.

MOODLEY, C. — Housewife.
Interests: Religious and cultural.

MOODLEY, M. R. — Business Proprietor.
Education: Depot Road School.
Activities: President (S. Durban Civic Federation), Chairman (Krishna Band, Merewent Ratepayers Association, Merewent Literary and Debating Society); Chairman/Trustee (Merewent Parathie Temple); Chairman/Founder (Merewent Tamil School Society); Merewent Football Association.

Travel: India, Far East, London, Continent, U.S.A., Canada, Hawaii, Sri Lanka.

Interests: Social work, civic matters, soccer, Indian music, religious, educational and cultural.

Miscellaneous: Proprietor of Ganesan Press, pioneered the establishment of the Merewent Tamil School Society Hall.

Address: 34 Ganges Road, Merewent.

MOODLEY, M. — Housewife.
Education: Hillview School.
Activities: Merewent Tamil School Society.
Travel: India.
Interests: Religious and cultural.

MOODLEY, C. — Business Proprietor.
Education: Merewent, Sastri College.
Travel: London, Continent, India, Sri Lanka.
Interests: Social work.
Miscellaneous: Partner (Ganesan Press).

MOODLEY, T. — Business Proprietor.
Education: Merewent, Sastri College.
Travel: London, Continent, India, Sri Lanka.
Interests: Social work.
Miscellaneous: Partner (Ganesan Press).

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THE S. M. NAIDOO FAMILY

NAIDOO, S. M. — Business Proprietor (Elna Oriental).

Origin: Andhra Pradesh.
Education: Pinetown, Sastri College (part-time tech. classes).

Activities: Treasurer (Asherville Andhra Sabha); Bala Vinotha Orchestra; Sarojini Orchestra.

Travel: London, Continent (trip sponsored by Elna Sewing Machine Co.).

Interests: Music, soccer.

Miscellaneous: Voluntary social worker, played in inter-town soccer (right wing); manager (Singer Sewing Machine Co., Elna Sewing Machine Co.).

Address: 8 Lantana Place, Asherville.

NAIDOO, B. — Partner (Elna Oriental), daughter of Narsimulu Naidoo.

Education: St. Michael's.

Travel: London, Continent.

Interests: Sewing, music.

Miscellaneous: Voluntary social worker.

NAICKER, V. G. — Medical Practitioner (R. K. Khan Hospital).

Education: Sheffield University (M.B., Ch.B.).

Travel: London, Continent.

Interests: Fishing, billiards.

Miscellaneous: Teacher (Umkomaas, Greenwood Park), served in administrative capacity at R. K. Khan's Hospital.

Address: 6 Highway Place, Mobeni Heights.

NAICKER, S. — Housewife.

Education: Centenary High.

Activities: Mobeni Heights Women's Circle.

Travel: London, Continent.

Interests: Cookery.

PERUMAL, S. — Nurse Aide (Spes Nova School).

Education: St. Aidan's Girls.

Travel: India.

Interests: Dancing, music.

GOVENDER, R. — Nurse.

Education: St. Anthony's, Centenary High.

Travel: London, Continent.

Interests: Nursing.

Miscellaneous: Obtained nursing certificate in London.

NAIDOO, L. — Technician.

Education: St. Aidan's Boys.

NAIDOO, R. — Representative (Maskew Miller).

Education: Springfield Model, M. L. Sultan Tech. (course in Salesmanship), Centenary High.

Travel: Mauritius.

Interests: Squash.

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THE V. V. NAIDOO FAMILY

NAIDOO, Venketsamy. — Sirdar (Brake Village, Tongaat).

Origin: Vizagapatnam (Andhra Pradesh).

Activities: Tongaat Brake Village Siva Soobraman-iar Temple.

Interests: Religious, cultural.

Miscellaneous: Organised feeding at annual Kavady Festival (Brake Village Temple.).

NAIDOO, Appamah. — Housewife.

Interests: Religious, cultural.

NAIDOO, V. P. — Dispenser.

Education: Tongaat Indian Boys School.

Interests: Photography.

NAIDOO, V. S. — Headmaster (Louis Mountbatten School, Salisbury, S. Rhodesia).

Education: Tongaat Indian Boys School.

Awards: Travel grant by Carnegie Corporation of New York to study the organisation and administration of public education in U.S.A.; travel grant by Commonwealth Relations Office (London); Title of M.B.E. (Member of the British Empire) by Queen Elizabeth II for outstanding and meritorious service to the people of Rhodesia and became the first non-White in Africa to receive this coveted award; Queen's Medal at a very impressive ceremony in London.

Activities: President (Rhodesia and Nyasaland Teachers League); Asst. Secretary (Natal Indian Teachers Society); Charter Member (Salisbury West Rotary Club); Federal Education Advisory Board.

Travel: U.S.A., Canada, London, Continent.

Interests: Tennis, literary, social.

Miscellaneous: Taught at Tongaat Boys School and Cato Manor; Headmaster of Russel School (Que Que, S. Rhodesia); an unostentatious and unassuming person who contributed in no small measure to the educational, social and cultural development of the Indian community of Rhodesia for over two decades; when he died in 1965, for the first time in the history of non-Whites of Rhodesia, the flags on Government Buildings were lowered to half mast; Sir Robert Tredgold described him as a "great man"; in his funeral oration Rev. Granville paid following tribute: "A part of the Arctic region is known as the Land of the Midnight Sun where the sun shines on for months on end and little grows here as it is all light and no heat. There are people like that. They have great intellectual powers but lack warmth. But occasionally there arises one who combines a fine brain with a warm heart. Such a man was our friend V.S. and it is because of this that we mourn his passing so deeply. He had a tidy mind and a great ability to get on with people and Rhodesia has lost an educationalist of high merit. His interests were wide, yet he maintained an enthusiasm for every cause he espoused. He was a great rotarian and lived up to the motto, 'service above self'. Salisbury has lost a good and great citizen and we are the poorer for his passing. It is not often that we are privileged to have the fellowship of so rich a personality."

NAIDOO, V. V. — Director (Tongaat Printing & Litho Co.).

Education: Tongaat Indian Boys School.

Travel: U.S.A., London, Continent, India, Far East.

Interests: Tennis, physical cult.

Miscellaneous: Taught for a while at Tongaat Boys School.

Address: Eden Rose Walk, La Mercy, Tongaat.

NAIDOO, M. — Housewife.

Education: M. K. Gandhi School.

Activities: Founder/Chairlady (Women's Friendly Club — Tongaat).

Travel: London, Continent, India.

Interests: Dressmaking, tennis.

Miscellaneous: Organised pre-school classes and raised money for the Vishnu Temple and Tongaat Jaycees through the Women's Club.

NAIDOO, D. V. — Gynaecologist.

Education: Tongaat High, University of Natal Medical School (M.B., Ch.B), F.C.O.G. (S. Africa), M.R.C.O.G. (London).

Awards: Awarded Gold Medal for being the top candidate in the gynaecology examination conducted in London and written by candidates from all over the world; exchange scholarship while a student at the medical school.

Activities: Chairman (Tongaat Civic Association, Tongaat Beach Ratepayers' Association, Victoria Hospital, La Mercy Education Committee, Tongaat Indian Child Welfare Society — Finance Committee), Vice-Chairman (La Mercy Hindu Association).

Travel: U.S.A., London, Continent, India, Far East.

Interests: Soccer, athletics, civic matters.

Miscellaneous: Engaged in private practice for many years prior to specialising in gynaecology.

In process of establishing the first private hospital in Tongaat.

NAIDOO, Geevie. — Housewife.

Education: St. Anthony's and Batswood (Cape Town).

Activities: Founder/Vice-President (Tongaat Child Welfare Society), Vice-President (La Mercy Hindu Association), Chairman (Pre-Primary Committee — Tongaat Child Welfare Society), La Mercy Education Committee.

Travel: U.S.A., London, Continent, India, Far East.

Interests: Music, art, theatre.

Miscellaneous: Music Teacher (St. Anthony's, Durban Indian Girls High, Springfield College), organised pre-schools and actively associated with child welfare, supervisor at David Landau, was offered post of Inspector of Music, participated in operas and was attached to the Shah Theatre Academy.

Children: Samantha, Sacha, Tarusha.

THE Y. C. NAIDOO FAMILY



NAIDOO, Santhroda Yenkanah. — Retired.

Origin: Vijayanagaram (Andhra Pradesh).

Education: Received Telugu education in India.

Activities: Umbogintwini Temple.

Interests: Religious, cultural, gardening.

Miscellaneous: Employed by African Explosives and Industries; arrived from India in 1900 with his brother, Ramsamy; married in Esperanza in 1903; employed by Crookes Bros. (Esperanza) for 18 years; settled in Umbogintwini in 1918 where he developed one of the best gardens; died in 1935.

NAIDOO, Atchamma Asiliah — Housewife.

Interests: Religious.

Miscellaneous: Born in 1884 and died in 1966.

NAIDOO, Y. C. — Company Director.

Education: Isipingo.

Activities: Trustee (Andhra Maha Sabha of S. Africa; Jacobs Road Temple); Vice-Chairman (Parasathie Temple); Merebank Andhra Sabha.

Travel: India, Far East, U.S.A., Rhodesia, Seychelles, Malawi, Mauritius, Sri Lanka.

Interests: Religious, cultural, golf.

Miscellaneous: Contributed liberally to numerous charitable institutions.

Address: 7 Jhelum Place, Merebank.

NAIDOO, J. — Housewife.

Activities: Sathya Sai Seva Samadhi (Merebank).

Travel: London, Continent, India, Mauritius.

Interests: Religious.

Miscellaneous: Ardent devotee of Bhagavan Sathya Sai Baba.

NAIDOO, S. V. — Company Director.

Education: Coedmore, Tagore High.

Activities: Coordinator (Merebank Sathya Sai Seva Samadhi); Merebank Child Welfare Society; Merebank Parasathie Temple; Venkataswara Bhajan Society.

Travel: India, Far East, Mauritius, Sri Lanka, Seychelles.

Interests: Religious, bhajans, music.

Miscellaneous: Ardent devotee of Bhagavan Sathya Sai Baba.



NAIDOO, S. M. — Housewife.

Education: Coedmore, Merebank High, M..L. Sultan Technikon (Secretarial Course).

Activities: Sathya Sai Seva Samathi.

Travel: India, Far East, London, Continent.

Interests: Netball, religious, cultural.

NAIDOO, S. — Housewife.

Education: Coedmore, Merebank High.

Activities: Sathya Sai Seva Samathi.

Interests: Religious, cultural.

THE DOORASAMY "BERTIE" NAIDU FAMILY

NAIDU, D. (Bertie). — Director of Companies.

Origin: Chittoor District (Andhra Pradesh).

Education: Roosfontein School.

Activities: Isipingo Hills Civic Association, Isipingo Beach Country Club.

Travel: Travelled extensively throughout the world.

Interests: Religious, cultural, social welfare.

Miscellaneous: Enterprising businessman who through considerable initiative and foresight had a phenomenal rise from panel beating to become a millionaire bus-body builder (Bertco Bodies (Pty.) Ltd.); only Indian to successfully tender for contracts to build bus bodies for large fleet operators like Putco and Durban Municipality; nicknamed Bertie (served under Bertie Williams as an apprentice panelbeater in the 1950's); after closure of workshop, opened own bus renovating workshop; adverse effects of Group Areas Act forced his removal from Cato Manor to Isipingo; one of the dynamic new breed of Indian businessmen who, notwithstanding the adverse effects of frustrating legislative enactments, pioneered the demanding world of high finance; one of the first Indians to be awarded racing colours by the Jockey Club of S. Africa; his keen business acumen led to considerable diversification and the acquisition of the Himalaya Hotel (Durban), White House Hotel and Mt. Edgecombe Hotel, a garage and a vast shopping complex at the new Phoenix Indian Township; donated liberally to many social, educational, religious and charitable organisations in the country; endeared himself to all who came into contact with him and always mindful of the needs of the downtrodden and the underprivileged; his whole personality was characterised by humility and he radiated a great deal of happiness to others.

Address: 63 Saunders Avenue, Isipingo Hills.

NAIDU, Gonam. — Housewife.

NAIDU, Rajin. — Business Partner.

NAIDU, Logan. — Student.

NAIDU, Kesagee. — Student.

NAIDU, Amantha. — Student.

NAIDU, Kreesen. — Student.

NAIDU, Ashendra. — Student.

THE L. M. NAIDU FAMILY

NAIDU, L. M. — Managing Director of Companies.

Origin: Chittoor District (Andhra Pradesh).

Education: St. Aldan's Boys School, Sastri College, completed course in Business Management.

Activities: Trustee/Patron (Andhra Maha Sabha of S. Africa); Chairman/Trustee (Sri Venkateswara Devasthanam Trust); Patron (Phoenix Football Association); Vice-Chairman (Isipingo Surf Life-saving Association); Vice-Chairman/Secretary (Isipingo Beach Hindu Society); Founder (Isipingo Beach Country Club).

Travel: Travelled extensively throughout the world.

Interests: Religious, cultural, community service.

Miscellaneous: Received awards from the Salva Siddhanta Sungum and Harikrishna Movement for his generous contributions; contributed liberally to many cultural, religious, social, sporting and educational institutions; volunteered to meet expenditure involved in the completion of the Sri Venkateswara Kalyana Mandapam project in Havenside, Chatsworth; largely responsible for the establishment of Bertco Bodies at Isipingo in 1966, Himalaya Hotel, White House Hotel and Offsales (Mount Edgecombe), Phoenix Shopping Centre, Phoenix Market (one of its kind in S. Africa owned by an individual family), White House Service Station; recently awarded the Toyota Dealership (Phoenix complex); his considerable business acumen, initiative, enterprise and foresight have in no small measure contributed to his success as one of the most outstanding Indians in S. Africa in the field of commerce and industry; in an industrial survey conducted by Concept Communications, he was named one of the top 100 achievers in commerce and industry in S. Africa — a qualification in terms of the parameters of selection as defined by Concept in conjunction with the multi-national S.V.P. Information Centre representative of S. Africa's business, press and various businessmen; one of the most accredited members of the Andhra community; has given employment to more than 500 people in the Bertco-Himalaya Group of Companies; pioneered the commercial bus body building industry and later diversified to enter the hotel industry and property development field.

Address: 40 Pardy Road, Isipingo Hills.

NAIDU, Premie. — Housewife.

NAIDU, Ravin. — Student.

NAIDU, Kumiren. — Student.

NAIDU, Kuberishini. — Student.

NAIDU, Mogestri. — Student.

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NAIDU, G. V. — Retired Merchant.

Education: Higher Grade Indian School.

Activities: Founder/Chairman/Secretary/Treasurer/Auditor (T.H.S.B.A. Association); Founder (South Indian Women's Association); Trustee/Chairman (Umbilo Shree Ambalavanaar Alayam); Vice-President (South African Indian Boy Scouts Association); Life Member (Hindu Gurukulam — India); Patron (Andhra Maha Sabha of S. Africa, M. K. Gandhi Senthamil Schoo, Tongaat Indian Tennis Club); Natal Indian Association, Natal Indian Congress, S.A. Hindu Maha Sabha, Natal Tamil Vedic Society, Natal S. Indian Musical Association, S.V.E. Alayam.

Travel: Travelled extensively throughout the world including many trips to India.

Interests: Educational, religious, cultural.

Miscellaneous: One of the first Indians to travel on Q.E.2 between England and N. America; made a special study of both Tamil and Telugu; was associated with father's business until he established his own in 1921; instrumental in obtaining the services of S. N. C. Varadacharyulu, a distinguished scholar from India to impart free education in Tamil and Telugu in Tongaat; donated liberally to many educational, social, cultural and religious organisation; had the privilege of meeting many distinguished personales.

NAIDU, M. — Housewife, daughter of P. K. Naidoo.

Activities: Founder/Chairlady (Natal S. Indian Women's Association); Life Member (Hindu Gurukulam — India); Patron (S. Indian Musical Association); Umbilo Shree Ambalavanaar Alayam, S.V.E. Alayam.

Travel: Travelled extensively throughout the world including many trips to India.

Interests: Religious, cultural.

Miscellaneous: Fluent Tamil linguist and also conversant with Telugu, established free adult vernacular classes for ladies at M. K. Gandhi Senthamil School; associated with husband in many public activities; one of the first Indians to travel on Q.E.2 between England and N. America.

NAIDU, V. Sathia. — Businessman.

Education: Tongaat Indian Boys School, Sastri College.

Travel: London, Continent, India, Far East.

Interests: Soccer, Horticultural.

Miscellaneous: Played an important role in bringing cultural artists from India to S. Africa viz. Pithukuli Morugadas, T. M. Sounderajan, E.T. Entertainers from Sri Lanka and many other notable artists.

NAIDU, S. — Housewife, daughter of V. Rajoo Chetty.

Education: St. Aldan's Girls.

Travel: London, Continent, India, Far East.

Interests: Domestic.

NAIDU, Saantha. — Life Insurance Consultant.

Education: Manilall Valjee, Gandhi Desai High, M. L. Sultan Technikon (Diploma in Accountancy).

Travel: London, Continent.

Interests: Squash, swimming.

Address: 73 Saunders Avenue, Isipingo Hills.

NAIDU, Sarasvathee. — Housewife, daughter of Dr G. R. Naidoo.

Education: Trinity Hall, Birkdale, Southport, England.

Travel: U.S.A., London, Continent, India.

Interests: Tennis, hockey, music (piano).

Miscellaneous: Qualified Beautician (London).

NAIDU, Seshamurthie. — Computer (Nedbank).

Education: Manilall Valjee, Gandhi Desai High.

Travel: London, Continent, India, Far East.

Interests: Music, swimming.

NAIDU, Roshini. — Employed by Urban Foundation.

Education: Manilall Valjee, Durban Indian Girls High.

Travel: London, Continent, India, Far East.

Interests: Swimming, tennis, squash.

Miscellaneous: Completing Chartered Institute of Secretaries course.

NAIDU, Megaranjini. — Accountant.

Education: Manilall Valjee, Gandhi Desai High.

Travel: India, Far East.

Interests: Swimming, tennis, squash.

Miscellaneous: Completing Chartered Institute of Secretaries course.

NAIDOO, G. R. — Medical Practitioner.

Education: Pinetown, Sastri College, University of Witwatersrand (M.B., Ch.B. Degrees).

Travel: U.S.A., Canada, England, Continent, India.

Interests: Religious, cultural.

Miscellaneous: Ardent devotee of Radha Soami and was largely instrumental in establishing an Ashram in Cavendish, had a successful medical practice in Malvern, Durban, prior to establishing his present practice in Southport, England.

NAIDOO, Nirmala. — Housewife.

Education: Tongaat, Durban Indian Girls High.

Travel: U.S.A., Canada, England, Continent, India.

Interests: Cookery.

THE K. C. NAIDU FAMILY

NAIDU, K. C. — Businessman.

Origin: Andhra Pradesh.

Education: Fairbreeze School, Tongaat Boys School.

Activities: President/Founder (Tongaats Recreation Union), Chairman (Tongaats United Orchestra, Tongaat Indian Football Association, Tongaat Amateur Swimming Association, Inanda Non-European Taxi Owner's Association, Natal Indian Taxi Owner's Association), Vice-President (North Coast Indian Football Association, Tongaat Indian Football Club, Tongaat Indian Child Welfare Society), Trustee (Tongaats Indian Eisteddfod Committee, T.H.S.B.A. Association), Treasurer (Tongaats Indian Ratepayer's Association, Natal Indian Taxi Owner's Association), Life Member (Andhra Maha Sabha of S. Africa), Executive Member (Tongaats Traders' Association, Natal Amateur Swimming Association, S. Natal Football Association), Victoria Primary School Education Committee, Natal Indian Congress, Shree Ambalavanaar Temple, Tongaat Indian Schools Trust Board.

Interests: Educational, religious, cultural, swimming, cricket, gardening, music, soccer.

Miscellaneous: Established business in 1952 and traded as Elysium; formerly employed by Gandhi & Co. and subsequently established a taxi business; former director of Bharath Cooperative Society.

NAIDU, N. — Housewife.

Education: Depot Road School.

Activities: Tongaat Women's Circle, Tongaat Indian Tennis Club.

Interests: Religious, cultural, tennis, knitting.

NAIDU, C. — Employee (Tongaats Group).

Miscellaneous: One of those instrumental in founding the T.H.S.B.A. Association.

NAIDU, K. G. — Sales Representative (N.M.I.).

Education: Tongaat High.

Activities: Tongaat Ex-Students' Club.

Travel: India.

Interests: Cricket, soccer.

Miscellaneous: Sales Representative (Triomf Fertiliser and Mobil Oil), raised a substantial amount for Tongaat Indian Child Welfare Society and Tongaat Ex-Students' Club. Married Chilka Naidoo.

Address: 18 Coronation Road, Tongaat.

NAIDU, K. — Employee.

Education: Tongaat.

Activities: Tongaat Ex-Students' Club.

Interests: Soccer.

NAIDU, S. — Depot Manager (Natal United Transport — P.M.Burg).

Education: Tongaat High.

Activities: Crusaders Football Club.

Interests: Soccer.

NAIDU, T. — Mechanic (Sugar Transport Services).

Education: Tongaat High.

Interests: Soccer.

NAIDU, S. — Journeyman (Grafton-Everest).

Education: Tongaat High.

Activities: Duke's Combo.

Interests: Music.

Miscellaneous: Guitarist (Duke's Combo).

NAIDU, R. — Housewife.

Education: Tongaat High.

Interests: Basketball.

Miscellaneous: Married to S. B. Naidoo.

NAIDOO, V. — Housewife.

Education: Tongaat High.

Miscellaneous: Married Phillip Naidoo.

THE K. M. NAIDU FAMILY

NAIDU, Kistappa. — Employee (S.A. Railways).

Origin: Ranipet (Andhra Pradesh).

Education: Educated in India.

Interests: Religious, cultural, dancing.

Miscellaneous: Immigrant from Pulangan, Ranipet, N. Arcot; arrived in S. Africa in 1904 by S.S. Umlazi; interested in the propagation of the Tamil and Telugu languages; an actor who participated in Therukoothu.

NAIDU, G. — Housewife.

Interests: Religious, cultural.

NAIDU, K. M. — Retired Principal (Parlock School); Executive Officer, Extension Division Services, Univ. of Durban-Westville.

Education: Esther Payne (P.M.Burg), St. Anthony's (Durban), Univ. of S. Africa (B.A. Degree), private (Natal Teacher's Diploma); pursuing B.A. (Honours) course.

Activities: Andhra Maha Sabha of S. Africa, Natal Tamil Vedic Society, Sree Gengayammen Temple Trust.

Travel: India, Far East, Europe.

Interests: Religious, cultural, social, soccer, cricket, tennis.

Miscellaneous: Received award from the Cultural Academy of S. Africa for services in the cultural field; represented Tongaat in cricket, soccer and tennis; author of articles on religion and Tamil plays; S.A. Representative on the Advisory Board of Madurai Kamaraj University; represented Univ. of Durban-Westville at World Tamil Conference in Madurai in 1981; Principal of Moorton Heights, Dundee High, Parlock; Deputy Principal of Sastri College; Vice-Principal of Tongaat High.

Address: 16 Parlock Drive, Parlock, Durban.

NAIDU, J. — Housewife.

Education: Tongaat Girls School.

Activities: Sree Gengayammen Temple.

Travel: India and Far East, Europe.

Interests: Religious, cultural, sewing, cookery, knitting.

PADAYACHEE, Rohini. — Attorney.

Education: St. Anthony's, Durban Indian Girls High, Univ. of Durban-Westville (B.A. Degree) and Attorneys Admission Univ. of Natal (Degree).

Travel: India, Mauritius.

Interests: Swimming.

NAIDU, Manosivan. — Medical Practitioner.

Education: Tongaat, Gandhi Desai High, Calcutta Medical College (M.B., B.S.).

Travel: India.

Interests: Cricket, tennis.

Miscellaneous: Specialising in Psychiatry; presently employed at Livingstone Hospital (Port Elizabeth) as Senior Medical Officer; ardent devotee of Sathya Sai Baba; wife employed as psychiatrist at the State Health in Port Elizabeth.

NAIDU, Bhaskara. — Insurance Consultant (Anglo American).

Education: Tongaat, Gandhi Desai High.

Interests: Swimming, soccer, darts.

RAMA, Indira. — Teacher.

Education: Tongaat High, M. L. Sultan Technikon (Diploma in Housecraft).

Interests: Sewing, swimming, religious, cultural.

Miscellaneous: Married S. Rama; taught at Parsee Rustomjee, Heidelberg Schools; assisting husband (Leo Garments — Clairwood); received first prize in knitting competition organised by Natal Indian Blind Society.

MOOPANAR, Krishnaveni. — Nurse (King Edward Hospital).

Education: Tongaat High, M. L. Sultan Technikon (Diploma in Housecraft).

Activities: Sree Gengayammen Temple.

Travel: Zambia.

Interests: Knitting, sewing.

Miscellaneous: Married Moopanar who was Senior Lecturer in Electrical Engineering at M. L. Sultan Technikon; spent six years in Zambia.

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THE B. J. NAIDU FAMILY

NAIDU, B. S. — Insurance Agent (African Homes Trust).

Origin: Andhra Pradesh.

Education: Sea View.

Activities: Chairman (Sea View Football Club); Vice-Chairman (County Football Association); Secretary (Andhra Maha Sabha of S. Africa); Sea View Temple Committee, Sea View Andhra Sabha.

Travel: India.

Interests: Religious, cultural, educational.

NAIDU, M. — Housewife.

Activities: Andhra Maha Sabha of S. Africa.

Travel: India.

Interests: Religious, cultural.

NAIDU, B. J. — Teacher.

Education: Sea View, Sastri College, University of S. Africa (B.A. — Majors Psychology, Criminology); University of Durban-Westville (B.Ed.), Private (Natal Teachers' Senior Certificate, Natal Teachers' Diploma).

Activities: Chairman/Secretary/Treasurer (County Cricket Association); Chairman (Fosa — Seaview Branch; S. Coast Schools's Sports Council; Isipingo Schools Sports Council; Merebank Andhra Sabha); Secretary (Natal Indian Teacher' Society — South Coast Branch; Seaview Child Welfare Society); Vice-President (County Football Association); Founder (Ramakrishna Centre of S. Africa).

Interests: Social welfare, tennis.

Miscellaneous: Lecturer (Springfield College — Faculty of Education); conducted classes for M+3 external teachers; represented County Cricket and Football Associations in Inter-Town matches; represented S. Coast, Tongaat and Pinetown Teachers football teams; taught at Shallcross, Fairbreeze, Depot Road, Welbedacht, Wentworth, Crestview, Illovo, Junagarth.

Address: 44 Junagarth Road, Merebank.

NAIDU, G. — Housewife.

Education: Tongaat.

Interests: Religious, cultural, cookery.

NAIDU, B. — Fireman, S.A. Navy.

Education: Junagarth, Merebank High.

Interests: Firefighting.

NAIDU, B. S. — Student.

Education: Junagarth, Merebank High, M. L. Sultan Tech. (Hotel Management Course).

Interests: Sports.

NAIDU, L. — Teacher (Lotus Park High).

Education: Junagarth, Merebank High, University of Durban-Westville (B.A. — Majors English, History; B.Ed.).

Activities: Ramakrishna Centre (Merebank Branch).

Travel: London, Continent.

Interests: Religious, netball, athletics.

NAIDU, B. K. — Scholar.

Education: Jynagarth.

Interests: Football, athletics.

THE K. S. NAIDU FAMILY

NAIDU, K. S. — School Principal.

Origin: Ranipet (Andhra Pradesh).

Education: Depot Rd, Sastri College, University of Natal (partial pass — B.A.); private (M3, T3B, NTD).

Activities: Chairman (Siva Stud Group, Point Rangers Football Club, Pinetown Teacher's Association); Mariannhill Education Committee; Shallcross Education Committee; Fosa (Stanger Branch); Asherville Thevaram and Thiruvagam Kootam; Asherville Cricket Club.

Travel: India.

Interests: Music, religious, cultural, educational.

Miscellaneous: Vice-Principal of Mariannhill, Parlock Schools; Principal of Shallcross, P. P. Chetty Schools; Editor (Saivite Light — Saiva Sithantha Sungum); Tamil School Teacher (Merebank); Analysed the poetical works of Subramani Bharathiar.

Address: 5 Tulip Place, Asherville.

NAIDU, G. — Housewife.

Education: Stanger High.

Interests: Needlework, crochet, literary, music.

GOVENDER, P. — Hairdresser.

Education: Springfield Model, Centenary High.

Activities: Asherville Social Club, Secretary (Karate Club).

Interests: Literary, cookery, gardening.

NAIDU, K. — Motor Mechanic.

Education: Springfield Model, Centenary High.

Activities: Asherville Swimming Club, Asherville Lifesaving Club, Durban Lifesaving Club.

Interests: Swimming, surfing, soccer, cricket.

Miscellaneous: Specialises in diesel and gearbox repairs, qualified lifesaver employed by Durban City Council.

NAIDU, V. — Student.

Education: Springfield Model, Burnwood High, University of Durban-Westville (Pursuing B.A. course).

Interests: Needlework, literary, cookery, gardening.

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THE M. N. NAIDU FAMILY

NAIDU, N. — Employee (Coronation Brick & Tile Works).

Origin: Andhra Pradesh.

Interests: Religious, cultural.

Miscellaneous: Indentured to Wattle Co. in Greytown, Sugar Farmer (Tongaat), influenced by agents to come to S. Africa, his maternal uncle arrived later in search of him and eventually employed by Natal Estates.

NAIDU, M. — Housewife.

Interests: Religious, cultural.

NAIDU, M. N. — Businessman.

Education: Fairbreeze School.

Activities: S. S. Sungam, Manning Road Temple, Andhra Maha Sabha, Fosa.

Travel: U.K., Continent, Eire.

Interests: Golf.

Miscellaneous: Former Sales Representative (ICS Foods).

Address: 250 West Road, Overport, Durban.

NAIDU, N. — Business Partner.

Education: St. Aidan's School.

Activities: S. S. Sungam, Manning Road Temple, Andhra Maha Sabha, Fosa.

Travel: U.K., Continent, India, Far East.

Interests: Dressmaking, Horticultural.

NAIDU, M. — H.O.D. (Westham High School).

Education: Dartnell Crescent, Durban Indian Girls High.

Activities: Durban Indian Child Welfare Society.

Travel: U.K., Continent, India, Far East.

Interests: Social, cultural.

BISETTY, P. — Housewife.

Education: Dartnell Crescent, Centenary High.

Activities: Andhra Maha Sabha.

Travel: U.K., Continent, India, Far East.

Interests: Religious, horticultural.

Miscellaneous: Sai Devotee, served as Secretary to Rector (M. L. Sultan Technikon), Married D. Bisetty.

NAIDU, S. M. — Businessman.

Education: Manilal Valjee, Gandhi-Desai High.

Activities: Fosa, Divine Life Society.

Travel: U.K., Continent, Eire, India, Far East.

Interests: Golf, squash, billiards.

Miscellaneous: Completed 4th year Medicine at Trinity College (Dublin).

NAIDU, V. — Student.

Education: Dartnell Crescent, Durban Indian Girls High, University of Durban-Westville (B.A. — Majors in English and Speech and Drama; B.A. (Hons) in Speech and Drama; Diploma in Teaching.

Activities: University of Durban-Westville Student Council.

Travel: U.K., Continent, Eire.

Interests: Theatre, Badminton.

NAIDU, S. M. — Student.

Education: Manilal Valjee, Gandhi-Desai High, University of Durban-Westville (B.Sc. Pharmacy course).

Interests: Squash, billiards.

Miscellaneous: Attended pharmacy conference in Port Elizabeth in 1984 as a University delegate).

NAIDU, S. — Secretary (National Mutual Life Assurance Co.).

Education: Dartnell Crescent, Durban Indian Girls High, M. L. Sultan Technikon (Secretarial Course).

Activities: Durban Indian Child Welfare Society.

Interests: Sewing, social welfare.

Miscellaneous: Member of Secretarial Body (multiracial) in Durban.

PADAYACHEE, M. L. — Businessman.

Education: Higher Grade School.

Activities: Hindu Tamil Institute, Natal Tamil Vedic Society.

Miscellaneous: Proprietor (Brickway Supply Store).

PADAYACHEE, P. — Housewife.

Education: Higher Grade School.

Activities: Hindu Tamil Institute, Natal Tamil Vedic Society.

Interests: Religious, cultural.

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THE N. NAIKEN FAMILY

NAIKEN, N. (Late) — Business Proprietor.

Origin: Madras.

Activities: President (Stella Hill Junior Football Club; Pinetown United Indian Cricket Club); Trustee (Cato Indian Educational Society); Riverview School Education Committee, Mayville Football Association.

Travel: India, Sri Lanka, East Africa.

Interests: Religious, cultural, hunting, fishing, soccer, cricket.

Miscellaneous: One of the founders of Riverview School; Proprietor of Rubicon Tea Room (Mayville); farmed at Moben, Damat and Cavendish; employed as a clerk by a legal firm (Magid & Ditz) until his retirement.

NAIKEN, A. (Late) — Housewife.

Education: Pinetown.

Travel: India, Sri Lanka, East Africa.

Interests: Religious, cultural.

Miscellaneous: Was a Tamil scholar.

NAIKER, Veloo. (Late) — Business Manager (Rubicon Tea Room, Gaysands Restaurant & Off Sales, Buffelsbosch Motors).

Education: Pinetown, Stella Hill.

Interests: Cricket, soccer.

NAICKER, N. T. — Lawyer.

Education: Pinetown, Stella Hill, University of Witwatersrand (Law Course); University of Natal (B.A., Attorneys Admission).

Activities: Secretary (Natal Indian Congress).

Interests: Fishing.

Miscellaneous: Taught at Fosa School (Newlands); devoted many years to the non-White political struggle in S. Africa; student leader (Nusas); Treason trialist (1956-1958).

NAICKER, Canasen. — Insurance Representative, Garage Proprietor.

Education: Stella Hill, Sastri College.

Activities: Stella Cricket Club.

Interests: Cricket.

Miscellaneous: Taught in many schools in Natal; obtained Teacher's Diploma.

NAIKEN, Celvan. — Managing Director (Gaysands Restaurant & Off Sales, Buffelsbosch Motors).

Education: Stella Hill, A.Y.S., Congress High, M. L. Sultan.

Interests: Ski boating, shooting, photography.

Address: 19 Burlington Road, Shallcross.

NAICKER, Sadasevan. — Prop: Rubicon, Family

Butchery, Property Consultant in legal firm.

Education: A.Y.S., Sastri College.

MUNTHREE, Jankiamal (Late). — Housewife.

Education: Pinetown.

Interests: Religious, cultural.

NAICKER, Gnanambal. — Housewife.

Education: Stella Hill.

NAIKER, Logambal. — Housewife.

Education: Stella Hill.

Interests: Business.

NAIDOO, Asodamah. — Housewife.

Education: Stella Hill.

Travel: U.S.A.

Interests: Business.

Miscellaneous: Presently residing in Sacramento (U.S.A.); married to Dickie Naidoo.

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THE R. A. NARAIN FAMILY

NARAYANSAMY, V. (Bob). — Retired Headmaster.
Origin: Andhra Pradesh.

Activities: Treasurer (Merebank Indian Association).
Interests: Educational, religious, cultural

Miscellaneous: Born in 1895 in Seaview; appointed Assistant Teacher at S. C. Junction School at age 16 in 1911 under the late M. Applesamy; appointed Headmaster of Umbogintwini School in 1917 (10 years); appointed Headmaster of Merebank Primary School in 1927 (18 years); Overseer (Merebank Cemetery); rendered outstanding service to the community; a staunch disciplinarian who identified himself with the educational, religious, cultural life of the community; his four sons started their teaching career at Merebank Primary, which stands as a monument to his enterprising efforts; a quiet and unassuming man whose dedication to duty has evoked the admiration of all; he left an indelible impression in the minds of his colleagues and a contribution towards the upliftment of the people that posterity will long remember.

NARAYANSAMY, S. — Housewife.
Interests: Educational, religious, cultural.

DAS, R. P. — Retired Principal.
Origin: Madras.

Education: Higher Grade School.

Activities: Director/Trustee/Treasurer (Clairwood Madras Cemetery); Life-Trustee/President (Durban Indian Child Welfare Society, 1938-1954); Founder/President (Clairwood Indian Social Service Committee, 1933-1946); Vice-President (Clairwood Indian Youth Club); Chairman (Clairwood Indian Child Welfare Society); FOSA Settlement; Clairwood Indian Parents Association.

Interests: Educational, religious, cultural.

Miscellaneous: Principal of Ottawa, Luxmi Narayan Schools; taught at Clairwood Boys and S. Coast Madressa Schools; congratulated by Earl and Lady Clarendon for service during the 1935 floods; Founder of the first Clairwood Soup Kitchen; officiating priest at Hindu weddings; assisted elderly people with their pension collections; made a significant contribution to the growth of the Durban Indian Child Welfare Society.

DAS, K. — Housewife.
Interests: Religious, cultural.

NARAIN, R. A. — Teacher.

Education: Seaview, Merebank, Sastri College.

Activities: Founder (Seaview Care Committee — Fosa).

Interests: Tennis, soccer, fishing.

Miscellaneous: Actively associated with the Boy Scout Movement; served as Senior Assistant (Wentworth, Merebank Schools).

Address: 62 Junagarth Road, Merebank.

NARAIN, L. — Housewife, daughter of R. P. Das.

Education: Clairwood Girls.

Activities: Clairwood Old Girls Club; Mariammen Prayer Group.

Travel: India, Far East.

Interests: Sewing, athletics.

NAIDOO, L. — Clerk (Stein Bros.).

Education: Clairwood Boys; Clairwood High.

Travel: Swaziland.

Interests: Squash.

NAIDOO, H. — Housewife.

Education: Junagarth, Clairwood High.

Travel: India, Far East.

Interests: Tennis.

JOHN, G. — Receptionist (Dental Surgery).

Education: Clairwood Girls, Clairwood High.

Travel: Swaziland.

Interests: Squash, music.

NAIDOO, T. — Clerk (Spar).

Education: Clairwood Boys, Clairwood High.

Interests: Fishing, soccer.



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THE S. N. NAIDU FAMILY

NAIDU, S. N. — Businessman.

Origin: Andhra Pradesh.

Education: Clairwood Boys.

Activities: Vice-President/Founder (Pathmajurani Andhra Sabha).

Travel: India.

Interests: Religious, cultural, educational.

Miscellaneous: One of the first three life vice-presidents elected by the Sabha for the purpose of filling future vacancies on the Trust Board; largely instrumental in obtaining a building permit and finalising plans in 1943; one of the original 25 donors to loan the Sabha the sum of £50 for three years free of interest to aid its building programme; one of those who provided the impetus for the formation of the Pathmajurani Andhra Mahila Manula Sabha; served on the Silver Jubilee Anniversary Celebrations Committee; Treasurer of the Building Committee.

NAIDU, A. — Business Proprietor (Essen's Stores).

Education: Tinley Manor.

Activities: Pathmajurani Andhra Sabha; Andhra Maha Sabha of S. Africa; Pathmajurani Andhra Mahila Manula Sabha.

Interests: Religious, cultural.

Address: 4 Kings Crescent, Isipingo Beach.

NAIDU, N. — Teacher.

Education: Clairwood Girls; Durban Indian Girls High; Private (Natal Teachers Senior Certificate).

Activities: Pathmajurani Andhra Sabha; Clairwood Old Girls Club.

Interests: Netball, tennisquoit.

Miscellaneous: Taught at St. Michaels, Truro, Nizam Road Schools.

NAIDU, V. Salesman (Coca Cola Bottling Co.).

Education: Clairwood Boys; M. L. Sultan Tech. (Commercial Course).

Activities: Treasurer (Pathmajurani Andhra Sabha); Fairhaven School Education Committee; Bayview Civic Association.

Interests: Social work.

Miscellaneous: Engaged in business (Smartwear Tailors; Star Music Saloon; Essen's Stores).

NAIDU, G. — Clerk.

Education: Clairwood Boys; M. L. Sultan Tech. (Commercial Course).

Activities: Pathmajurani Andhra Sabha.

Interests: Soccer.

Miscellaneous: Engaged in business (Smartwear Tailors; Star Music Saloon; Essen's Stores).

NAIDU, R. — Business Partner.

Education: Clairwood Girls.

Activities: Pathmajurani Andhra Sabha.

Interests: Music.

Miscellaneous: Engaged in business (Smartwear Tailors; Star Music Saloon; Essen's Stores).

THE K. L. NYDOO FAMILY

NYDOO, M. L. — Director (Sunshine Dry Cleaners).

Origin: Andhra Pradesh (India).

Education: Mt. Edgecombe.

Activities: President (Pathmajurani Andhra Sabha); Andhra Maha Sabha of S. Africa.

Interests: Religious and cultural.

NYDOO, N. — Housewife.

Activities: Pathmajurani Andhra Sabha; Andhra Maha Sabha of S.A.; Pathmajurani Andhra Mahila Manula Sabha.

Interests: Religious and cultural.

Miscellaneous: Conducting Telugu classes in Umhlatuzana under auspices of Pathmajurani Andhra Sabha.

NYDOO, K. L. — Principal (Chatsworth High).

Education: St. Michaels; Sastri College; University of S. Africa (B.A., B.ED.).

Activities: H.L.V. President (Pathmajurani Andhra Sabha); President/Secretary (S. Coast Junction Cricket Club); Secretary (S. Coast Junction Soccer Club).

Travel: London, Continent, Mauritius.

Interests: Cricket, tennis.

Address: 26 34th Avenue, Umhlatuzana.

NYDOO, N. — Housewife, daughter of R. J. Ruthnam.

NYDOO, V. K. — Teacher.

Education: Umhlatuzana; Southlands High; Springfield College (M3).

Interests: Music, photography, journalism.

NYDOO, S. K. — Student.

Education: Umhlatuzana; Apollo High; Springfield College.

Interests: Gymnastics, swimming, surfing.

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THE M. A. NYDOO FAMILY

NYDOO, M. A. — Director Manbro Furniture Co., Pathma Theatres.

Origin: Andhra Pradesh.

Education: Clairwood.

Activities: Founder (Pathmajurani Andhra Sabha); Treasurer (Pathmajurani Andhra Sabha); Vice-President (Andhra Maha Sabha of S.A.).

Travel: India, Sri Lanka, Mauritius.

Interests: Business, religious, cultural, sports.

Miscellaneous: A dynamic leader, organiser and businessman; a man of rare gifts and understanding who gave liberally to the underprivileged; an outstanding public worker whose nobility of heart, devotion to service and unassuming and unostentatious manner endeared himself to the community; he was an inspiration and guiding light to others and gave a life time of service to the Andhra community; an ardent propagator of Andhra language and culture; the Pathmajurani Andhra Institute stands as a monument to his cherished memory; his courage and determination to face challenges with a smile singled him out as a unique personality.

NYDOO, T. — Director (Manbro Furniture).

Education: Tongaat Girls.

Activities: Treasurer (Pathmajurani Andhra Sabha).

Travel: India, Sri Lanka, Mauritius.

Interests: Religious, cultural, dressmaking.

NAIDU, S. — Credit Manager (Hendler & Hendler).
Education: Mobeni, Clairwood Boys, Clairwood High.

Activities: Secretary (Teakwood Football Club; Teakwood Social Club); Isipingo Civic Association.

Interests: Tennis, soccer, cricket, swimming.

Address: 77 Jacaranda Crescent, Isipingo Hills.

NAIDU, C. — Housewife.

Education: St. Michaels, Clairwood High.

Activities: Isipingo Women's Circle.

Interests: Music, netball, sewing.

Miscellaneous: Children — Naidoo, D.; Naidoo M.; Naidoo L.

NYDOO, J. — Representative, Tilley Doors.

Education: St. Michaels, Clairwood High.

Activities: Pathmajurani Andhra Sabha; Isipingo Civic Association.

Travel: London, Continent, India, Mauritius.

Interests: Cricket, soccer, swimming.

NAIDOO, S. — Nursery School Teacher.

Education: St. Michaels, Clairwood High.

Activities: Isipingo Women's Circle.

Travel: India, Sri Lanka.

Interests: Music, sewing, netball.

Miscellaneous: An exponent of the Veena — received training in Madras.

GOVENDER, L. — Clerk.

Education: St. Michaels, Clairwood High.

Activities: Isipingo Women's Circle.

Travel: India, Mauritius.

Interests: Music, classical dancing, netball, sewing, swimming.

Miscellaneous: Studied Indian classical dancing in Madras.

NAIDOO, P. — Teacher.

Education: Luxmi Narayan.

Activities: Isipingo Women's Circle.

Travel: India, Mauritius.

Interests: Indian classical dancing, music, netball, swimming.

Miscellaneous: Teaches Indian classical dancing at M. L. Sultan Tech.

NYDOO, P. —

Education: St. Michaels, Luxmi Narayan.

Interests: Music.

NYDOO, A. — Computer Regional Sales Manager.
Education: Luxmi Narayan, Isipingo High, Windsor High.

Activities: Junction Cricket Club, Umgeni Jaycees.

Travel: London, Continent.

Interests: Computer Science, travel, swimming.



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THE K. N. PADAYACHEE FAMILY

PADAYACHEE, V. N. (Diamond Pather). — Jeweller.

Activities: Founder member (Natal Tamil Benefit Society which later became the Natal Tamil Vedic Society); member (Jeweller's Association).

Interests: Athletics (long distance), cycling, soccer, horse racing, religious, cultural.

Miscellaneous: Born in 1888 and died in 1972; proprietor (N. Pather & Son — Victoria and Bond Streets, Durban).

PADAYACHEE, Lutchmie. — Housewife.

Activities: Served as member of almost every Temple and Tamil society in Durban; member (Natal Tamil Vedic Society, S.V.E. Alayam).

Interests: Religious, cultural.

Miscellaneous: Devoted follower of Hinduism, born in 1891 and died in 1983.

PADAYACHEE, P. — Housewife, daughter of V. Chetty.

Origin: Mauritius.

Education: Durban Indian Girls High, M. L. Sultan Tech. (Diploma in Typing).

Activities: Isipingo Women's Circle.

Travel: Mauritius.

Interests: Cookery, sewing, knitting.

PADAYACHEE, P. — Student.

Education: Isipingo High, Springfield College (S.P.E. Diploma).

Activities: Isipingo Hills Football Club, Isipingo Hills Cricket Club, Isipingo Youth Club.

Interests: Soccer, sports.

Miscellaneous: Represented Durban South Zone in cricket, soccer and volleyball, played tennis for Isipingo High (Inter-school matches).

PADAYACHEE, K. N. — Lecturer and presently Head of Department (Springfield College).

Origin: Madras.

Education: University of Natal (B.A. — Majors History and Political Science; B.Ed.); University of South Africa (B.A. Hons — History).

Research: Engaged in research for M.A. degree (Dept. of History), title of thesis "A Critical and Comparative Study of the Preparation of History Teachers at Institutions for the Education of Indian Teachers in Natal".

Activities: Manager (M.E.R. Youth Club); Chairman (Isipingo Civic Association, Umbilo Temple Committee); (Isipingo Ratepayers Association; University of Natal Geography Society); Assistant Secretary (North Coast Cricket Union); Vice-President (Isipingo and District Cricket Association); Isipingo Hills Arutpa Khazagam; University of Natal Chess Club.

Travel: Mauritius.

Interests: Sport, chess, youth clubs.

Miscellaneous: Represented North Coast Cricket Union in Inter-district matches.

Address: 114 Flamboyant Drive, Isipingo Hills.

PADAYACHEE, S. — Student.

Education: Isipingo High.

Activities: Treasurer (Isipingo Hills Cricket club); Chairman/Treasurer/Captain (Domenique Football Club).

Travel: Swaziland.

Interests: Soccer, cricket, swimming, tennis, basketball, chess.

Miscellaneous: Represented Durban south Zone (cricket, soccer); represented schools in Inter-school matches (swimming, tennis, basketball); holds shot-putt record (Isipingo High); interested in dramatics (produced and directed "Elegant Edward" at Isipingo High in 1981 in aid of Durban and District Community Chest).

PADAYACHEE, K. — Student.

Education: Isipingo High.

Activities: Isipingo Hills Cricket Club.

Travel: Mauritius.

Interests: Cricket, chess, soccer, swimming.

PADAYACHEE, T. — Scholar.

Education: Isipingo Hills Primary.

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THE C. T. S. PADAYATCHY FAMILY



PADAYATCHY, C. T. S. — Retired Businessman.

Origin: Tanjore (Madras).

Education: P.M.Burg.

Activities: Co-founder (London Murugan Temple); Natal Tamil Vedic Society, S.V.E. Alayam.

Travel: U.S.A., United Kingdom, Eire, Continent, India, Sri Lanka, Far East, Philippines, Hawaii, Burma.

Interests: Religious, cultural, music.

Miscellaneous: Ardent Propagator of the teachings of Saint Ramalinga.

PADAYATCHY, P. (Amakanoo). — Housewife, daughter of A. M. Padayachee.

Education: Hindu Tamil Institute.

Activities: Durban Tamil Mathar Sungam; Natal Tamil Vedic Society; Natal Indian Congress.

Travel: U.S.A., United Kingdom, Eire, Continent, India, Sri Lanka, Far East, Philippines, Hawaii, Burma.

Interests: Religious, cultural, music.

Miscellaneous: Assisted Natal Indian Congress considerably in its fund raising campaign.

PADAYACHEE, M. S. — Medical Practitioner.

Education: Sastri College, Royal College of Surgeons — Dublin (L.R.C.P. and S.I.); National Maternity Hospital — Dublin (L.M. — Midwifery); Royal College of Obst. and Gynae. — London (D.R.C.O.G.).

Activities: Chairman (Natal Tamil Vedic Society — Provincial Body); Vice-Chairman (Natal Tamil Cultural Council, S.V.E. Alayam); Secretary (Natal Indian Cultural Organisation); Treasurer (Natal Tamil Vedic Society Trust).

Awards: President's Medal (Biological Society, Royal College of Surgeons — Dublin).

Travel: United Kingdom, Continent, Iran, India, Far East, Australia, New Zealand.

Interests: Music, religious, cultural.

Address: 534 Brickfield Road, Overport, Durban.

PADAYACHEE, S. — Housewife, daughter of A. Padayachee (Johannesburg).

Education: Johannesburg, pursuing B.A. Degree course (Univ. of Durban-Westville).

Activities: Trustee (Natal Tamil Vedic Society Trust); Treasurer (Natal Tamil Vedic Society — Provincial Body); S.A. Hindu Maha Sabha, Natal Tamil Cultural Council, S.A. Tamil Federation.

Travel: United Kingdom, Continent, Iran, India, Far East, Australia, New Zealand.

Interests: Music, religious, cultural.

PADAYACHEE, Thavakumar. — Student.

Education: Kearsney College.

Travel: United Kingdom, Continent, Iran, India, Far East, Australia, New Zealand, Eire.

Interests: Rugby, hockey, chess.

Miscellaneous: Gold Medallist (Natal Tamil Vedic Society Eisteddfod) — Vocal.

PADAYACHEE, Shanta Kumari. — Student.

Education: Gandhi Desai High.

Travel: United Kingdom, Continent, Iran, India, Far East, Australia, New Zealand, Eire.

Interests: Netball.

Miscellaneous: Gold Medallist (Natal Tamil Vedic Society Eisteddfod — Vocal and Instrumental).

PADAYACHEE, Saranya. — Student.

Education: Manilal Valjee School.

Travel: United Kingdom, Continent, Iran, India, Far East, Australia, New Zealand.

Miscellaneous: Participated in the Natal Tamil Vedic Society Eisteddfod — Vocal Section.





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THE C. J. PATHER FAMILY



Pather, V. S. C. — Real Estate Agent.

Origin: Madras.

Education: Hoover Secondary School (Corner Alice and Grey Streets).

Activities: Secretary (Natal Indian Congress); President (S.A. Indian Congress); Life Member (S.V.E. Alayam).

Interests: Educational, religious, cultural.

Miscellaneous: Born in Kimberley; Founder (V.S.C. Pather & Son); member of several deputations including the Abdul Rahim Deputation (1925) to protest against the Class Areas Bill passed in Parliament; sworn Tamil Translator and Interpreter of the Supreme Court of Natal.

PATHER, T. — Housewife (daughter of A. Pather).

Education: Received education in India.

Activities: Durban Tamil Mathar Sungam.

Travel: India.

Interests: Religious.

Miscellaneous: Born in 1894 in Durban; accompanied parents to settle in India; associated with various social and religious bodies.

PATHER, C. J. — Land and Estate Agent.

Education: Higher Grade, Marine College.

Activities: Patron (Premier Physical Culture Club); H.L.V President Natal Tamil Vedic Society); Hon. Auditor (Durban Indian Life Saving Club); Treasurer (Tamil Benefit Fund); Ex-Member (Hindu Tamil Institute).

Travel: London, Continent, India, Far East, Mauritius, Sri Lanka.

Interests: Gardening, swimming, religious, cultural.

Miscellaneous: Proprietor (V. S. C. Pather & Son — Pioneer Land and Estate Agents, established in 1919); Commissioner of Oaths; Government Valuator.

Address: 96 South Road, Overport.

PATHER, P. — Housewife, daughter of Narainsamy Moodliar.

Education: Umzinto.

Travel: London, Continent, India, Far East, Mauritius, Sri Lanka.

Interests: Religious, cultural.

PATHER, J. S. — Real Estate Agent.

Interests: Fishing, swimming, music.

Miscellaneous: Partner (V. S. C. Pather & Son).

Address: 515 Brickfield Road, Overport.

PATHER, J. T. P. — Real Estate Agent.

Education: Institute of Estate Agents of S. Africa (C.I.E.A.).

Interests: Swimming, jogging, fishing.

Miscellaneous: Partner (V. S. C. Pather & Son).

Address: 42 Finch Terrace, Reservoir Hills.

PATHER, J. R. — Bookkeeper.

Education: Sastri College; Institute of Certified Bookkeepers (A.I.C.B. — S. Africa).

Travel: London, Dublin, Swaziland.

Interests: Table tennis, chess, music (light classical, percussion and Latin American).

Miscellaneous: Partner (V. S. C. Pather & Son).

Pather, J. A. — Attorney.

Education: University of South Africa (B.Proc. Degree).

Travel: England, continent, Mozambique.

Interests: Swimming, chess, music, literary.

PATHER, C. J. — Student.

Education: Final year Dentistry Student at Manipal College, India.



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THE K. R. PADAYACHEE FAMILY



PADAYACHEE, R. — Hospital Sirdar (Tongaat Sugar Co.).

Origin: Pondicherry (Madras).

Education: Educated in India.

Activities: Point Young Men's Society.

Interests: Religious and cultural.

Miscellaneous: Employed at Tongaat Sugar Co. (1908) and Chizarri Co. (1916) as Wharf Labourer; arrived in S. Africa as passenger Indian.

PADAYACHEE, P. — Housewife.

Travel: India.

Interests: Religious, cultural.

PADAYACHEE, K. R. (Barney). — Retired Principal.

Education: St. Anthony's, Sastri College; University of Natal (B.A. — 9 courses); Private (Natal Teachers Diploma).

Activities: Chairman (Teachers Association of S.A. — Pinetown Branch); Founder/Chairman (Kharwastan Civic Association); President (Pinetown and Suburban Indian Schools Sports Association); Kharwastan and Umhlatuzana Football Association; Durban Indian Referees Association; County Indian Referees Association; Fosa — Malvern Care Committee; H.L.V. President (County Indian Football Association); Riverside Rangers Football Club; Shamrocks Football Club; Teachers Association of S. Africa (General Purpose Council); Management Committee (Fellowship of Retired Teachers); Vice-Chairman (Silverglen Nature Reserve Management Committee).

Awards: Awarded B.L.D.O. (Bronze Leaguer District Officer — Health and Strength League).

Travel: India, Sri Lanka, U.S.A., around the world by ship.

Interests: Horticultural, literary, social, educational, sport, cultural, travel, keep fit, boxing.

Miscellaneous: Represented Durban, S. Coast and Natal (Soccer); represented Natal (Sam China

Cup Tournament held in Port Elizabeth); Mas-seur/Trainer (Natal Teachers Touring Team — Rhodesia); Qualified Referee (Inter Provincial matches — Sam China Cup Tournament); refereed finals between Natal Coloureds and Africans for the Singh Trophy; assisted in the development of the Cavendish Community Centre; received the Bob Mungal Floating Trophy for winning the Chatsworth Milk Marathon sponsored by the Durban Milk Publicity Council; goalkeeper of outstanding ability and soccerite at Provincial and National level; accompanied Teachers' Touring team (Rhodesia) as player, trainer and masseur; keen and highly disciplined physical culturist (participated in S.A. Championships); outstanding road runner; frequently jogged from Hillary to Kingsmead to watch soccer; swimmer of great prowess (swam in Durban Bay in the absence of pools); a keen Tamil scholar; left school due to poor circumstances — performed manual jobs (clothing factory) — attended night classes (Carlisle Street) and completed Standard 7 — attended Sastri College Teacher Training Department and completed T5 (Part 1) — subsequently worked as Shop Assistant — finally completed T5 — 1938 appointed 3rd class teacher at Welbedacht (salary R10 per month); taught at Malvern, M. K. Gandhi, Bayview; Principal (Northdene); Acting Principal (Shallcross, Moongalam, Umhlatuzana, Summit, Hillary); Vice-Principal (Greenwood Park).

Address: 24 Wren Street, Cavendish.

PADAYACHEE, G. — Housewife.

Education: Educated in Tamil.

Activities: Point Young Men's Society Tamil School.

Travel: India, Sri Lanka, around the world by ship, Lourenco Marques, U.S.A.

Interests: Religious, cultural, crochet.

MOODLEY, P. — H.O.D. (Arena Park High).
Education: Woodlands High, Springfield College (Teacher's Diploma), Univ. of Durban-Westville (B.A. — Majors in English, Afrikaans, B.Ed.).
Interests: Fishing.

MOODLEY, D. — Teacher (Moorlands).
Education: Malvern, Clairwood High.
Activities: G's Physical Culture and Gymnastic Club.
Interests: Physical culture.

PADAYACHEE, S. K. — Business Proprietor.
Education: Malvern, Sastri College, Springfield College (Teachers Diploma); M. L. Sultan Tech. (specialist course in Physical Education).
Activities: Rovers Football Club, Clydes Football Club.
Travel: U.S.A., Canada, Australia, London, Continent.
Interests: Physical education, soccer, athletics, keep fit.
Miscellaneous: Owns a garage in Dallas (U.S.A.).

PADAYACHEE, P. K. — Accountant (Shave and Gibson).
Education: Malvern, Sastri College.
Activities: Manager (Kharwastan Football Club).
Travel: Mauritius, Lesotho, U.S.A.
Interests: Soccer, keep fit, athletics.

PADAYACHEE, P. — Teacher.
Education: Centenary High, Springfield College (Teacher's Diploma), Univ. of Durban-Westville (Diploma in Remedial Teaching), presently pursuing course (Montessori Method).
Activities: Shallcross Jaycees.
Travel: Australia, U.S.A., S. America.
Interests: Literary.

PADAYACHEE, I. — Employed by Standard Bank.
Education: Westcliff High.
Travel: U.S.A., Mauritius, Lesotho.
Miscellaneous: Taught at nursery school.

Grandchildren: Anusea, Raigen, Vivekananda, Kivilan, Ninashan, Nicolen, Selvan.

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THE B. T. PATHER FAMILY

PATHER, G. B. — Jeweller.
Origin: Madras.
Education: Greenwood Park School.
Activities: Natal Tamil Vedic Society, S.V.E. Alayam.
Interests: Religious, cultural, tennis.
Miscellaneous: Resided in Dalton for many years, served as progithar (wedding ceremonies, read panchangam); his father planted the coconut palm trees at the S.V.E. Alayam.

PATHER, M. — Housewife.
Education: Stanger School.
Activities: Natal Tamil Vedic Society, S.V.E. Alayam.
Interests: Religious, cultural.
Miscellaneous: Prepared dinner at P. R. Pather's residence on the occasion of V. S. Srininasa Sastri's visit to Durban.

NAIDOO, A. S. — School Principal.
Education: Malvern School.
Interests: Religious, cultural, cricket, soccer.
Miscellaneous: Taught at Malvern, M. K. Gandhi Schools.

NAIDOO, D. — Housewife.
Education: Malvern School.
Interests: Religious, cultural, cookery, needlework, crochet.
Miscellaneous: Excelled in cooking.

PATHER, B. T. — Deputy Principal (Depot Road Memorial).
Education: Centenary Road, Greyville Schools, Sastri College, University of S. Africa (B.A. Degree with Majors in English, History; pursuing B.Ed. Degree Course); Higher Diploma in Education.
Activities: Chairman/Hon. Life Vice-President (Umhlatuzana Temple Society); Sathya Sai Foundation; Umhlatuzana Ratepayers Association.
Travel: India, Far East, Mauritius.
Interests: Religious, cultural, educational, soccer, tennis, cricket, table tennis.
Miscellaneous: Taught at Hillside, Hindu Tamil Institute, Bayview, Rose Heights, AYS Memorial Schools.
Address: 24 32nd Avenue, Umhlatuzana.

PATHER, T. — Housewife.
Education: Malvern School, Durban Indian Girls High, obtained T5 Certificate.
Activities: Avondale Athletic Club, Sathya Sai Foundation.
Travel: India, Far East, Mauritius.
Interests: Religious, cultural, cookery, knitting, athletics.
Miscellaneous: Participated and reached semi-final in Teachers Table Tennis Tournament in Durban; taught at Clairwood Girls, Hillside, Malvern, Greyville, Umhlatuzana, Apollo schools.

PATHER, P. — Teacher (Woodhurst High).
Education: Bayview, Apollo, Chatsworth High, University of Dbn-Westville (B.A. Degree with Majors in English and Psychology, Diploma in Higher Education); pursuing B.Ed. Degree Course.
Activities: Secretary (Woodhurst Sporting Club); Sathya Sai Foundation.
Travel: India, Far East, Mauritius, Sri Lanka, Continent.
Interests: Religious, cultural, netball, volleyball.

THE P. PARUMAN FAMILY

PERUMAL, P. — Transport Operator.
Origin: Madras.
Miscellaneous: Passed away in 1918 during the Spanish Influenza.

KUPAMA, P. — Housewife.
Activities: Founder Member (Isipingo Beach Arutpa Khazagam).

PARUMAN, M. — Civil Engineer.
Education: M. L. Sultan Tech (Diploma in Civil Engineering — N.T.C.3).
Interests: Squash, tennis.

NAIDOO, S. — Typist.
Activities: Secretary (La Mercy Hindu Society).
Travel: Europe.
Interests: Religious, needlework, gardening.

JOSEPH, L. — Housewife.
Activities: Treasurer (Isipingo Women's Circle).
Interests: Needlework.

MOODLEY, S. — Teacher.
Education: Springfield College (Junior Primary Diploma Specialising in Afrikaans).
Travel: Far East.
Interests: Needlework, baking.

PARUMAN, K. — Service Manager.
Education: M. L. Sultan Tech. (Diploma in Auto Engineering — N.T.C.3).
Activities: Chairman (Lotus Park Education Committee).
Interests: Fishing, motor sport, target shooting, gardening.

PARUMAN, P. — Retired Principal (Orient High).
Education: University of Natal (B.A., B.Ed.).
Activities: Ex-Mayor and Councillor (Borough of Isipingo); Chairman (Town Planning and Estate Committee — Borough of Isipingo); Chairman (Natal Tamil Cultural Council; University of Durban-Westville Centre of Worship; South Indian Music Association; Isipingo Beach Hindu Society; Isipingo Beach Nursery Schools Association; Truro Pistol Club); President (S.A. Hindu Maha Sabha); R. K. Khan Hospital Advisory Board; Amanzimtoti Regional Water Supply Corporation; Durban Metropolitan Consultative Committee; Vice-President (S.A. Tamil Federation).

Awards: Recipient of Jaycees (South Africa) and Distinguished Services Award (1982-83).

Travel: London, Continent, India, Far East.
Interests: Fishing, gardening, target shooting, religious.

Miscellaneous: Taught for 42 years and was a principal for 21 years; taught at M. K. Gandhi, Pine-town; Port Shepstone, Stanger, Greyville, Kathlawad.

Address: 15 Duiker Road, Isipingo Beach.

PARUMAN, S. — Housewife, daughter of M. Chetty.
Activities: Isipingo Beach Arutpa Khazagam, Isipingo Beach Hindu Society.
Travel: London, Continent, India.
Interests: Religious, sewing, cooking, gardening.

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MR & MRS R. REDDY (Town Clerk)
 ISIPINGO

THE P. R. PATHER FAMILY



PATHER, P. R. — Land and Estate Agent.
Origin: Madras.

Education: Higher Grade School (P.M.Burg).
Activities: Chairman (M. L. Sultan Technical College Fund Raising Committee, Indian Education Committee, Natal Tamil Vedic Society, Shepstone Reception Committee, Indian Centenary Committee, Indian War Memorial Committee, S. A. Hindu Maha Sabha, Durban Indian Child Welfare Society, Executive Committee of the S. A. Indian Council); President (Natal Indian Organisation, National Indian Council for Child Welfare, Durban Indian Surf Lifesaving Club, Natal Indian Association for Soil Conservation); Founder (Natal Indian Organisation, S.A. Indian Organisation, Natal Tamil Vedic Society, Indian Child Welfare Home — Sea Cow Lake); Secretary (Natal Indian Congress 1928-1933, S.A. Indian Congress, Young Men's Vedic Society 1915-1926, Hindu Tamil Institute 1918-1951, Colonial Born and Settlers Indian Association, Natal Indian Association, Natal Indian Organisation, S.A. Indian Organisation, Joint Indo-European Council, Indian Technical Institute); Trustee (R. K. Khan Hospital and Dispensary Trust, Indian Medical Services Trust); served Board of Management of St. Aidan's Hospital for 23 years.

Interests: Soccer, cricket, educational, religious, cultural, social welfare and politics.

Miscellaneous: Born in Port Louis (Mauritius), Member of the S.A. Indian Congress Deputation to London re Asiatic Land Tenure Act, served two months imprisonment for defying the Pegging Act and subsequently this matter was the subject of debate in the House of Commons (London), drafted innumerable Presidential addresses and memoranda on matters affecting Indians, led Deputations to Smuts, Lawrence, Dinges, Administrators of Natal and Mayors of local bodies, attended UN Assembly in 1946, assisted in the amalgamation of the various political parties viz., Natal Indian Association — Colonial Born and Settlers Indian Association, Natal Indian Association — Natal Indian Congress, Hindu Tamil Institute — Young Men's Vedic Society, Natal Indian Congress — Colonial Born and Settlers Indian Association, Natal Indian Association — Natal Indian Congress, associated with almost every major social, cultural, religious, political and welfare organisation in Natal. Regarded as the doyen among Indian politicians, his death ended an era in the life of the community. Tributes poured in from all over the country — top government officials, diplomatic missions, local authorities, organisations and individuals. His funeral was one of the largest in Durban and many

Indian businesses closed as a mark of respect. In his many years of public life, his interests covered almost every sphere of activity. A politician of moderate views, he was involved in many controversies in his colourful public career over half a century. Absolutely fearless in speech, he never took "No" for an answer when pleading a cause and he usually succeeded by his persistence, frankness and charm. He championed the cause of the underprivileged and was a great humanitarian. He was a man of strong convictions and expressed concern in matters affecting the welfare of his people. He possessed two dominant characteristics viz. his selfless dedication to the task of serving his people and his cheerful and pleasant disposition. Much of what has been achieved by the Indian community is due to his determination and perseverance, qualities that evoked the admiration of both friend and foe.

PATHER, R. Maslamoney. — Medical Practitioner.
Education: Witwatersrand University (M.B., Ch.B. Degrees), South Africa (M.F.G.P.).

Activities: Executive Member (Natal Indian Congress, National Coloured Convention, S.A. Sports Association).

Travel: United Kingdom, Continent.
Interests: Politics, sports.

Miscellaneous: Served two prison sentences (1963-1967) under Suppression of Communism Act.
Address: 60 Nugget Road, Reservoir Hills.

PATHER, P. — Sales Manager.
Education: University of Natal (B.A. Degree).
Activities: Vice-Chairman (Mount View High School Education Committee).

Travel: United Kingdom, Portugal.
Interests: All codes of sport.

Address: 19 Larkspur Drive, Verulam.

PATHER, Manimagalay. — Medical Practitioner.
Education: University of Natal (M.B., Ch.B. Degrees).

Activities: Dravida Society (Reservoir Hills), S.V.E. Alayam.

Miscellaneous: Presently attached to the Department of Paediatrics — University of Natal Medical School.

ACHARY, A. — Industrial Nurse.
Education: Diploma in Nursing (Royal Navy).
Miscellaneous: Presently residing in Sussex, England.

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THE PAVADAI FAMILY

NAIDOO, Pavadal Poonsamy. — Arrived from Mauritius; well known as an Astrologist and fluent in the vernacular.

PAVADAI, Dougle S. — Printer and Director (Globe Printers).

Education: Johannesburg Indian High School, Johannesburg Training Institute for Indian Teachers.

Activities: Secretary (Transvaal Weightlifting and Body Building Association, Chairman (Melrose Temple), Moonlighters Football Club, Roses Football Club.

Interests: Soccer.

Miscellaneous: Represented Transvaal (soccer), youngest son of Bob Pavadai, taught at the following schools: Coronation, Roodepoort, Ferreira.

Address: 5368 Impala Crescent, Lenasia.

PAVADAI, Kamala Devi. — Housewife, daughter of V. N. Redhi of Durban.

Education: Stanger Indian School.

Activities: Secretary (Parasathle Women's Guild, Johannesburg).

Interests: Cookery.

Children: Pragasen, Revathle, Vanashree.

PAVADAI, Ronnie. — Representative.

Education: Bree Street School, Johannesburg Indian High.

Activities: Vice-Chairman (Transvaal Weightlifting and Body Building Association, Witwatersrand Football Association), Delegate (Transvaal Indian Football Association).

Travel: U.K., Continent.

Interests: Theatre, travel.

Miscellaneous: Eldest son of Bob Pavadai, joined United Tobacco Co. as Indian rep. of Transvaal.

PAVADAI, Lutchmee. — Housewife.

PAVADAI, D. (Bob). — Printer.

Origin: Pondicherry (Madras).

Education: Bree Street School (Johannesburg).

Activities: Founder/H.L.V. President (S.A. Indian Cricket Union, Transvaal Inter-Race Cricket Board); Founder/H.L.V. President/President/Secretary (Witwatersrand Cricket Union); Founder/President (S.A. Cricket Board of Control), H.L.V. President (S.A. Indian Football Association, Transvaal Indian Football Association, Witwatersrand Indian Football Association), Founder/Trustee/Secretary (Johannesburg Indian Sports Ground Association), Manager (S.A. Cricket Board of Control — Kenya Tour), Moonlighter's Football Club.

Travel: U.K., Continent, India, Far East, Sri Lanka, U.S.A., Canada.

Miscellaneous: Commenced business in 1952 (Globe Printers), represented Transvaal in Inter-Provincial soccer, held executive positions in several sports organisations, one of foremost sports administrators in the country, ardent supporter and organiser of multi-racial sport in South Africa, played a leading part in organising the West Indies tour, youngest son of Poonsamy Pavadai Naidoo.

PAVADAI, B. — Housewife, well-known to sportsmen throughout South Africa as hostess to teams visiting Johannesburg.

THE C. G. PILLAY FAMILY

PILLAY, C. — Farm Operator.

Origin: Madras.

Interests: Religious, cultural.

PILLAY, M. — Housewife.

Interests: Religious, cultural.

NAIDOO, A. R. — Tailor.

Origin: Vizagapatnam (Andhra Pradesh).

Education: Stella Hill School.

Activities: Andhra Maha Sabha of S. Africa; Sea View Andhra Sabha; County Cricket Club; Shamrocks Football Club.

Interests: Cricket, football, religious, cultural.

NAIDOO, S. — Housewife.

Education: Seaview School.

Activities: Andhra Sree Sungam (Seaview); Patron (Isipingo Satsung); Andhra Maha Sabha of S. Africa.

Travel: U.S.A., London, Continent, India, Far East, Mauritius.

Interests: Knitting, religious, cultural.

Miscellaneous: Taught at Seaview School.

NAIDOO, A. (Harry). — Insurance Agent, Representative (A. I. Kajee (Pty) Ltd).

Activities: President/H.L.V. President (S.A. Indian Football Association); Treasurer (S.A. Soccer Federation); Grantee (Sea View School); Patron (N.E. Amateur Boxing Association).

PILLAY, C. G. — H.O.D. (Durban South School).

Education: Gingindhlovu, Clairwood Boys, Clairwood High; Springfield College of Education (Natal Teachers' Diploma, N.T.S. Diploma, University of Durban-Westville (B.A. Degree — Majors in History, Geography; Certificate in Remedial Education).

Activities: Secretary (Isipingo Garden Club; Durban South Education Committee).

Travel: U.S.A., Canada, S. America, London, Mauritius.

Interests: Soccer.

Miscellaneous: Taught at Loram High, Stanger High, Silverglen, Illovo (Special Class Teacher); Chief Enumerator (Population Census).

Address: 49 Spathodia Drive, Isipingo Hills.

PILLAY, M. (Devi). — Teacher (Isipingo School).

Education: Seaview School, Durban Indian Girls High, Springfield College of Education (Natal Teachers' Diploma, N.T.S. Diploma); partial pass (B.A. Degree).

Activities: Secretary (Isipingo Hills Women's Circle). President (Isipingo Hills Women's

Travel: U.S.A., Canada, S. America, London, Mauritius, Far East, Central Africa.

Interests: Tennis, knitting.

Miscellaneous: Taught at Prince Philip High and Kabalonga High (Lusaka) for four years; Durban Indian Girl's High, Meadowlands High, Isipingo High; actively involved with adult education and Operation Upgrade (Lusaka); Chief Enumerator (Population Census).

PILLAY, N. — Student.

Education: Thomas Moore (Kloof).

Travel: U.S.A.

Interests: Computer, swimming, cricket, rugby, soccer.

PILLAY, D. — Student.

Education: Durban South School.

Travel: U.S.A.

Interests: Swimming, dancing.

THE A. S. PILLAY FAMILY

PILLAY, A. A. — Barman.

Education: P.M.Burg.

Activities: Siva Soobramaniam and Mariammen Temples (P.M.Burg).

Interests: Soccer.

PILLAY, T. — Housewife.

Activities: Siva Soobramaniam and Mariammen Temples (P.M.Burg).

Interests: Religious, cultural.

PILLAY, A. S. — Director of Companies.

Origin: Tanjore (India).

Education: St. Pauls, York Road Schools.

Activities: Chairman (Mahatma Gandhi Memorial Committee); Secretary (Hyma); Trustee (Northdale Siva Nyana Sabha); P.M.Burg Lions International; Divine Life Society, Ramakrishna Centre; United Tennis Club, Young Natalians Football Club, Royals Football Club, Northdale Cricket Union, Young Natalians Cricket Club.

Travel: India, Far East, U.K., Continent, Mauritius, Sri Lanka, U.S.A.

Interests: Educational, religious, cultural, soccer, cricket, tennis.

Miscellaneous: On the occasion of the Mahatma Gandhi Centenary Celebrations, presented Indira Gandhi (Prime Minister) and V. V. Giri (President) with souvenir gold coins on behalf of the Sanathan Dharma Sabha (Ladysmith); served on the committee which organised the 120th anniversary of the arrival of Indian settlers under the aegis of the S. S. Sungam (Durban); previously associated with Midlands Property Estates; Director of Sublime Investments (Pty) Ltd, A.S. Builders Suppliers, A.S. Construction and N.U. Property Estates; takes a leading part in the religious and cultural activities of the community; responsible for the completion of the Kalidas and Ananda Ashrams in P.M.Burg; donated trophies to educational and sports bodies; associated with various sports clubs and associations.

Address: 116 Rosedale Road, Mountain Rise, P.M.Burg.

PILLAY, N. — Housewife.

Education: St. Anthony's, P.M.Burg Girls High.

Activities: P.M.Burg Lions International, Siva Nyana Sabha (P.M.Burg).

Travel: Far East, India, U.K., Continent, Mauritius, Sri Lanka.

Interests: Religious, cultural, cookery.

PILLAY, P. — Businessman.

Education: Raisethorpe High.

Interests: Business.

Travel: London, Continent, India.

MOODLEY, S. — Housewife.

Education: Raisethorpe High.

Travel: U.K., Continent, India, Far East.

Miscellaneous: Married to J. S. Moodley.

PILLAY, V. — Businessman.

Education: Raisethorpe High.

Travel: India.

THE K K. PILLAY FAMILY

Kistan Kumarsamy was born in the village of Dindigul, district of Tanjore, Madras in 1867 and arrived at Port Natal in 1884 as an indentured labourer aboard the Laurel. His father was engaged in a thriving tobacco industry in Tanjore while his second brother served as a Ship Doctor on the MBI Line. He was employed as a messenger by the renowned Estate Agent, R. Accut & Sons and resided in Accut Kotri. He married Amrootham, from a neighbouring village, G. Kotri, who arrived in 1888 in the company of her parents.

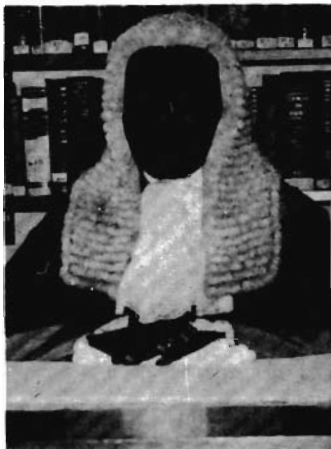
He soon proceeded to Johannesburg to engage in business and became a fluent Afrikaans linguist. He was employed as a Chef at the Paul Kruger Hotel and had the pleasure of serving President Kruger on several occasions. Thrifty habits resulted in the saving of several Kruger sovereigns which assisted him to purchase land and establish a business in Durban subsequently. He purchased 14 acres of land extending from Park Station Road to Workington Road — popularly known as the Pillay Mile.

As he was deeply interested in farming, he involved the family in agricultural activities. An enterprising businessman whose considerable business acumen, initiative and enterprise resulted in the establishment of a general dealer, tea-room, drapery and butchery in Briardene in 1901. He served as Trustee to the following organisations: S.V.E. Alayam, Hindu Tamil Institute, Natal Tamil Vedic Society, Greenwood Park School and Temple Committee, Krishna Sentamil Society and as an Executive Member of the Natal Indian Congress.

He contributed liberally to many educational, cultural, religious and charitable institutions including substantial contributions to the Sastri College Building Fund and the McCord Zulu Hospital. Hosted many well-known visitors to this country including Agent General Sir Kurma Reddi, Sarojini Naidu and Swami Yogespre. A staunch supporter of the Passive Resistance Campaign, he marched into the Transvaal in 1913 under the leadership of Mahatma Gandhi. He was one of the founders of the Sri Ranganathan Temple in Greenwood Park and donated an idol of the Deity which he brought from India. He was a close associate of both Gandhi and Sastri.

Nine of his grandchildren have entered the medical profession largely due to the inspiration of Dr Allan Taylor of McCords. As a tribute to his untiring efforts, the Krishna Sentamil Society Hall was named after him. A keen sportsman who donated land for the siting of the first tennis court in Greenwood Park which was opened by Sir Kurma Reddi.

Members of his family have made a significant contribution in the fields of commerce, education and medicine and outstanding among these are Dr K. N. Pillay, Dr C. N. Pillay (Principal Surgeon, R. K. Khan Hospital), L. V. Pillay (Inspector of Education) and Justice Manivel Moodley (former Judge of the Zambian High Court and presently serving as Ombudsman of Zimbabwe). His sons K. C. Pillay, K. V. Pillay, K. S. Pillay, K. Sivam Pillay, K. R. Pillay, Dr. K. N. Pillay and several grandchildren have closely identified themselves with the religious, cultural, social and educational development of the Indian community for many decades. A pioneering family that has brought glory and prestige to the South Indian community in this country.



*THE HON MR JUSTICE
M.M. MOODLEY*

Justice Manivel Moodley is the third son of S. M. Moodley, a pioneer educationist and among the first to be invited to take up a teaching post at Sastri College and one of the founders of the M. L. Sultan Technical College.

A member of a pioneer Greenwood Park family, Justice Moodley matriculated and subsequently completed the T3B Teacher's Diploma at Sastri. He was one of the first batch of Indian graduates to obtain the B.A. Degree as a part-time student at Natal University. For a while he was engaged in teaching at Fairbreeze and Mount Edgcombe.

His interest in law led him to study for the Diploma of Associationship of the College of Preceptors in London. He read law as a part-time student of the Honourable Society of the Inner Temple and was called to the Bar in 1957.

On his return to Durban, he served as a senior English Master at Sastri. Two years later he joined the Adisadel College, Ghana, as Senior English Master. In 1961 he proceeded to London to become a barrister pupil to the Rt. Hon. Sir Geoffrey Howe, Chancellor of the Exchequer.

He was a practising member of the English Bar in the chambers of S. P. Khambatta, Q.C. In 1966 he was sent to Zambia as a professional resident Magistrate. In 1970 he was appointed Deputy Registrar of the High Court for Zambia and in 1973 a Puisne Judge of the High Court of Zambia. He also served as a judge of the High Court at Ndola and recently was appointed the first Ombudsman in Lusaka.

He is married to the former Durban South Indian classical singer, Karthigah Pillay and their daughter, Suvendri was a student at the Dominican.

THE K. PILLAY FAMILY



PILLAY, T. N. — Proprietor (Jacobs Steam Laundry).

Origin: Bangalore (Madras).

Education: Cato Manor.

Activities: Sthanigar/Founder (Sri Muruga Kadavan Alayam — Jacobs Road); S.A. Hindu Maha Sabha; Springbok Football Club.

Travel: India.

Interests: religious, soccer, drama.

Miscellaneous: A keen soccerite; actor in Tamil plays; laundry agent for many years.

PILLAY, K. — Laundry Agent (Jacobs Steam Laundry and Manhattan Dry Cleaning Agencies).

Education: Clairwood Senior Boys.

Activities: Captain (Royals Football Club), Beacon Football Club.

Travel: Australia, New Zealand.

Interests: Soccer.

Miscellaneous: Ballroom dancer (won 3rd prize in Durban Ballroom Championship); laundry agent for over 30 years (Durban docks); fluent in Spanish and Italian.

Address: 5 Saunders Avenue, Isipingo Hills.

PILLAY, G. — Housewife, daughter of S. Konar.

Education: Clairwood Girls.

Activities: Clairwood Mathar Sungam.

Travel: India.

Interests: Religious.

Miscellaneous: Well known Tamil scholar.

PILLAY, S. — Housewife, daughter of V. (Bob) Pillay.

Education: St. Anthony's.

Activities: Clairwood Mathar Sungam, Isipingo Hills Arutpa Khazagam.

Interests: Religious.

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PILLAY, S. K. — Manager (Jacobs Steam Laundry and Manhattan Dry Cleaning Agencies).
Education: Jacobs Road, Isipingo High.
Activities: Manager (Isipingo Football Association).
Interests: Soccer, sports administration.

GOUNDEN, Y. — Clerk.
Education: Clairwood Girls, Clairwood High.
Travel: Australia.
Interests: Tennis, swimming.

PILLAY, S. R. — Teacher.
Education: Isipingo Heights, Isipingo High, University of Durban-Westville (B.A. with majors in History, Psychology); Higher Diploma in Education; pursuing B.Ed. course.
Interests: Squash, travel, literary.

NAICKER, M. — Clerk (shipping agents).
Education: Clairwood Girls, Clairwood High.
Travel: London, Continent.
Interests: Sewing.

GOVENDER, D. — Teacher (Locum).
Education: Clairwood Girls, Clairwood High.
Interests: Basketball, netball, movies.

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MEERUT ROAD
WESTVILLE

MR & MRS MANNIE MOOPANAR
BRAEMAR HOTEL
BRAEMAR

THE SOOBIAH PATHER FAMILY

PATHER, Soobiah. — Director of Companies.
Origin: Madras.
Education: Clairwood School.
Activities: Natal Tarradoc Society, Clairwood Tamil Institute, Durban South Cricket Association.

Travel: London, Continent, U.S.A., Canada, Australia, India, Far East, Mauritius, Sri Lanka.

Interests: Religious, cultural, cricket.

Miscellaneous: Hails from a poor family and through hard work, initiative and enterprise has established one of the most successful and well-appointed jewellery shops in Durban; lived near Bayside in the early days, established Pyramid Jewellers in 1939 and was associated with the jewellery trade since 1930; Founder of Nu Pyramid Investment Co.

PATHER, R. M. — Housewife.
Travel: London, Continent, U.S.A., Canada, Australia, India, Far East, Mauritius, Sri Lanka.
Interests: Religious, cultural.

PATHER, S. — Director of Companies.
Education: Luxmi Narayan, Clairwood High.
Travel: London, Continent, U.S.A., Australia, India, Far East, Mauritius.
Interests: Tennis.

Miscellaneous: Associated with Pyramid Manufacturing Jewellers for 22 years; Director (Nu Pyramid Investment Co.).

Address: 15 Palm Road, Isipingo Hills.

PATHER, S. — Housewife.
Education: Riverview School, M. L. Sultan Technikon (Commercial Course).

Activities: Isipingo Women's Club.

Travel: London, Continent, U.S.A., Australia, India, Far East, Mauritius.

Interests: Cookery, needlework, knitting, interior decorating.

PATHER, R. — Scholar.
Education: Isipingo School.
Travel: London, Continent, U.S.A., Australia, India, Far East, Mauritius.
Interests: Swimming, tennis.

PATHER, S. — Scholar (Pre-school).

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THE M. S. PILLAY FAMILY

PILLAY, M. S. (Soobrie) — Director of Companies and Bar Manager.

Origin: Madras.

Education: St. Aidan's Boys School.

Activities: Trustee (S.A. Tamil Federation, Arutpa Khazagam of S. Africa), Patron (Sithi Vinayaga Sungam, Durban Football Association, S.A. Weightlifting Association), H.L.V. President (Clare Estate Vishnu Temple), St. Aidan's Weightlifting Club, Manning Place Perumal Temple.

Interests: Religious, cultural, educational, boxing.

Miscellaneous: Promoted as Bar Manager at West End Hotel after serving as Barman for over 40 years; a quiet, unassuming and unostentatious person who has endeared himself to his many friends; commenced work at the age of 14 after the death of his father who was also a Barman at the same hotel for 10 years; his mother was employed at the hotel as a cook for 44 years; his first breakthrough into business occurred when he disposed of the family's stall at the Indian Market and invested the proceeds in the Pelican Hotel — the first Indian night club, licensed restaurant and bottle store; director of the prestigious Sol Namara Hotel where the Prime Minister and Minister of Indian Affairs were hosted by the S.A. Indian Council; Director of a wholesale grocery store, a weekly Indian newspaper and a property development company; plans to tour the world and visit all the religious centres; contributed liberally to many charitable, cultural and educational institutions; together with his brother, Vic Pillay, sponsored the S.A. Tamil Federation's publication, "The Three Pillars of Tamil" in memory of his mother, late Angamma Pillay; he donated the entire proceeds (R15 000) presented to him by the West End Hotel (for loyal and dedicated service) to the University of Durban-Westville School of Business Administration; donated a set of weights to the S.A. Weightlifting Association for international competition.

Address: 16 McGregor Road, Asherville.

PILLAY, P. — Housewife.

Interests: Religious, cultural.

PILLAY, R. — Director of Companies.

Education: St. Aidan's Boys School, Sastri College, University of Natal (Pre-Medical course), Kilburn Polytech, Queen Elizabeth College (B.Sc. Degree — Majors Physiology, Biochemistry), University of Durban-Westville (M.B.A. Degree).

Awards: Awarded College Colours for squash and nominated Clubman of Year 1977-1978 (Queen Elizabeth College Sports Union); awarded a year's scholarship by a drug firm (Smith Kline and French) to investigate drug action on gastric ulcers and tenable at the Queen Elizabeth College during 1979-1980.

Activities: Treasurer (Kilburn Polytech Sports Union), Overseas student representative (Queen Elizabeth College Sports Union during 1976-1978).

Travel: United Kingdom, Continent, India.

Interests: Squash, cricket, soccer.



Mr Pillay with his wife, Panjalay, with grand children Kirthanya (on his lap), Priniven (back row left) and Arushka. Daughter-in-law Vasantha is in the background

PILLAY, Y. — Director of Companies.

Education: St. Aidan's Boys, Gandhi-Desai High.

Awards: Studied in U.S.A., wrote examination in London and received the Eagle Award for Business Management and Advancement in Rome.

Travel: U.S.A., S. America, London, Continent, Far East.

Interests: Soccer, cricket.

PATHER, S. — Afrikaans Specialist (Chatsworth High School).

Education: Durban Indian Girls High, Springfield College.

Miscellaneous: Married Chan Pather; daughter, Adashini, is a second year medical student.

PILLAY, P. —

Miscellaneous: Married M. Pillay (formerly Director of Atlas Garage); conducts a fashion boutique in Stanger.

Education: Durban Indian Girls High School.

GOVENDER, A. — Medical Technologist.

Education: Durban Indian Girls High.

Miscellaneous: Married P. K. Gounden (Optician).

PILLAY, V. —

Education: Durban Indian Girls High.

Miscellaneous: Conducts bakery business in Sydney, Australia.

NAIDOO, Babs. — Clothing Designer and Director of clothing factory.

Education: Durban Indian Girls High.

Miscellaneous: Married C. Naidoo (previously a science teacher and now in business).

THE M. N. PILLAY FAMILY

PILLAY, M. N. — Clerk (Metal Box Co.).

Origin: Madras.

Education: Clairwood.

Activities: Chairman, Trustee, Treasurer (Clairwood Tamil Institute); Trustee, Vice-President, H.L.V. President, Treasurer, Record Clerk (S. Coast District Indian Football Association Sports Trust); Durban Indian Child Welfare Society (Clairwood Branch), Founder Member (Fosa); Chairman (Metal Box Cricket Club).

Interests: Cricket, soccer, tennis, Indian music.

Miscellaneous: As a member of Clairwood Indian Young Men's Club assisted Rev. Paul Sykes to establish Fosa Settlement (Newlands); helped to establish Springbok Football Club (Clairwood).

Address: 28 Duiker Road, Isipingo Beach.

PILLAY, P. — Housewife, daughter of V. Govender.

Education: Seaview.

Miscellaneous: Niece of T. G. Govender (Overport).

MOODLEY, B. — Housewife.

Education: Clairwood Girls, Isipingo Beach.

Interests: Tennisquoit, athletics, netball.

ROGERS, P. — Trimmer (Motor Assembly).

Education: Clairwood Girls, Isipingo Beach.

Interests: Athletics.

PILLAY, P. — Transport Driver.

Education: Mobeni, Tagore High.

Activities: Chairman (Grindrod Transport Workers Committee); Boystown Football club.

Interests: Soccer, music.

Miscellaneous: Formerly conducted his dad's business (Textile Cartage Contractor).

PILLAY, R. — Printer.

Education: Clairwood Boys, Clairwood High.

Activities: Tiger Rocks Surf Lifesaving Club.

Interests: Soccer, boxing.

PILLAY, B. — Housewife.

Education: Clairwood Girls, Isipingo Beach.

Activities: Colleen's Netball Club.

Interests: Netball.

PILLAY, S. — Professional Lifesaver, Swimming Instructor, Supervisor of Components Division (W. B. Cameron).

Education: Durban South, Isipingo Beach, Port Shepstone High.

Activities: Founder (Tiger Rocks Surf Lifesaving Club).

Travel: Swaziland.

Interests: Lifesaving, surfing.

PILLAY, N. — Printer (Grindrod Forwarding).

Education: Isipingo Beach, Excelsior.

Activities: Metal Box Cricket Club, Grindrod Football Club.

Interests: Cricket.

PILLAY, S. — Printer (Metal Box Co.).

Education: Isipingo Beach, Southlands High.

Activities: Metal Box Cricket Club, Tiger rocks Surf Lifesaving Club.

Interests: Cricket.

GOVENDER, K. — Housewife.

Education: Mobeni.

Interests: Netball.



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ISIPINGO HILLS

THE M. G. PILLAY FAMILY

PILLAY, M. C. — Businessman.

Origin: Madras.

Interests: Business.

PILLAY, P. — Housewife.

REDDY, M. N. — Head Waiter.

Origin: Madras.

REDDY, T. — Housewife.

PILLAY, M. C. — Director (Dainty Embroidery).

Education: Sastri College.

Activities: Ramakrishna Centre of South Africa.

Travel: India, Ceylon.

Interests: Religion.

Miscellaneous: Fruit Merchant — exported fruit within South Africa and to S.W.A. (Empire Fruit Export). Engaged in social welfare work and assisting the needy (Ramakrishna Centre) — also helped to organise medical clinic; accompanied Swami Nischalananda to India and made representation to the Government of India for supply of material of archaeological importance; first Indian to establish embroidery works in Durban.

Address: 2 Hollyhock Lane, Mobeni Heights.

PILLAY, K. — Director (Dainty Embroidery), daughter of M. N. Reddy.

Education: Centenary Road, Durban Indian Girls High.

Travel: India, Far East.

Interests: Embroidery, dressmaking.

PILLAY, V. M. — Student.

Education: M.E.S.; Sastri College; Dublin College of Technology (pre-medical course).

Travel: India, London, Continent.

Interests: Squash, tennis, soccer, athletics.

PILLAY, P. M. — Salesman.

Education: M.E.S., Cato Manor High.

Travel: London, Continent.

Interests: Squash, tennis.

PILLAY, N. — Typist.

Education: M.E.S., Durban Indian Girls High, M. L. Sultan Tech. (Diploma — Secretarial course).

Miscellaneous: Married to Rajen Pillay.

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THE S. PILLAY FAMILY

PILLAY, S. — Business Proprietor.

Education: Cato Manor, Sastri College, Indian Technical Institute (Diploma in Accountancy).

Activities: Secretary (Natal Amateur Weightlifting Association, S.A. Amateur Weightlifting Association); Treasurer (Natal Amateur Boxing Association); Natal Tamil Vedic Society, S.V.E. Alayam.

Travel: India, Far East.

Interests: Weightlifting, boxing.

Miscellaneous: Proprietor of Kays Gift Centre (Hardware and Gift Shop); formerly proprietor of Pilmorgan Cash Store (Warwick Avenue, Durban); engaged in business for over 30 years.

Address: 292 West Road, Overport.

PILLAY, R. — Housewife, daughter of C. K. Reddy.

Education: Pietermaritzburg Indian Girls High.

Travel: India, Far East.

Interests: Needlework.

PILLAY, D. — Teacher (Clarehills High).

Education: St. Anthony's, Durban Indian Girls High, Springfield College (M3 Diploma); University of S. Africa (partial pass B.A.).

Travel: India, Far East.

Interests: Cookery, social work.

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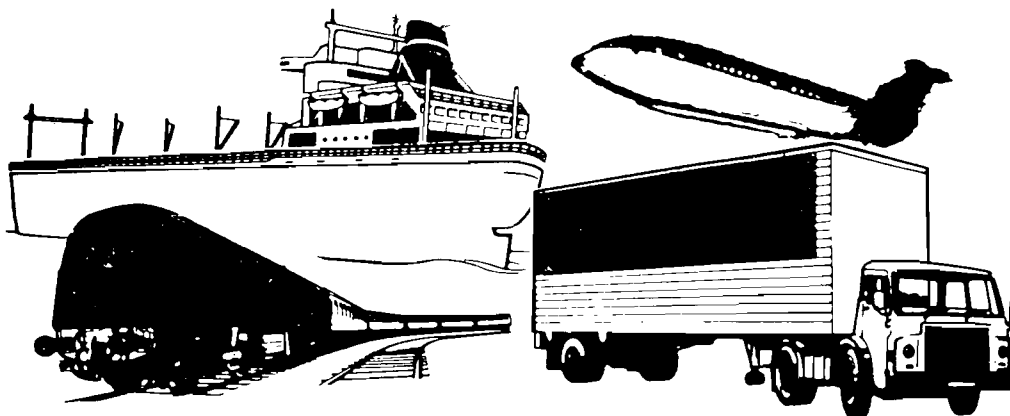
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THE S. V. PILLAY FAMILY

PILLAY, S. — Chef.

Origin: Bangalore.

Miscellaneous: Early indentured who arrived from India with a cousin — had no other relatives; daughter was one of the early Tamil linguists who addressed public gatherings in P.M.Burg.

PILLAY, B. — Housewife; daughter of Rungasamy Naidoo.

Origin: Nellore (Andhra Pradesh).

Miscellaneous: Hails from a family of soldiers; arrived in P.M.Burg as a passenger Indian.

PILLAY, S. V. — Retired Principal.

Education: St. Anthony's (P.M.Burg); York Road (P.M.Burg).

Activities: P.M.Burg Hindu Youth Club; Midlands Cooperative Society; P.M.Burg Indian Child Welfare Society; Sezela Indian Child Welfare Society; Natal Indian Teachers Society — P.M.Burg, Isipingo, Umzinto branches; Isipingo Hindu Society; Isipingo Hills Civic Association; Isipingo Garden Club; Vice-Chairman (P.M.Burg Aryan Benevolent Home; Hyma — P.M.Burg; P.M.Burg District Football Association; P.M.Burg Indian Tennis Union); Secretary (P.M.Burg Indian Orphanage Committee; P.M.Burg Social Fraternity Club); Treasurer (Isipingo Arutpa Khazagam); Councilor representing P.M.Burg on Natal Indian Football Association and Natal Indian Cricket Union; represented Natal on S.A. Indian Cricket Board; assisted in organising the Biennial Conference of the Natal Indian Teachers Society in P.M.Burg; largely responsible for organising the S.A. Hindu Maha Sabha Conference in P.M.Burg; Chairman (P.M.Burg Indian Cricket Association).

Travel: London, Continent.

Interests: Religious, cultural, educational, soccer, tennis, athletics, social welfare.

Miscellaneous: Served as School Principal (Harden Heights, Braemar, Harding, Thornville, Sezela, Illovo).

Address: 8 Streletzia Place, Isipingo Hills.

PILLAY, L. — Conducting a Creche.

Education: Malvern, Durban Indian Girls High.

Activities: Treasurer (Isipingo Women's Circle); Isipingo Hindu Society; Isipingo Arutpa Khazagam.

Travel: London, Continent, Mauritius.

Interests: Nursing.

Miscellaneous: Conducts creche as a service to working mothers; 12 years nursing experience (children) at King Edward Hospital and Beatrice Street Clinic; is in charge of Pandal Work and arrangements for Isipingo Arutpa Khazagam (Jyothi weddings).

PILLAY, L. — Lecturer in Science (African Teachers Training College, Makuta).

Education: Malvern, Thornville, Raisetlorpe, Umzinto, Isipingo High; University of London (B.Sc.); University of London (Post Graduate Diploma in Teaching); University of Hull (B.Sc. Hons. — Department of Psychology).

Research: Engaged in Post Graduate Research for M.Sc. Degree in Science Teaching.

Miscellaneous: Represented College in debates.

PILLAY, D. — Clerk (Dept. of Indian Affairs — Salaries Section).

Education: Malvern, Isipingo High, M. L. Sultan Tech. (Diploma in Commerce).

PILLAY, M. — Pharmacist (R. K. Khan Hospital).

Education: Thornville, Isipingo High, University of Durban-Westville (B.Sc. — Pharmacy); Rhodes University (M.Sc. — Pharmacy).

Activities: University of Durban-Westville Students Union.

Travel: London, Continent.

Interests: Cookery, literary.

PILLAY, L. — Student.

Education: Thornville, Isipingo High, London grammar School (scored 7 A's, 1 B in GCE — O Level); University of Natal (Chemical engineering — 3rd Year).

Travel: London, Continent.

Interests: Debates.

Miscellaneous: Outstanding in debates — won trophies at high school.

PILLAY, K. — Student.

Education: Sezela, Isipingo Heights, Isipingo High.

Travel: London, Continent.

Interests: Modern dancing, dramatics.

Miscellaneous: Won certificates in modern dancing.

**MRS & LATE K. R. PILLAY
MR & MRS BOB PILLAY
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GREENWOOD PARK**

**MR & MRS C. S. PILLAY
320 PARK STATION ROAD,
GREENWOOD PARK**

THE V. PILLAY FAMILY

PILLAY, G. — Retired Labourer.

Interests: Religious, cultural, farming.

Miscellaneous: Indentured to Natal Estates (Mt. Edgecombe); involved in accident at Sugar Mill resulting in loss of his scalp; died over the age of 100; determined the suitability of soil for cultivation by tasting it.

MUNSAMY — Sirdar (Natal Estates, Mt. Edgecombe).

Interests: Religious, cultural, farming.

Miscellaneous: First Indian to plant tobacco in this country.

PILLAY, G. M. — Sergeant (S.A. Police), Farmer.

Origin: Madras.

Education: Clairwood Boys.

Activities: Umbilo Temple.

Interests: Music, farming, fishing, religious, cultural.

Miscellaneous: Well educated in Tamil, student of yoga and addressed public gatherings on yoga.

PILLAY, G. — Housewife.

Interests: Religious, cultural.

PILLAY, V. — Interior Decorator.

Education: Riverview School, Clairwood High, Sastri College.

Activities: Sathie Sanmarka Sungam.

Interests: Fishing, music, religious, cultural.

Miscellaneous: Versatile musician, specialises in playing the Jewish harp (magarsing) which originated in India and is capable of all the musical notes; capable of playing a variety of musical instruments (flute, harmonium, violin, thubla, mirdingam); plays the viola (variation of the violin and a rare instrument) — this instrument, hand made in Italy, was used by the Cape Town Symphony Orchestra and the University of Stellenbosch Musical Choir.

Address: Road 601, No. 184, Arena Park, Chatsworth.

PILLAY, L. — Housewife.

Education: Luxmi Narayan School, Tagore High.

Activities: Sathie Sanmarka Sungam.

Interests: Music, cooking, needlework.

PILLAY, K. — Student.

Education: Rose Heights, Rise Cliff High, Arena Park High.

Activities: Arena Park School Social Club.

Interests: Fishing, soccer, cricket, tennis, music.

PILLAY, R. — Student.

Education: Rose Heights, Rise Cliff High, Arena Park High.

Interests: Religious (devotional singing), music, sports.

PILLAY, I. — Student.

Education: Rose Heights, Arena Park High.

Interests: Fishing, music, soccer, cricket, electronics.

PILLAY, D. — Scholar.

Education: Rose Heights School.

Interests: Drama, music, dancing.

THE D. RAGAVAN FAMILY

RAGAVAN, D. — Machinist (Derby Shirt Clothing Manufacturers).

Origin: Andhra Pradesh.

Education: Isipingo.

Activities: Chairman (Isipingo District Football Association); H.L.V. President (Isipingo Siva Soobramaniar Temple); Captain (Happy Hearts Football Club); Vice-captain (Isipingo Cricket Club); Vice-Chairman (Isipingo and District Cricket Association); Isipingo Ratepayers Association.

Interests: Cricket, soccer.

RAGAVAN, C. — Housewife.

Education: Overport S.R.S.

Interests: Sewing.

RAGAVAN, D. (Betsy). — Senior Clerk (Mobil Refining Co.).

Education: Isipingo High, M. L. Sultan Tech. (Diploma in Work Study).

Activities: Secretary (Isipingo Old Boys Soccer Club); Captain (Athletics — Zonal Schools); Treasurer (Isipingo District Football Association); King Edward Hospital Sports and Social Club; Isipingo Civic Association; Isipingo Siva Soobramaniar Temple; Isipingo Ratepayers Association; Executive (Accident Prevention Committee — Mobil); Mobil Sports and Social Club.

Travel: London, Continent.

Interests: Soccer, cricket, squash.

Miscellaneous: Councillor — Borough of Isipingo; Deputy Head Prefect — Isipingo High; represented Isipingo High (Inter Schools soccer and cricket).

Address: 322 Orient Drive, Orient Hills, Isipingo (formerly of 37 Ally Road, Isipingo).

RAGAVAN, D. — Housewife.

Education: Tagore High.

Travel: London, Continent.

Interests: Netball, tennis, quito.

Miscellaneous: Outstanding athlete (S. C. Madressa School).

RAGAVAN, R. — Scholar.

Education: Orient School.

Interests: Athletics, soccer.

RAGAVAN, V. — Scholar.

Education: Orient School.

RAGAVAN, P. —

RAGAVAN, N. —

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64 GARDEN STREET,
VERULAM

THE E. R. RAIDOO FAMILY

RAIDOO, R. — Barman (Playhouse Restaurant).

Origin: Vizagapatnam (Andhra Pradesh).

Education: Isipingo.

RAIDOO, A. — Housewife.

NAIDOO, M. R. — Bus Operator.

NAIDOO, A. — Housewife.

Education: Springfield Hindu.

RAIDOO, E. R. — Town Treasurer (Borough of Isipingo).

Education: Mayville; M. L. Sultan Tech. (National Diploma in Commerce); Private (Diploma in Municipal Accounting; Associate — Institute of Chartered Secretaries and Administrators; Diploma — Society of Accountants).

Awards: British Council Scholarship (Local Government Administration and Public Finance); Travel Grant — University of Phillipines (study of local government).

Activities: Founder/Secretary (Parlock Ratepayers Association); Auditor (Isipingo Hills Arutpa Khazagam; Gokul School); Parlock School Education Committee.

Travel: London, Continent, India, Mauritius, Far East, Sri Lanka, Philippines.

Interests: Educational, tennis.

Miscellaneous: One of the first non-Whites to qualify for the Diploma of Chartered Secretaries and Accountants; first full-time Treasurer (Borough of Isipingo).

Address: 104 Jacaranda Crescent, Isipingo Hills.

RAIDOO, D. — Housewife, daughter of M. R. Naidoo.

Education: Dartnell Crescent Girls.

Activities: Vice-Chairlady (Isipingo Hills Women's Circle); Secretary (Isipingo Nursery School Association); Isipingo Hills Arutpa Khazagam; Erythrina Toastmistress Club.

Travel: London, Continent, India, Mauritius, Sri Lanka, Far East.

Interests: Sewing.

RAIDOO, P. — Bank Clerk.

Education: Isipingo High, Studying for Banker's Diploma.

Activities: Secretary — Bank Staff Association.

Travel: India, Far East.

Interests: Swimming.

RAIDOO, S. — Student.

Education: Isipingo High; Univ. of Dbn-Westville doing B. Music.

Interests: Swimming, netball, tennis.



THE V. M. RAIDOO FAMILY

RAIDOO, D. — Labourer.

Origin: Bobili (Andhra Pradesh).

Education: Well educated in Telugu in India.

Activities: Stella Hill Andhra Sabha.

Interests: Religious and cultural.

Miscellaneous: Originally indentured in Reunion and subsequently resided in Stella Hill.

RAIDOO, N. — Housewife.

Education: Educated in Telugu in India.

Interests: Religious and cultural.

RAIDOO, Victor — Business Proprietor.

Education: Isipingo School.

Activities: Stella Football Club, Parlock Ratepayer's Association, Andhra Maha Sabha of S. Africa.

Travel: London, Continent, India, Mauritius.

Interests: Cricket, soccer, religious, cultural.

Miscellaneous: Participated in the athletic competition organised at Albert Park in 1924 in honour of the visit of the Prince of Wales.

Address: 84 Garden Crescent, Parlock, Durban.

RAIDOO, S. — Housewife, daughter of V. Appalraju (Port Shepstone).

Education: Port Shepstone School.

Travel: London, Continent, India, Mauritius.

Interests: Religious and cultural.

RAIDOO, V. — Ground Hostess (Magnum Air Lines).

Education: Tanjore School, Durban Indian Girl's High.

Travel: London, Continent.

Interests: Tennis.

RAIDOO, C. — Housewife.

Education: Tanjore, Dr Macken Mistry, Durban Indian Girl's High.

Travel: London, Continent.

RAIDOO, R. — Housewife.

Education: Tanjore, Dr Macken Mistry.

Travel: London, Continent.

RAIDOO, R. — Employee (Natal Indian Blind Society).

Education: Wittebome School (Cape Town).

RAIDOO, I. —

Education: Tanjore School.

Travel: London, Continent.

MR & MRS C. M. NAIDOO (MARIAH)

41 SAUNDERS AVENUE,
ISIPINGO HILLS

THE C. RAJAGOPAL FAMILY



RAJAGOPAL, C. — Retired Insurance Manager.

Origin: Madras.

Education: Esther Payne Smith School, Woodlands High.

Awards: The Nadaraja Award for Distinguished Community Service by the Indian Academy of S. Africa in 1982; the Golden Shawl (Ponn Aadal) Award by the Clairwood Tamil Institute in 1984 for distinguished community Service — the first Maritzburgite to receive such awards. Recipient of illuminated addresses from the following organisations in recognition of loyal and dedicated services rendered: Natal Indian Football Association, P.M.Burg Indian Municipal Employees Association, P.M.Burg Deepavali Cheer Society, Siva Nyana Sabha, Natal Darts Union, Allandale Ratepayers and Residents Association, P.M.Burg Indian Technical Students Society, Mount Partridge Tamil Educational Society.

Activities:

1. SPORT:

(a) **Soccer:** Foundation member (Technical Football Club 1938), served as Vice-President, President and now H.L.V. President; from 1938 served the Council of the P.M.Burg Indian Football Association in various capacities and finally as President and now as H.L.V. President; elected Councillor, Vice-Chairman, Executive member of P.M.Burg Indian Sports Association; one of the pioneers to sponsor inter-race soccer; Secretary of P.M.Burg Inter-Race Soccer Board for many years; for many years served the Council of the Natal Inter-Race Soccer Board as the representative of the Natal Indian Football Association; member of the

Council of the Natal Indian Football Association as the delegate of the P.M.Burg Association and later President in 1957; member of the Council of the S. African Indian Football Association and thus represented Natal at its meetings; member of the Council of the S. African Soccer Federation.

- (b) **Darts:** Member of Denver Darts Club and Foundation Member of P.M.Burg Darts Union, served the latter body in various executive capacities and was elected H.L.V. President; Foundation Member of Natal Darts Union which he served in various capacities for over 15 years and is now H.L.V. President besides sitting on various commissions; Foundation Member, First Trustee and Patron (S.A. Darts Board of Control).
- (c) **Tennis:** Formed the Midlands Indian Lawn Tennis Association, appointed its first Secretary in which capacity he served many years; revived interest in tennis in P.M.Burg during the early 1940's; Vice-President (Natal Indian Lawn Tennis Association); Councillor (S.A. Indian Lawn Tennis Association).

2. EDUCATION:

Vice-Chairman/Chairman (St Anthony's Indian School Education Committee); Vice-Chairman/Chairman (Mt. Rise Indian School Education Committee); Vice-Chairman (M. L. Sultan Indian High School Education Committee); Vice-Chairman (Raisethorpe Indian High School Education Committee); a pioneer in the field of technical education in P.M.Burg; served the Council of the P.M.Burg Indian Technical Institute for over a decade; member of the Advisory Council of the M. L. Sultan Technical College Board of Management; founded the P.M.Burg Indian Technical Students Society (the only youth forum those days) and served as its Treasurer, Vice-President, Chairman and H.L.V. President; member of the P.M.Burg Parliamentary Debating Society; member of Hindu Youth Club.

3. CIVIC:

Foundation member, organiser for the establishment of and secretary for many years of the P.M.Burg Indian Ratepayers and Residents Association; Vice-President, President for the past 15 years and H.L.V. President of the Allandale Ratepayers and Residents Association; Foundation Member and Vice-President for many years of the P.M.Burg Combined Indian Ratepayers Association; formed the P.M.Burg Indian Municipal Employees Association, served on the executive since inception and now a H.L.V. President; Foundation Member of the P.M.Burg Indian Local Affairs Committee which he served for eight years; appointed to the S.A. Indian Council but had to relinquish this position due to illness; appointed the first Chairman of the Advisory Board of the Northdale Hospital but had to decline due to illness.

4. RELIGIOUS:

Founder member, Trustee for over two decades and a H.L.V. President the Siva Nyana Sabha which has built a beautiful temple and hall at the corner of Chetty and Nulliah roads, Northdale; Founder Member and Patron of the Northdale Tamil Institute; Founder Member and Trustee since inception of the Raisethorpe Tamil Educational Society; was Patron (P.M.Burg branch of the Rama Krishna Centre of S. Africa); Founder Member, Vice-Chairman since inception of the S.A. Tamil Federation, the national body of

the Tamil speaking people; assisted in the organisation of reception committees in honour of visiting dignitaries from overseas — Secretary (Prof. Sastri Reception Committee), Member (Swami Gyanananda Reception Committee), Member (Pundit Upadiyaya Reception Committee), Dr. Balasubramanian Reception Committee, Convenor (Maharishee Shuddananda Bharathiar Reception Committee).

5. SOCIAL AND COMMUNITY WELFARE:

Joined the Aryan Benevolent Society which cares for the aged and the destitute in 1937 and served for over four decades in various capacities, viz. Vice-President, member of the Executive Council, member of many important commissions, President for many years and an H.L.V. President; first Secretary of the Children's Home Building Committee and Orphanage; organised the establishment of the Sunlit Gardens Children's Home for Destitute and Neglected Children and presently a member of the Board of Management; served the P.M.Burg Indian Child Welfare Society for many years in the early 1940's; Foundation Member, Secretary and Treasurer of the P.M.Burg Deepavali Cheer Society which provides cheer to the indigent of all races during the festive season of Deepavali — served this body for over 35 years; was Chairman (P.M.Burg Indian Poor Relief Society) during the period 1940-1950; Secretary of the Dominion of India Relief Committee which rendered assistance to the refugees in India; served the Natal Flood Relief Committee and the Bengal Relief Committee; Founder Member and Patron (Fitzimmon's Road Indian Welfare Society); Founder Member, Vice-President and Patron of the P.M.Burg Indian Funeral Society which provides funeral services gratis to indigent members of the Indian community; Secretary (Indian Independence Celebration Committee); Secretary of the Indian Centenary Committee which organised the Centenary celebrations commemorating the arrival of Indian indentured immigrants in 1860.

Interests: Religious, cultural, educational, social, soccer, darts, tennis and civic matters.

Miscellaneous: Born in 1922, the son of a pioneer resident of Pentrich, C. P. Chengerney, a devoted

and well known Tamil scholar; after completing J.C., desired to pursue a career in teaching but due to the meagre salaries, obtained an unprecedented position as controller of the lining department of the closing room at Eddel's Shoe Factory for five years, subsequently engaged in insurance and served the African Eagle Insurance Co. for almost four decades; the most decisive period of his life was during the ages 15-18 which marks his participation in public work and his involvement in social work, education, religion and sport; made local history by being admitted a member of the Aryan Benevolent Society at the age of 15; contributed in no small measure to the establishment of the Sunlit Gardens Home for Neglected Children; well known sports administrator; a keen soccer, tennis and darts enthusiast; served on many commissions and various deputations to public bodies on matters relating to the group areas, civic amenities etc; the most momentous period in his life was when the City Council of P.M.Burg accorded him Civic Honours in 1984 and the citation which appears on the scroll reads as follows: "It is hereby recorded that the name of C. Rajagopaul has been inscribed in the Civic Honours Register as a mark of esteem and in public recognition of his long, unselfish and dedicated community service in the civic, religious, cultural, welfare, sporting and educational fields to the benefit of so many" — at a very impressive ceremony, Her Worship, the Mayor, Councillor Pamela Reid, paid a glowing tribute to his dedication, loyalty, sincerity, humility and the signal service that he has rendered to our people.

Address: 48 Bodmin Road, Allandale, P.M.Burg.

AMBIGAY Wife of C. Rajagopaul and Daughter of

Mrs & the late Mr V. S. Lingam Pather, who is employed as the Administrative Secretary of African Life. Mr and Mrs Rajagopaul have two sons.

RAJAGOPAUL, Ravindran. — Teacher (Cool Air Secondary School).

RAJAGOPAUL, Kressan. — M.B., Ch.B. (University of Natal)

DR & MRS RANJINATHAN NAIDOO
20 HARBOTTLE ROAD,
OVERPORT

MR & MRS M. N. REDDY
25 PARKSIDE ROAD,
SILVERGLEN

MR & MRS G. R. MOODLEY
17 NANDA DEVI CRESCENT,
EVEREST HEIGHTS,
VERULAM

MR & MRS L. E. NAICKER
17 DICK KING AVENUE,
ISIPINGO BEACH

THE A. C. REDDY FAMILY

REDDY, C. — Boiler (Umzimkulu Sugar Mill).

Origin: Madras.

Activities: Renishaw School, Renishaw Temple.

Interests: Religious, cultural.

REDDY, P. — Housewife.

Interests: Religious, cultural.

REDDY, A. C. — General Secretary (Natal Liquor and Catering Trades Employees Union).

Education: Renishaw, Park Rynie, Centenary Road.

Activities: Chairman (Park Rynie Local Affairs Committee); Vice-President (Umzinto Football Association, Lower South Coast Football Association, Park Rynie Civic Association, Umzinto Civic Association); Vice-Chairman (Industrial Council for Liquor and Catering Trades — Durban, P.M.Burg and S. Coast); Secretary (Scottburgh Football Association, Park Rynie Indian Ratepayers Association, Umzinto Indian Ratepayers Association, General Secretary (Liquor and Catering Trade Employees of S. Africa 1973-1982); Assistant Secretary (Liquor and Catering Trade Employees of S. Africa 1982-1983); Park Rynie Hindu Temple, Umzinto Indian Child Welfare Society; Fosa Care Committee (Umzinto), Natal Indian Blind Society (Umzinto); S.A. Indian Council, National Executive Committee of the Trade Union Council of S. Africa.

Interests: Educational, religious, cultural, soccer, darts.

Address: Park Rynie, Natal.

REDDY, S. — Housewife.

Education: Clare Estate.

Activities: Park Rynie Hindu Temple.

Interests: Religious, cultural.

NAIDU, V. — Teacher.

Education: Park Rynie, Umzinto High, Springfield College (M+3).

Travel: Lourenco Marques.

Interests: Athletics.

Miscellaneous: Taught at Buffelsdale, Silverdale, Protea High, St. Francis and Mohangi.

GOVENDER, R. — Director (Goodwill Cafe).

Education: Park Rynie, Umzinto High.

Interests: Cookery.

REDDY, L. A. — Accountant.

Education: Park Rynie, Umzinto High, M. L. Sultan Technikon (National Diploma in Accountancy).

Activities: Albersville United Football Club.

Interests: Soccer, religious, cultural.

Miscellaneous: Employed as a Chartered Accountant with a firm, presently pursuing a course in Chartered Accountancy.

MR & MRS DICK NAICKER (Town Clerk)
VERULAM

THE G. M. REDDY FAMILY

REDDY, G. M. — Farmer.

Origin: Chittur District (Andhra Pradesh).

Education: Private school.

Activities: Shree Emperumal Temple (Frasers).

Interests: Farming.

Miscellaneous: Taught A. Jeeawon (Headmaster of Fairbreeze School) Tamil and learnt English from him; one of the few Indians to ride a horse in the early days; fruit packer (consigning to other provinces); resident of Greylands for many years; one of the first to own racehorse (Copper King); a successful farmer (Frasers and Kranskloof).

REDDY, M. — Housewife.

Interests: Religious and cultural.

REDDY, M. — Housewife.

Interests: Religious and cultural.

REDDY, V. — Farmer.

Education: Fairbreeze School.

Interests: Farming.

REDDY, G. — Farmer.

Education: Fairbreeze School.

Interests: Farming.

REDDY, M. V. — Businessman.

Education: Fairbreeze School, completed Junior Certificate by private study.

Activities: Vice-Chairman/Secretary (Poultry Hawkers Association); Secretary (Natal Indian Congress — Local Branch); Secretary/Treasurer (Frasers School Committee, T.H.S.B.A. Association); Chakaskraal Indian Mill Group, Natal Indian Cane Growers Association; Lower Tugela Agricultural Co-operative Society.

Interests: Soccer, cricket, horse riding.

Miscellaneous: Served as senior clerk and overseer (Natal Estates — Frasers).

Address: Frasers, Natal.

REDDY, P. — Farmer.

Education: Fairbreeze School.

Interests: Farming.

REDDY, N. — Farmer.

Education: Fairbreeze School.

Interests: Farming.

REDDY, K. — Farmer.

Education: Fairbreeze School.

Interests: Farming.

REDDY, S. — Farmer.

Education: Fairbreeze School.

Interests: Farming.

REDDY, P. — Housewife.

Education: Fairbreeze School.

Interests: Religious and cultural.

REDDY, S. — Housewife.

Education: Sarasvathi School.

Interests: Business, religious, cultural.

THE DR J. N. REDDY FAMILY

REDDY, R. N. — Employee of Railways Administration and Lever Bros.

Origin: Puttur (Madras).

Activities: Associated with various religious, cultural and sporting organisations.

Interests: Sport, religious, cultural.

Miscellaneous: Arrived in 1902 by S.S. Umgeni in the company of his father, P. R. Reddy who was employed by African Boating Co.; indentured at Esperanza Sugar Estates and subsequently settled in Railway Barracks; resided in Sea View after First World War.

REDDY, K. — Housewife.

Interests: Religious, cultural.

Miscellaneous: Maternal grandfather was a seine netter at Salisbury Island.

REDDY, J. N. — Director of Companies.

Education: Seaview School, Sastri College.

Awards: Awarded Honorary Doctorate in commerce by University of Durban-Westville in 1984 in recognition of his multifarious contribution to the forward mobility of the Indian community; S.A. Jaycee award for outstanding leadership and community service presented by Ray Banarsee, World President of Jaycees.

Activities: Chairman (S. Durban Local Affairs Committee for nine years. Executive Committee — S.A. Indian Council 1970-1981), Executive Member (Council of University of Durban-Westville), Natal Indian Congress, Fosa, Durban Indian Child Welfare Society, Seaview-Bellair Ratepayer's Association.

Travel: Has travelled extensively.

Interests: Cricket, soccer, politics, educational, cultural, religious.

Miscellaneous: Born in Sea View, entered politics in 1946, Founder/Leader of Solidarity Party (House of Delegates), attended signing of the Freedom Charter in Kliptown, one of those responsible for the removal of provincial barriers against Indians, largely instrumental in restoring part of Cato Manor to the Indian community, campaigned for the restoration of rights for Indians living north of the Tugela River, negotiated for apprenticeship for Indian artisans (electricians, plumbers, technicians), responsible for launching of Indian Industrial Development Corporation (now known as Small Business Development Corporation) catering for all races, joined a firm of shipping and forwarding agents and qualified as an import/export consultant, first S.A. non-White to launch a shipping and forwarding company (Sealandair) in 1965, instituted classes in import and export procedure and practice (a popular course and the only one of its kind in the country) at the M. L. Sultan Technikon in 1965 and was appointed Lecturer and Examiner for a period of five years; in 1971 launched the New Republic Bank Limited (the first non-White bank in South Africa) and became its first Managing Director and Chief Executive Officer — subsequently appointed as Chairman of the Board of

Directors; Member (Natal Regional Board of Standard Bank of S.A. Limited, Durban Regional Board of the S.A. Permanent Building Society, Prime Minister's Economic Advisory Council, Board of C. G. Smith Ltd); Director (Durban Chamber of Commerce), Trustee (S.A. Foundation), Founder/Director (Small Business Development Corporation launched by Dr Anton Rupert), Delegate (World Bank and International Monetary Fund Conference in 1979), elected Member of Parliament in 1984, addressed numerous conferences in Europe and U.S.A. on the subject of disinvestment; an ardent believer in the concept that only steady economic growth can improve the quality of life of all South Africans and also serve as a catalyst to bring about a political accommodation to satisfy the legitimate aspirations of all South Africans; offered U.S.A. Leadership Programme grant but declined due to personal reasons; Fellow of the International Bankers Association. Invited by President P.W. Botha to join the Cabinet to hold the Portfolio of Minister of Budget and Auxiliary Affairs in the House of Delegates.

Address: Claremont Road, Wyebank, Durban.

REDDY, V. — Housewife.

Activities: Silverglen Mathar Sungam, Wyebank Hindu Temple Women's Group.

Interests: Religious, cultural.

REDDY, V. J. — Director of Companies.

Education: Chatsworth High.

Interests: Business, social.

REDDY, V. K. J. — Director of Companies.

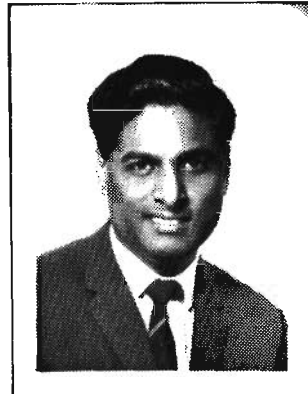
Education: Chatsworth High.

Interests: Angling.

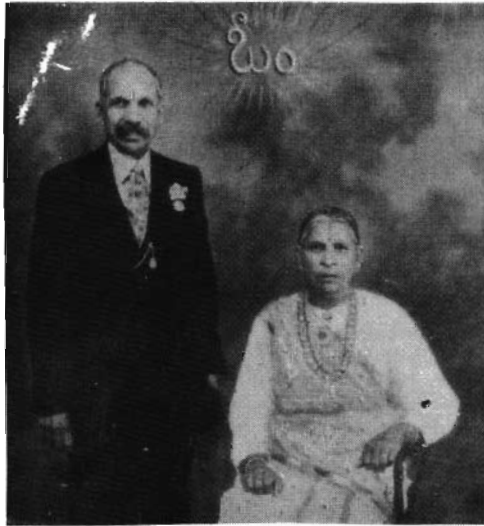
REDDY, W. J. — Student.

Education: University of Durban-Westville (B.Com. Degree course).

Interests: All codes of sport.



THE T. M. REDDY FAMILY



REDDY, T. M. — Business Proprietor.

Origin: Bharampur (Madras).

Education: Umgeni School.

Activities: Trustee (S. V. E. Alayam); Trustee/Hon. Life Vice-President/Founder (Andhra Maha Sabha of S. Africa); Hindu Vinayagar Bodha Sabha.

Travel: India.

Interests: Religious, cultural.

Miscellaneous: Donated towards the cost of the M. L. Sultan Technikon Tower in memory of his parents and grandparents; donated land to the Riverside Andhra Sabha; contributed liberally to many religious, cultural, educational organisations; ardent propagator of the Andhra language; first Telugu teacher to assist the Durban Central Andhra Sabha.

REDDY, L. — Housewife.

Interests: Religious and cultural.

REDDY, T. — Farmer.

Education: Educated in the Vernacular in India.

Miscellaneous: Was employed in a sugar mill in Udaipur (India) and on arrival in S. Africa was given a responsible job because of his experience.

REDDY, S. — Housewife.

REDDY, S. — Secretary (A.U.B. and T.W. Union).

Education: Mollens University Classes.

Activities: Life Trustee/President (Andhra Maha Sabha of S. Africa).

Travel: India.

Interests: Religion, cultural.

Miscellaneous: Received an award from the South Indian Academy; only Indian member of the Industrial Council of the Building Industry (Natal); Trade Test Examiner for Bricklaying and Carpentry (Natal); has four sons viz.:

REDDY, Dayanand. — Employed by the Dept. of Internal Affairs.

REDDY, Vishnu — Engaged in woodwork, carpentry and joinery.

REDDY, Narahari — Studying Veterinary Science at Govt. Agricultural College, Hyderabad, Andhra Pradesh.

REDDY, P. S. — Lecturer in Public Administration at Univ. of Durban-Westville.

Address: 23 Victor Road, Redhill, Durban.

REDDY, M. N. — Retired Schoolteacher.

Education: Sir Kurma Reddi School, Wesleyan Methodist School, Higher Grade School; private (Natal Teachers Senior Certificate).

Activities: President (Non-European Boxing Association of Natal; Durban Indian Surf Lifesaving Club); Chairman (Umgeni and Districts Schools Sports Union); Secretary (S.A. Weightlifting and Body Building Federation); Andhra Maha Sabha of S. Africa, Natal Indian Blind Society, Durban Indian Child Welfare Society, Natal Amateur Weightlifting and Body Building Association, Life Member (Nyasaland Indian Club); Founder/President (Premier Physical Culture and Boxing Academy); Chairman (Sri Venkateswara Devasthanam Trust Temple Committee — Havenside, Chatsworth).

Travel: India, North Africa, Mauritius, Sri Lanka.

Interests: Soccer, physical culture, cricket, boxing, surf lifesaving, athletics, religious, cultural.

Miscellaneous: Taught at Sir Kurma Reddi, Cato Manor, Vedic Sanmarka, Kenville; also taught in Limbe (Malawi); served as Assistant Accountant with Associated Railways (Nyasaland).

Address: 37 Parlock Drive, Parlock, Durban.

REDDY, K. — Teacher (Head of Dept. — Parlock School).

Education: Evot High (Madras), Madras Women's College (B.A. Degree), Madras Christian College (M.A. Degree) and Lady Wellington College (L.T. Teaching Diploma).

Travel: India, Sri Lanka, Mauritius.

Interests: Religious, cultural.

Miscellaneous: Taught at Merabhai, St. Aidan's Girls, Sir Kurma Reddi, Dartnell Crescent Girls, Methodist, Hindu Tamil Institute; lectured in English at Govt. Women's College, Guntur, Andhra Pradesh; son — Ravindra Reddy (Student).

THE A. SAMANNA FAMILY

SAMANNA, P. — Indentured Immigrant.
Origin: Andhra Pradesh.

SAMANNA, P. — Housewife.

REDDY, M. P. — Salesman (Barett's Bakery).

Interests: Religious, cultural, darts.

REDDY, A. — Housewife.

Interests: Religious, cultural.

SAMANNA, A. — Manager (Royal Hotel, Isipingo).

Education: Ahmedia.

Activities: Patron (Royal Darts Club; Malabar Soccer Club).

Travel: India, Bangkok.

Interests: Soccer.

Address: Royal Hotel, Isipingo.

SAMANNA, M. — Housewife, daughter of M. P. Reddy.

Education: M.E.S. School.

Activities: Isipingo Hills Arutpa Khazagam.

Travel: India, Bangkok.

Interests: Badminton, cookery, music.

GOVENDER, D. — Secretary.

Education: Isipingo High; M. L. Sultan Tech. (Diploma in Commerce).

Travel: India, Bangkok.

Interests: Squash, swimming, badminton.

SAMANNA, Y. — Student.

Education: Isipingo High.

Interests: Music, netball.

SAMANNA, I. — Student.

Education: Isipingo Heights.

Interests: Reading, speech and drama.

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MR & MRS VASAN NAIDOO

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THE K. C. REDDY FAMILY

REDDY, K. — Gardener.
Origin: Andhra Pradesh.
Education: Depot Road.
Activities: S.V.E. Alayam.
Interests: Religious, soccer.

REDDY, A. — Housewife.
Interests: Religious.
Travel: India, Mauritius.

NAIDU, K. R. — Business Proprietor.
Education: Springfield Hindu, Sastri College.
Interests: Soccer, farming.

NAIDU, P. — Housewife.
Education: M. K. Gandhi.
Interests: Cookery, sewing.

REDDY, K. C. — Company Director (Artistic Glass-works (Pty. Ltd.).
Education: Puntans Hill.
Activities: Rosebank Deepavali Cheer Society, Puntans Hill Football Club.
Travel: India, Far East, Mauritius, Sri Lanka.
Interests: Soccer, cricket, boxing.
Address: 26 McLarty Road, Reservoir Hills.

REDDY, V. — Housewife.
Education: Springfield Hindu.
Travel: India, Far East, Mauritius, Sri Lanka.
Interests: Athletics, Sewing, Home decoration.

REDDY, P. — Student.
Education: Durban Heights, Reservoir Hills High.
Interests: Netball, literary.

REDDY, J. — Scholar.
Education: Durban Heights.
Interests: Literary, athletics, netball.

REDDY, J. — Scholar.
Education: Durban Heights.
Interests: Literary, radio and TV.

REDDY, V. — Scholar.
Education: Durban Heights.
Interests: Literary, athletics, radio and TV.

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THE N. M. REDDY FAMILY

REDDY, N. M. — Director of Companies.
Origin: Chittoor District (Andhra Pradesh).
Education: Mayville, Sastri College.
Activities: Patron (Andhra Maha Sabha of S. Africa); Clairwood Tamil Institute; Isipingo Rail Local Affairs Committee.

Travel: Widely travelled overseas.

Interests: Religious, darts, soccer.

Miscellaneous: Contributed liberally to various charitable institutions; one of the prime movers in the new India Insurance takeover by S.A. Indian consortium; associated with several educational, religious and cultural organisations.

Address: 36 Delta Road, Isipingo Beach.

REDDY, M. — Housewife.
Origin: Kancheepuram (Madras).
Education: Harden Heights (Greytown).
Travel: Widely travelled overseas.

REDDY, V. (Tim). — Director of Companies.
Education: Clairwood High.
Travel: London, Continent.
Interests: Tennis, swimming.
Miscellaneous: Manager of the Royal and Capricorn Hotels in Newcastle.

REDDY, Y. (Krish). — Hotel Manager.
Education: Isipingo High.
Travel: Mauritius.
Interests: Swimming.
Miscellaneous: Manager of the Royal and Capricorn Hotels in Newcastle.

PILLAY, M. — Social Worker (Natal Indian Cripple Care Association).
Education: Clairwood High; University of Durban-Westville (B.A. — Social Science; Majors — Psychology, Social Work).
Travel: India.
Interests: Social welfare (community) work.

CHAKRAVATHI, A. — Director (Natal Indian Cripple Care Association).
Education: Clairwood High; University of Durban-Westville (B.A. Hons. — Social Science; B.A. — Majors, Psychology and Social Work).
Travel: U.S.A., London, Continent, S. America, India, Mauritius.
Interests: Community welfare.
Miscellaneous: Engaged in research for the Master's Degree.

REDDY, P. — Manager (Royal Hotel Offsales — Newcastle).
Education: Clairwood; University of Durban-Westville (B.A. — Majors in Philosophy, Science of Religion; B.A. — Hons.).
Travel: London, Continent, U.S.A., India.
Interests: Literary.

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Newcastle.

THE V. M. REDDY FAMILY

REDDY, V. M. — Company Director.

Origin: Chittoor (Andhra Pradesh).

Education: Stella Hill.

Activities: Trustee (Cato Manor Hindu Temple; Cato Manor Crematorium Association; Mobeni Heights Civic Association; Natal Tamil Vedic Society; S.A. Hindu Maha Sabha; S.A. Hindu Dharma Sabha); President/Trustee (Arutpa Khazagam of S. Africa); Chairman (Bala Baktha Orchestra; Mobeni Heights Tamil Association; Mobeni Heights Siva Soobramaniar Alayam); Durban Indian Child Welfare Society; Fosa (Cato Manor Care Committee); Cato Manor Benevolent Society; Natal Indian Cripple Care Association; Committee of Worship (University of Durban-Westville).

Travel: London, Continent, U.S.A., India, Far East, S.E. Asia, Mauritius, Sri Lanka.

Interests: Religious, cultural, educational, physical culture, boxing, music, soccer, cricket.

Miscellaneous: Attended private classes at Carlisle Street; Hindu Tamil Institute and Sastri College to improve his education; organiser of trade unions.

Address: 56 Greenfern Road, Mobeni Heights.

REDDY, A. — Housewife.

Education: Seaview, Chatsworth.

Activities: Mobeni Heights Tamil Association; Mobeni Heights Civic Association; Mobeni Heights Siva Soobramaniar Alayam; Mobeni Heights Women's Circle; Cato Manor Hindu Temple.

Travel: London, Continent, India, Far East, Mauritius, Sri Lanka, S.E. Asia.

Interests: Religious, cultural.

REDDY, M. V. — Company Director.

Education: Hindu Institute; Sastri College; Springfield College (Natal Teachers Diploma).

Activities: Assist. Secretary (Cato Manor Hindu Temple); Treasurer (Cato Manor Crematorium); Auditor (Cato Manor Hindu Institute); Mobeni Heights Siva Soobramaniar Alayam; Mobeni Heights Tamil Association; Arutpa Khazagam of S. Africa.

Travel: India, Mauritius.

Interests: Travel, literary, philately.

Miscellaneous: Taught at Astra, Howick West Schools, obtained certificate in road transportation.

Address: 3 Mushroom Lane, Mobeni Heights.

REDDY, P. — Housewife.

Education: St. Francis, Umzinto High.

Travel: India, Mauritius.

Interests: Athletics, netball, tennisqu coast.

REDDY, M. V. — Company Director.

Education: Hindu Institute, Mayville High.

Activities: Cato Manor Hindu Temple; Mobeni Heights Tamil Association; Mcheni Heights Siva Soobramaniar Alayam.

Travel: India, Mauritius.

Interests: Soccer.

REDDY, S. V. — Company Director.

Education: Hindu Institute.

Activities: Cato Manor Hindu Temple; Mobeni Heights Siva Soobramaniar Alayam; Mobeni Heights Tamil Association.

Travel: London, Continent.

Interests: Soccer.

REDDY, T. V. — Company Director.

Education: Hindu Institute, Loram High.

Activities: Cato Manor Hindu Temple; Mobeni Heights Siva Soobramaniar Alayam; Mobeni Heights Tamil Association.

Interests: Soccer, travel.

CHETTY, L. — Teacher.

Education: Bayview, Durban Indian Girls High, University of Durban-Westville (Secondary School Diploma).

Travel: India, Mauritius.

Interests: Literary, sports.

REDDY, S. — Company Director.

Education: Hindu Institute, Damelin College.

Activities: Cato Manor Hindu Temple; Mobeni Heights Siva Soobramaniar Alayam; Mobeni Heights Tamil Association.

Interests: Soccer, Literary.

REDDY, G. — Company Director.

Education: Hindu Institute; Mayville High; University of Durban-Westville (Partial Pass — L.L.B.).

Activities: Cato Manor Hindu Temple; Mobeni Heights Siva Soobramaniar Alayam; Mobeni Heights Tamil Association.

Travel: London, Continent, India, Far East.

Interests: Literary, travel.



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THE T. SUBRAMANY (T. S.) FAMILY

SUBRAMANY, T. — Retired Businessman.

Origin: Madras.

Education: Isipingo.

Activities: Chairman (Isipingo Indian Ratepayers Association); Isipingo Beach Country Club); Vice-President (Natal Schools Grantees Association); Secretary (Isipingo Indian Society; Isipingo Indian Child Welfare Society); Grantee (Isipingo and Northdene Schools); Trustee (Gokul and Isipingo Schools); Founder (S. Coast District Indian Football Association and Cricket Union; Illovo School, Isipingo Tamil School Society; Kanhie School; Isipingo Indian Crematorium Society); Durban Indian Benevolent Home; Natal Indian Blind Society; Isipingo Rail Local Affairs Committee.

Travel: India.

Interests: Soccer, cricket.

Miscellaneous: Councillor of Borough of Isipingo since inception, Mayor of Isipingo — 1975/1976 — second Indian in the country to become Mayor; Proprietor of Reunion Cafe and Pillays Shopping Centre, employed by African Explosives Ltd for 20 years; father was one of the early indentured Indians on Platt Estate (Isipingo); father set up business as fruit vendor (Isipingo Station); devoted almost 60 years to the cause of local education; one of those who campaigned for the education of girls, closely collaborated with late R. Gopaulsingh in the welfare of Isipingo community for almost 25 years.

Address: 13 Alexander Avenue, Isipingo.

SUBRAMANY, D. — Housewife.

MOORVAN, J. — Salesman.

Origin: Arcot (Madras).

Education: Sastri College.

Activities: St Aidan's Club.

Interests: Cricket.

MOORVAN, S. — Housewife.

Education: Isipingo.

Activities: Isipingo Women's Circle, Captain (Isipingo Women's Badminton Club).

Travel: London, Continent, India.

Interests: Badminton.

FRANCIS, N. — Housewife.

Education: Isipingo.

SUBRAMANY, M. — Housewife.

Education: Isipingo.

ELLAPEN, P. — Housewife.

Education: Isipingo.

PILLAY, M. S. — Businessman, Teacher (Verulam High).

Education: Verulam High.

Activities: Isipingo Cricket Union.

Interests: Cricket.

MUNIAN, S. — Housewife.

Education: Isipingo.

THE V. REDDY FAMILY

KESARU, M. — Medical Practitioner.

Education: Clairwood High, Madras Christian College (Pre Medical), Madras Medical College (Degrees of Bachelor of Medicine and Bachelor of Surgery).

Activities: Durban South Doctors' Guild, Isipingo Hills School Education Committee, Isipingo Hospital Board.

Travel: UK, Continent, India, Far East, Sri Lanka, Mauritius.

Interests: Soccer.

Address: 15 Peppercorn Place, Isipingo Hill.

KESARU, G. — Social Worker.

Education: St. Oswald's High, University of Durban-Westville (BA Degree with Majors in Psychology and History), BA (Social Science) Degree.

Travel: UK, Continent, India, Far East, Sri Lanka, Mauritius.

Interests: Athletics.

Miscellaneous: Employed as a Social Worker at Dayanand Gardens.

Children: Nivedita, Shanthini, Abhendran.

REDDY, M. — Proprietor (Prima Footwear).

Education: Hindu Tamil Institute, Clairwood Boys, M. L. Sultan Technikon.

Activities: Saiva/Vazhipatu Khazagam, S.V.E. Alayam.

Travel: U.S.A., Mexico, Mauritius, U.K., Continent, Eire, Morocco.

Interests: Soccer, religious, cultural.

Address: 41 Alexander Avenue, Isipingo Hills.

REDDY, V. — Housewife.

Education: Dundee High School.

Activities: Saiva Vazhipatu Khazagam, S.V.E. Alayam.

Travel: Continent, UK, Eire, Morocco, Mauritius.

Interests: Religious, cultural.

Children: Dr T. M. Reddy (Medical Practitioner, education — Royal College of Surgeons (Dublin) M.B., Ch.B., B.A.O.; D. M. Reddy B.Comm. Degree (University of Durban-Westville); T. Reddy — pursuing a course in Electrical Engineering (University of Natal); K. Reddy — Pharmacy Student (University of Natal).

REDDY, V. — Foreman.

Interests: Religious, cultural.

REDDY, A. — Housewife.

Interests: Religious, cultural.

REDDY, G. — Caterer (Isipingo Hospital).

Education: Clairwood Boys School, M. L. Sultan Technikon (course in Motor Mechanics).

Activities: Saiva Vazhipatu Khazagam.

Travel: UK, Eire, Continent.

Interests: Religious, cultural.

Address: 22 James Avenue, Isipingo Hills.

REDDY, M. — Housewife.

Education: Tanjore School, M. L. Sultan Technikon.

Activities: Saiva Vazhipatu Khazagam.

Travel: UK, Eire, Continent.

Interests: Knitting, cookery, tennis, squash.

CHILDREN:

REDDY, S. — 1st year B.Sc. (University of Durban-Westville).

REDDY, M. — Pursuing B.A. (Library Science) Degree at University of Durban Westville.

REDDY, R. — Student (Isipingo High).

REDDY, S. — Student (Isipingo High).

REDDY, O. — Scholar (Coedmore School).

THE S. G. V. SUBBAN FAMILY

SUBBAN, V. — Legal Clerk.

Origin: Tanjore (Madras).

Education: Verulam Mission School.

Activities: Founder (Central Factory Indian Mill Group, Verulam Indian Child Welfare Society, Verulam Betel Leaf Growers Association), Secretary (Natal Indian Cane Growers Association, North Coast Indian Football Association).

Interests: Religious, cultural, soccer, cricket.

Miscellaneous: Served as a clerk to a firm of Attorneys for over 30 years; intimately involved with the local cane and betel leaf growers who sought his advice frequently; sports administrator (soccer, cricket); served local religious bodies; versatile linguist (Tamil, Telugu, Hindi) who was called by the local court to act as interpreter on several occasions; his father served as a Trustee of a body which acquired a property to erect a temple and public hall — now known as the Verulam Tamil Institute.

SUBBAN, M. — Housewife.

SUBBAN, S. G. V. — Businessman, Mayor of Verulam.

Education: Sastri College, University of South Africa (B.Sc. Degree — Majors Geography, Psychology), Springfield College (N.T. Diploma).

Activities: Chairman (Verulam & District Coordinating Committee for the aged), Trustee (Verulam Tamil Institute), Founder (Verulam Football Association).

Travel: London, Continent, W. Africa, India, Far East, Australia.

Interests: Social, religious, recreational.

Miscellaneous: Taught for 25 years in Natal, Ghana, Zambia; head of Dept. of Geography for 14 years; entered business in 1970 and operated as a bookmaker since 1977; involved in a variety of social activities.

Address: 92 Moss Street, Verulam.

SUBBAN, Dayalan. — Student.

Education: Verulam Primary, Zambia High, Madras Christian College (Pre-University and Pre-Medical), Sastri College.

SUBBAN, Vanmilla. — Social Worker.

Education: Zambia High, Centenary High, University of Durban-Westville (Honours Degree in Sociology).

Miscellaneous: Presently engaged in research at Addington Hospital Renal Unit under Prof. Seedat.

SUBBAN, Premilla. — Social Worker.

Education: Zambia High, Centenary High; University of Durban-Westville (B.A. Degree and Honours Degree in Social Work).

Miscellaneous: Presently reading for a Masters Degree in Social Work; employed by Natal Mental Health Association

SUBBAN, N. V. — Teacher.

Education: Tongaat High, Springfield College (Teachers Diploma).

Activities: Secretary/Trustee (Verulam Tamil Institute).

Travel: U.S.A., Canada, London, Continent, India, Far East.

Interests: Soccer, cricket.



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VERULAM**

THE V. C. THAYER FAMILY

THAYER, V. — Proprietor (Tobacco shop).

Origin: Madras.

Interests: Soccer, fishing.

THAYER, M. — Housewife.

Education: St. Oswald's.

Activities: S.V.E. Alayam, Natal Tamil Vedic Society.

Interests: Religious.

Miscellaneous: Well known in Durban for entertaining visitors.

THAYER, V. D. — Manager (Herbert Cardboard Factory).

Education: St. Oswald's, Carlisle Street (Higher Grade).

Activities: Trustee (S.V.E. Alayam).

Travel: India.

Interests: Soccer, cricket, racing.

Miscellaneous: First Indian in Durban to own a hotel (Hotel Cosmo). Served Herbert's Cardboard Factory for over 40 years.

Address: 97 North Street, Durban.

THAYER, T. — Housewife, daughter of A. R. Rajoo Naidoo.

Education: Tongaat Indian Girls.

Activities: Isipingo Women's Circle, Isipingo Arutpa Khazagam.

Travel: India.

Interests: Religious, sewing, knitting, cookery.

Miscellaneous: Outstanding Athlete at school and excelled in skipping competitions; awarded certificates (exhibition) for knitting and sewing; one of those who laid the foundation stone of the Isipingo Hindu Society Hall.



THAYER, V. C. — Representative (United Tobacco Co.).

Education: Gandhi Desai, Sastri College, M. L. Sultan Tech.

Activities: Secretary (Isipingo Hindu Society); Treasurer (Isipingo Garden Club); Chairman (S.V.E. Alayam Youth Movement; Durban City Supporters Club; Berea Supporters Club); Patron (Dimes Football Club, Natal Liquor and Catering Trade Employees Football Association); S.V.E. Alayam; Isipingo Civic Association; PRO (Manning Rangers Football Club).

Interests: soccer, cricket.

Address: 49 Saunders Avenue, Isipingo Hills.

THAYER, J. — Sales Promoter and Public Relations Officer (Pakco Ltd.), daughter of M. Moodley.

Education: Merebank High.

Interests: Cookery.

Miscellaneous: Spread ideas relative to Indian cookery among the White community of Durban.

THAYER, T. — Scholar.

Education: Primrose.

Interests: Cricket, soccer, tennis.

THAYER, S. — Scholar.

Education: Primrose.

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MRS & LATE P. L. NAIDOO

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THE A. VENGAN FAMILY

APPADU, M. C. — Employee.

Origin: Vizagapatnam (Andhra Pradesh).

Interests: Religious and cultural.

Miscellaneous: Born in India in 1884 and arrived in S. Africa in 1908 by S.S. Umfuli; met and married a girl on board ship; settled in Umzinto and was employed by Crookes Estate; later moved to Clairwood where he established a business.

APPADU, A. — Housewife.

Interests: Religious, cultural.

VENGAN, K. — Company Director.

Education: Durban South School.

Activities: Trustee (S. Coast District Indian Football Association), Record Clerk S. Natal Kwa Zulu Soccer Board), Isipingo Cricket Club, Isipingo Squash Club.

Interests: Soccer, cricket, squash, darts.

VENGAN, R. — Company Director.

Education: Isipingo Heights, Isipingo High.

Activities: Isipingo Football Association.

Interests: Soccer.

VENGAN, J. — Company Director.

Education: Isipingo Heights, Isipingo High.

Interests: Squash, tennis, cricket, athletics.

VENGAN, K. — Company Director.

Education: Isipingo Heights, Isipingo High; University of Durban-Westville (B.A. Degree Course).

Activities: Isipingo Football Club.

Interests: Soccer, cricket, athletics.

VENGAN, S. — Company Director.

Education: Isipingo Heights, Isipingo High, M. L. Sultan Technikon (Course in Catering and Management).

Activities: Isipingo Football Club.

Interests: Soccer, athletics.

NAIDOO, R. — Housewife.

Education: Isipingo School.

Interests: Athletics.

Miscellaneous: Married to B. Naidoo.

NAIDOO, L. — Housewife.

Education: Isipingo Heights School.

Interests: Athletics.

Miscellaneous: Married S. Naidoo (Branch Manager — Durban Glass Works).

VENGAN, A. — Company Director.

Education: St. Michaels School, Sastri College.

Activities: President/Vice-President/Trustee/Secretary (S. Coast District Indian Football Association); President/Secretary (Natal Indian Football Association); Hon. Life-Vice President/Trustee/Treasurer (S. Coast Sports Trust); Vice-President (S. Coast District Indian Cricket Union, Isipingo Rail Ratepayers Association); Chairman (Isipingo Beach Country Club); Auditor (Gokul School Committee); Patron (Soobramaniam Temple — Isipingo); Councillor (S. Natal Indian Football Association, S.A. Indian Football Association); Treasurer (Reservoir Hills Andhra Sabha); Siva Soobramaniam Temple — Clairwood, Clairwood Debating Society; Alternate Member (Isipingo Rail LAC).

Travel: London, Continent, India, Far East, Mauritius, Sri Lanka, U.S.A., Canada.

Interests: Soccer, cricket, tennis, religion, cultural.

Miscellaneous: Conducted successful butchery business in Clairwood and Isipingo; well known sports administrator; established Royal Trading and Coastal Fruiterers, A. Vengan & Co.

Address: 55 Bologna Avenue, Reservoir Hills.

VENGAN, N. — Director (Vengan's Butchery), daughter of Chinniah Naidoo.

Education: Umkomaas School.

Activities: Reservoir Hills Andhra Sabha.

Travel: London, Continent, India, Far East, Mauritius, Sri Lanka, U.S.A., Canada.

Interests: Religious, cultural.

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THE D. K. VENKATRATHNAM FAMILY

DADHY, Kanakiah. — Farmer.

Travel: India.

Interests: Religious, cultural.

Miscellaneous: Arrived as an indentured Labourer in the company of his mother and brother.

MOTHAMMAN. — Housewife.

Interests: Religious, cultural.

NAIDOO M. — Farmer.

Education: Educated in Tamil.

Activities: Zeekoe Valley Temple.

Interests: Religious, cultural, horticultural.

Miscellaneous: Arrived as a passenger Indian; officiated at weddings.

NAIDOO, M. — Housewife.

Interests: Religious, cultural.

VENKATRATHNAM, D. K. — Building Contractor.

Education: Stella Hill School.

Activities: Silverglen Civic Association, Silverglen Cultural Organisation.

Travel: London, Continent, India, Far East, Mauritius.

Interests: Sport.

Address: 16 Oceanview Road, Silverglen.

VENKATRATHNAM, Dhanabakium. — Housewife.

Education: Chatsworth.

Activities: Treasurer (Silverglen Women's Circle).

Travel: London, Continent, India, Far East, Mauritius.

Interests: Sewing, knitting.

Miscellaneous: Conducts three pre-schools in Silverglen.

VENKATRATHNAM, Naresh. — Carpet Fitter.

Education: Glenview, Glenover High.

Interests: Sports.

VENKATRATHNAM, Ravinesh. — Medical Student.

Education: Glenview, Glenover High, Kasthurba Medical College.

Travel: India.

Interests: Soccer, tennis, swimming.

VENKATRATHNAM, Hanusha. — Student.

Education: Glenview, Glenover High.

Travel: Mauritius.

Interests: Netball, volley ball, dramatic.

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THE K. K. VENKATRATHNAM FAMILY

VENKATRATHNAM, B. — Business Proprietor.

Origin: Anakapalli (Andhra Pradesh).

Activities: Vice-President (Andhra Maha Sabha of S. Africa; Riverview School Committee); Founder (Sathya Sai Foundation); Seaview Andhra Sabha.

Travel: Widely travelled.

Interests: Religious, cultural, athletics, farming.

Miscellaneous: Ardent propagator of the Telugu language; excelled in Bhajan singing; has made a vital contribution to the growth of the Sathya Sai movement in South Africa.

VENKATRATHNAM, B. — Business Partner.

Activities: Seaview Andhra Stree Sangam.

Travel: London, Continent, India, Far East, Sri Lanka, Mauritius, widely travelled.

Interests: Religious, cultural.

VENKATRATHNAM, K. K. — Company Director (Apollo Upholsterers).

Education: Stella Hill.

Activities: Mobeni Heights Civic Association, Silverglen Civic Association.

Travel: Widely travelled.

Interests: Business, religious (Bhajans).

Address: 28 Venus Lane, Chatsworth.

VENKATRATHNAM, B. — Housewife, daughter of Y. S. Naidoo.

Education: Puntans Hill.

Activities: Mobeni Heights Women's Circle.

Travel: Widely travelled.

Interests: Sports.

VENKATRATHNAM, P. — Company Director.

Education: Bayview, Chatsworth High.

Travel: Widely travelled.

Interests: Guiding.

Miscellaneous: Represented the Girl Guides Association at a rally in Poona, India, in 1982.

VENKATRATHNAM, P. — Student.

Education: Umhlatuzana, Chatsworth High.

Travel: Widely travelled.

Interests: Hobbies, guiding.

VENKATRATHNAM, A. — Teller (Barclays Bank).

Education: Excelsior, Chatsworth High.

Travel: Widely travelled.

Interests: Literary.

VENKATRATHNAM, Y. — Student.

Education: Excelsior, Chatsworth High, University of Durban-Westville (Computer Science Course).

Travel: Widely travelled.

Interests: Literary.

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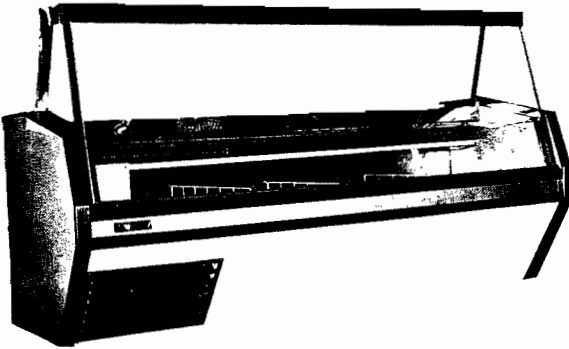
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