

SOCIO CULTURAL HISTORY OF TAMIL NADU – 1565 – 2000

Author

Dr. R. RAMASUBRAMANIAN
Assistant Professor
Department of History
Manonmaniam Sundaranar University
Tirunelveli – Tamil Nadu



DEPARTMENT OF HISTORY
MANONMANIAM SUNDARANAR UNIVERSITY
DIRECTORATE OF DISTANCE AND CONTINUING EDUCATION
TIRUNELVELI – TAMIL NADU -627 012.

January - 2024

Sl.No	Unit	Content	Page No
1	I	The Nayaks of Madurai-Thirumalai Nayak-The Nayaks of Senji-The Nayaks of Tanjore-Social and Cultural Condition under the Nayaks-Contribution of Nayaks to Art and Architecture and Tamil Culture.	1-37
2	II	Tamilagam under Marathas - Society Cast System-Status of Women - Achievements of Raja Serfoji - Literature under the Rule of Tanjore Marathas -Saraswathi Mahal Library - Development of Art and Architecture under the Marathas	38-55
3	III	The Maratha Country and the Sethupathis of Ramnad-Society-Cultural Contribution; Administration of the Nawabs – Village Administration – Society – Famines and Diseases – Status of Women – Economic and Religious Life – Social Impact of the Europeans; Religion; Saivism; St. Ramalinga – Vaishnavism; the Schism	56-76
4	IV	Christianity: Policy of the Company – Growth and impact – Introduction of Western Education – Government Education – Professional and Technical Education – Female Education.	77-88
5	V	Emergence of Administrative and Professional Elites – Justice Part and Non-Brahmin Movement – E.V.R. a Social Reformer – Self Respect Movement – Contribution of Dravidian Movement to Social Transformation – Socio – Cultural impact of the Dravidian Parties	89-102
References			103

Socio Cultural History of Tamil Nadu – 1565 – 2000

Unit-I: The Nayaks of Madurai-Thirumalai Nayak-The Nayaks of Senji-The Nayaks of Tanjore-Social and Cultural Condition under the Nayaks-Contribution of Nayaks to Art and Architecture and Tamil Culture.

Objectives

- Prominent Nayak Ruler Associated with Madurai.
- The Nayaks of Senji Contributed to the Socio-Cultural Development
- The Nayak of Contribute to the Enrichment of Tamil Culture during their Regim.

Introduction

The Nayankara system was introduced by the Vijayanagara Empire. The Vijayanagara Empire was established in the Deccan Plateau region in South India. Harihara I and his brother Bukka Raya I of Sangama Dynasty were the first to establish it in 1336. The empire was basically the result of struggle against Islamic invasion. The empire takes its name from its capital city, Vijayanagara. It lasted until 1646, but still managed to make a lasting influence. In this unit, we will discuss the Nayankara system as well as the rule and administration of the Madurai Nayaks.

Nayankara System

In 1336 A.D., the Vijayanagara Empire was established. The Empire and its Emperors brought many provinces under their rule including Tamil Nadu, Karnataka, and Andhra. During their rule, the Vijayanagara Emperors created a system of Nayankara (Nayakkar), whereby the vast Empire was divided into various states or mandals and Nayaks (lords) were placed in charge of the provinces. Tamil Nadu was divided into five mandals: Vellore, Gingee, Tanjore, Madurai, Thiruvadigai Each Mandal was administered by a Supreme Mandal Chief (Maha Mandaladhipathi). These appointments were made by the King and the persons belonging to the royal family. There were other officials to assist him. These mandals were independently functioning with respect to civil, military, and judicial matters. They were contributing to the centre a share of their revenue. Military support was sought by centre when needed, in terms of the ratios as fixed by the King himself. Other characteristics of the system were: The meaning of

Nayankara system originates from the European system of Land Grant System. In this system, Nayak was the Military Administrator of a province. He was given the lands by the King, to provide a perennial income to him. This is based on the principle that all the lands are owned by the King and he has the rights to distribute it to his dependants. Amara Nayankara system is designed to have the following rules:

Revenue sharing by the Nayak was based on the land grants.

- Military assistance (number of soldiers) to be provided as per the limits fixed by the King himself.
- Nayaks were permitted to build their own fortresses.
- They had full freedom to take decisions about their internal administrative matters. According to Nuniz, Vijayanagara Empire was divided into 200 parts.
- To be ruled by 200 Nayaks, under this Nayankara system. During the royal festivities, Nayaks were expected to send costly gifts.
- To the King as well as the food items such as wheat and meat. Law and order was the prime obligation of the Nayaks.
- Agricultural production was to be increased in their lands. They were taking back 9/10 portion of the produce as their shares. 50 percent of the total revenue was shared by Nayak with the King, in addition to the other obligations such as military and event management.
- Some Nayaks were removed from their positions and were also punished.
- On not fulfilling their duties. Their lands were taken by the King. Difference between Maha Mandaleswarar and Nayak The differences between Maha Mandaleswarar and Nayak lies within the facts that: Nayak was the permanent resident of the mandal responsible for revenue.
- Military supplies to the centre. While, Maha Mandaleswarar was a transferable Viceroy with no obligations for revenue or military sharing. He was only the royal representative. Maha Mandaleswarar was to supervise the Nayak's loyalty and his revenue
- Military sharing promptness. Peer reports were also shared with the King by the Maha Mandaleswarar Though the Nayankara system is considered similar to the Land Grant system of Europe, Nayaks did not get the political importance that the Lords in the European system enjoyed. Nayaks were treated only as Military Generals. They were

removed any time by the King. Defects of the Nayankara system was mainly due to the introduction of

- Palayagara system by Nayaks. Palayagaras acted more loyal to the Nayaks than to the King. The centre did not have direct and uniform control on the provinces ruled by them as each Nayak had his own method of administration independently with no interference by the centre.

Madurai Nayaks

In 1529, war broke out between the Pandyas and Cholas. Defeated Chandrasekara Pandya, approached the Emperor Krishnadevaraya of Vijayanagara Empire for a solution and support. Vijayanagara Emperor deputed the General Nagama Nayak to contain Chola and re-install Chandrasekara Pandya as the King. Nagama Nayak defeated the Chola King. As the Pandya King was meek and unfit, Nagama Nayak assumed himself as the King of Pandya Kingdom at Madurai. Krishnadevaraya got offended by this act of Nagama Nayak and sent Nagama Nayagar's son Viswanatha Nayak to Madurai to defeat his father and capture the kingdom. In the process, the Pandya King installed by Viswanatha Nayak, started acting recklessly, making Vijayanagara Empire to nominate Viswanatha Nayak as the King of Madurai. Thus, in 1529, Madurai came under Nayaks' rule. Due to the series of succession wars at the Vijayanagara Empire, the Nayaks started establishing their own independent rule upon the weakened status of the Vijayanagara Empire itself. Thus, the Nayak's rule in Tamil Nadu began.

- Madurai Nayak's rule started in 1529 with Viswanatha Nayak and ended in 1736 with the rule of Meenakshi. There were thirteen Nayak rulers, who ruled Madurai for 207 years. In the history of Tamil Nadu, Madurai Nayak's rule has a special significance. Historians often differ about the year of establishment of Madurai Nayak's rule. Some opine that it started when Nagama Nayak was appointed as Madurai Nayak, while others opine that the Nayak's rule at Madurai began only when Viswanatha Nayak became the Governor of Madurai. It is significant that Viswanatha Nayak was appointed as political and administrative head. The rule of Madurai Nayak kings is given below chronologically (from 1529 to 1736)
 - ❖ Viswanatha Nayak (1529-1564) Krishnappa Nayak I (1564-1572)
 - ❖ Veerappa Nayak (1572-1595)
 - ❖ Krishnappa Nayak II (1595-1601)

- ❖ Muthu Krishnappa Nayak (1601-1609)
- ❖ Muthu Veerappa Nayak I (1609-1623)
- ❖ Thirumalai Nayak (1623-1659)
- ❖ Muthu Veerappa Nayak II (1659)
- ❖ Sokkanatha Nayak (1659-1682)
- ❖ Muthu Veerappa Nayak III (1682-1689)
- ❖ Rani Mangammaal (1689-1706)
- ❖ Vijayaranga Sokkanatha Nayak (1706-1732)
- ❖ Rani Meenakshi, the last ruler among Madurai Nayaks (1732-1736)
- ❖ Viswanatha Nayak (1529-1564)

Viswanatha Nayak ruled for 35 years, establishing his qualities of discipline, administrative skills and valour. His provinces included Madurai, Ramanathapuram, Thirunelveli, Thiruchi, Salem, and Travancore. He brought in a variety of reforms and was responsible for the introduction of Palayagar system. He is considered as the backbone of Madurai Nayak rule and responsible for its century long, deeprooted stability. He stayed an unchallenged ruler, assisted by his General and Chief Minister Ariyanatha Mudaliar. His other contributions include: During his rule, Viswanatha Nayak removed the forests on both banks of

- Cauvery and Vaigai to free the people from the fear of thieves and dacoits. He befriended Thenkasi Pandiyas and contained the long war waged by
- The five Pandyas. He renovated the Nelliappar Temple in Tirunelveli.
- He expanded the Tirunelveli City and improved the irrigation facilities.
- He constructed the Teppa Kulam at Tiruchi.
- He renovated the Thayumanava Temple at the Rock Fort, Tiruchi.
- He also renovated the Srirangam Temple and created a township around
- the temple with good streets and houses for the people to occupy. He brought peace in his administration and used the method of Palayapattu
- by bringing in 72 palayapattu on the fortress walls of Madurai.

Palayagar had to pay the Nayak King one-third of their revenue arising out of the lands given to them and the remaining could be apportioned for the Army and their own administrative expenses. Ettayapuram, Panchaalankurichi, and pudukottai belonged to this system. Waynod, Kambam, and Gudalur were brought under the Madurai Nayak rule. Agriculture, handicrafts,

and small industries were flourishing and people lived without any fear of civil disturbance or revolts.

Krishnappa Nayak (1564-1572)

As a loyal Nayak to the Vijayanagara Empire, Krishnappa Nayagar, son of Viswanatha Nayak had to witness many events during his reign of the Madurai state like: During this time, the fierce battle of Thalakotta was fought between the Deccan Sulthans of Bijapur, Golkonda, Bidar, Pidar, and Ahmed Nagar, called as the Bahmani Sulthans and the Vijayanagar Empire. This war determined the future of Vijayanagar Empire as the victory of Bahmini Sulthans marked the destruction and fall of Vijayanagar Empire. Soon, Penukonda, which was the capital of Vijayanagar Empire, also got attacked by the Sulthans and Chandragiri and Vellore became the capitals of the Empire, successively.

Krishnappa Nayak-I had to quell the revolt by the Palayagar Thumbichi. Nayak, who was imprisoned and later, killed. Ceylon was captured by Krishnappa Nayak-I, after a war between him and Kandi King at Puttalam. Singhalas were defeated twice and the Kandi King went into exile and committed suicide. Revenue Collections were reestablished from Ceylon periodically as 'kappam', by the King's representative, Vijaya Gopala Nayak, brother-in-law of Krishnappa NayakI. Krishnappa Nayak-I created a town called Krishnapuram, near Palayamkottai. He built a temple for Thiruvankatanathar. He also gifted a chariot to the temple. He also created township for the Brahmins around the temple. Krishnappa Nayak-I was known for his intelligence, piousness, openmindedness, and honesty. His priority for the welfare of his subjects brought him this fame.

- Descendants of Krishnappa Nayak Descendants of Krishnappa Nayak ruled Madurai from 1572 to 1623.
- Veerappa Nayak (1572-1595)
During his regime, Christianity flourished and all religions got equal importance. He also built a fort at Aruppukottai. He built many temple towers and about thousands of pillars, halls, and other palatial halls (Mantapas) at Madurai.
- Krishnappa Nayak II (1595-1601)
His rule was uneventful but peaceful.
- Muthu Krishnappa Nayak (1601-1609)

During his rule, in 1606, Robert De Nobili, a priest from Italy arrived at Madurai and started following all the Indian practices including vegetarianism. He learned Tamil, Telugu, and Sanskrit, along with the Hindu religious scriptures. He converted upper caste Hindus into Christianity. Muthu Krishnappa Nayak was also friendly with Portuguese, who were residing and trading from the East Coast belts. He also built a Shiva temple at Kayathar and created a city called Krishnapuram. He renovated many temples, created Agraharas, and ponds.

➤ **Muthu Veerappa Nayak I (1609-1623)**

During his rule, Muthu Veerappa Nayak-I revolted against the Vijayanagara Empire, which was ruling from Vellore as its capital. He was defeated in this revolt. He changed the capital to Tiruchi to subdue Tanjore Nayak. Mysore King Raja Udayar invaded Madurai and was defeated by the PalAyagar Chieftains of Kannivadi and Virupakshi. Robert De-Nobili, during his time, built a Christian Temple at Madurai in 1610. It is said that Nayak persecuted those who got converted into Christianity.

Thirumalai Nayak (1623-1659)

The Nayaks Muthu Veerappa Nayak-I was succeeded by his brother, Thirumalai Nayak. In the history of Madurai Nayaks, Thirumalai Nayak was the first to enjoy the full-fledged powers of the King. Thirumalai Nayak reverted the capital to Madurai from Tiruchi due to several considerations. Mysore King Chamaraja Udayar invaded Madurai and was defeated by three PalAyagar Chieftains. Chera King was also defeated and made to pay revenue to the Madurai Kingdom. Maravar state was divided into three parts and Sethupathis were made their Chieftains. As Thirumalai Nayak wanted to get freedom from the Empire of Vijayanagara, he sought the help of Golkonda Sultan. The last Emperor of Vijayanagara, Sreerangan was defeated. However, Tamil Nadu again got invaded by the Muslim rule of the Sultans at the initiative of Thirumalai Nayak. Irrked by this act of Thirumalai Nayak, the Mysore King, Gandharva Narasaraja, invaded Madurai and the Mysore army, on its way to Madurai, took revenge by cutting the noses of all those who came across the army. At this time, Thirumalai Nayak sought the help of Raghunatha Sethupathi, who in turn defeated the Mysore forces and drove them back to Mysore, cutting their noses in retaliation. Sethupathi was awarded the title 'Thirumalai Sethupathi'. Following which, Thirumalai Nayak resorted for help from the Portuguese for capturing Sethupathi in exchange of granting concessions to them. After their establishment, they

drove the Dutch away. The Dutch captured Tiruchendur with the help of their Naval Force. They also took away Tuticorin in 1658 from the Portuguese. Thirumalai Nayak is most popular for his Mahal at Madurai. He renovated many temples and built many choultries. He also decorated the Madurai Meenakshi Amman Temple. Literature of Tamil, Telugu and Sanskrit were patronised by the Nayak and Madurai Monthly Festivals were created during his reign. Thirumalai Nayak continued his fight to protect his territories and his people and also liberate his kingdom from the Empire.

Muthu Veerappa Nayak II (1659)

He ruled only for four months. He strengthened the Tiruchi Fort to prevent Bijapur Sultan's invasion. As a result, Bijapur Sultan captured Tanjore Nayak and took a huge wealth from Muthu Veerappa Nayak II.

Sokkanatha Nayak (1659-1682)

He became the King at the age of sixteen years. His Prime Minister and Secretary, along with General amassed huge wealth from the subjects by torturing them. Realising the evils committed by his three representatives, Sokkanatha Nayak killed the Secretary and blinded the Prime Minister. General ran away to Gingee and initiated a war on Madurai with the help of Gingee and Tanjore Nayaks. The war was won by Sokkanatha Nayak. There was a famine at Tiruchi and Tanjore. Though Tanjore King did not help the people, Sokkanatha Nayak did a lot of relief work. In 1663, Bijapur Sultan, Adil Shah, sent a General (Vanamiyan), who involved himself in loot and arson of properties. This forced Sokkanatha Nayak to pay a huge sum to Vanamiyan for him to return to his state. Sokkanatha Nayak waged a war on Tanjore and captured Tanjore for a short while. From the letters of Father Newhopp, it is evident that Tanjore became free from Madurai invasion, shortly after. The internal unrest and the frequent wars led to famine. It is quoted that thousands of people migrated from the villages and towns. The Dutch gave them shelter and took them abroad as slaves.

Muthu Veerappa Nayak III (1682-1689)

During his rule, Muthu Veerappa Nayak was able to consolidate the territories lost by his father Sokkanatha Nayak. He went around all of his terrains and focused on the welfare of the subjects and strength of the army. Sethupathi dynasty joined hands with Tanjore forces and Madurai forces in exile to wage a war on Muthu Veerappa Nayak. However, the losses were negligent. John D Britto, arrived at Madurai in 1680, from Portugal. He began to establish

Christianity in Marava belt. He could not go ahead with the conversions as there were protests and resistance from the people. He was also threatened and attacked. Charity was also the priority of Muthu Veerappa Nayak as it was followed by his forefathers. He established a number of Choultries and built many temples. He created Agraharas and gave gifts to the Brahmins. He is also considered as a noble man, who followed the principle of Monogamy.

Rani Mangammal (1689-1706)

The Nayaks Rani Mangammal ruled Madurai state on behalf of Vijayaranga Sokkanathar, who became the King at his third month of birth. His mother, Muthammaal, committed suicide, unable to bear the loss of her husband Muthu Veerappa Nayak. Mughal Emperor Aurangzeb insisted on receiving revenue from the Southern states during 1693. As Mysore and Tanjore Kings were paying the revenue, Rani Mangammal followed suit to get protection from the Tanjore and Mysore Kings, who were the threat to her kingdom. In 1697, she got back some territories from the Tanjore King, with the help of the Muslim General. She also made peace with Tanjore King, Shaji, by sending him huge amount of wealth to avoid wars. The Chera King from Travancore, stopped paying the revenue during the regime of Rani Mangammal.

To re-establish the practice, she sent an army in 1697, which was defeated. However, later, Dalavai Narasappaiyan, led an army to defeat the Chera King. He also looted the revenue, along with costly gifts and ornaments. She subdued the Tanjore King by waging a war in 1700. The Tanjore king, then, compromised with her by paying huge revenue and wealth to make peace. In 1698, Sethupathi captured Madurai. Dalavai Narasappaiyan fought off the forces out of Madurai. However, in 1702, Sethupathi killed Narasappaiyan in a war and became the King. Due to that war, the Marava Belt Provinces gain freedom from the Nayak rule. Christianity flourished during her time as she gave some concessions to the Jesuits. She encouraged religious freedom of her subjects. In 1701, she gifted lands for a Dargah and protected the Muslims. She built better roads up to Rameswaram and encouraged tree plantations in her territory. She also worked to improve agriculture, by providing effective irrigation facilities. She constructed Summer Resort at Tamukkam, which is still considered one of a kind. Rani Mangammal lives on in the pages of history on account of her love for the subjects and her political wisdom.

Vijayaranga Sokkanatha Nayak (1706-1732)

Considered to be a very inefficient ruler of his age, Vijayaranga Sokkanatha Nayak spent more time on religious pursuits and expenditure.

Subjects and their welfare were not his concern and his officials too followed the system of apathy. During 1710 and 1720, there were severe drought conditions in the Madurai state. Coimbatore and Salem went under the control of Mysore rule. Maravar belt kingdom saw successive wars and infighting. The Tanjore king captured the Maravar belt and kept major part to himself during 1729. He divided the remaining kingdom of Maravar into five parts, among which, three were distributed to Kaattaya Thevar and the remaining two were given to another Kattaya Thevar, who became the King of Sivaganga. In all of these events, Vijayaranga Sokkanatha Nayak played a passive role and the Nayaks started losing territories and power.

Rani Meenakshi (1732-1736)

The last ruler of Nayak dynasty in Madurai had to face a lot of internal wars. She foiled the evil plans of her political rivals by adopting Vijayakumaran. Karnataka Nawab, Chanda Saheb, came to collect the revenue in 1734. To overcome this crisis, Rani Meenakshi made peace with her local political rival Bangaru Nayak (Vijayakumaran's father). Chanda Saheb again came to Tiruchi in 1736 and recaptured Dindigul from Bangaru Nayak, along with Madurai. At this juncture, Chanda Saheb imprisoned Meenakshi herself. Meenakshi, the last empress of the Nayak dynasty committed suicide by taking poison. Thus, ended the 207 years rule of Nayak dynasty in Madurai and the rule of Karnataka Nawab began.

Summary

In 1336 A.D., the Vijayanagara Empire was established. The Empire and its Emperors brought many provinces under their rule including Tamil Nadu, Karnataka, and Andhra. During their rule, the Vijayanagara Emperors created a system of Nayankara (Nayakkar), whereby the vast Empire was divided into various states or mandals and Nayaks (lords) were placed in charge of the provinces. Tamil Nadu was divided into five mandals: Vellore, Gingee, Tanjore, Madurai, and Thiruvadigai. Each Mandal was administered by a Supreme Mandal Chief (Maha Mandaladhipathi). These appointments were made by the King and the persons belonging to the royal family. There were other officials to assist him. According to Nuniz, Vijayanagara Empire was divided into 200 parts to be ruled by 200 Nayaks, under this Nayankara system.

Some Nayaks were removed from their positions and were also punished on not fulfilling their duties. Their lands were taken by the King. Madurai Nayak's rule started in 1529 with Viswanatha Nayak and ended in 1736 with the rule of Meenakshi. There were thirteen Nayak rulers, who ruled Madurai for 207 years. Viswanatha Nayak ruled for 35 years, establishing his qualities of discipline, administrative skills and valour. His provinces included Madurai, Ramanathapuram, Thirunelveli, Thiruchi, Salem, and Travancore. He brought in a variety of reforms and was responsible for the introduction of Palayagar system. As a loyal Nayak to the Vijayanagara Empire, Krishnappa Nayagar, son of Viswanatha Nayak had to witness many events during his reign of the Madurai state.

Krishnappa Nayak-I was known for his intelligence, piousness, openmindedness, and honesty. His priority for the welfare of his subjects brought him this fame. Descendants of Krishnappa Nayak ruled Madurai from 1572 to 1623.

These descendents were Veerappa Nayak, Krishnappa Nayak II, Muthu Krishnappa Nayak, and Muthu Veerappa Nayak I. Muthu Veerappa Nayak-I was succeeded by his brother, Thirumalai Nayak. Thirumalai Nayak changed the capital to Madurai from Tiruchi due to several considerations. Thirumalai Nayak is most popular for his Mahal at Madurai. He renovated many temples and built many choultries. He also decorated the Madurai Meenakshi Amman Temple.

Muthu Veerappa Nayak II ruled only for four months. He strengthened the Tiruchi Fort to prevent Bijapur Sultan's invasion. As a result, Bijapur Sultan captured Tanjore Nayak and took a huge wealth from Muthu Veerappa Nayak II. Sokkanatha Nayak became the King at the age of sixteen years. His Prime Minister and Secretary, along with General amassed huge wealth from the subjects by torturing them. Realising the evils committed by his three representatives, Sokkanatha Nayak killed the Secretary and blinded the Prime Minister. General ran away to Gingee and initiated a war on Madurai with the help of Gingee and Tanjore Nayaks.

The war was won by Sokkanatha Nayak. Muthu Veerappa Nayak was able to consolidate the territories lost by his father Sokkanatha Nayak. He went around all of his terrains and focused on the welfare of the subjects and strength of the army. Rani Mangammal ruled Madurai state on behalf of Vijayaranga Sokkanathar, who became the King at his third month of birth. His mother, Muthammaal, committed suicide, unable to bear the loss of her husband Muthu Veerappa Nayak.

She subdued the Tanjore King by waging a war in 1700. The Tanjoreking, then, compromised with her by paying huge revenue and wealth to make peace. She encouraged religious freedom of her subjects. In 1701, she gifted lands for a Dargah and protected the Muslims. Considered to be a very inefficient ruler of his age, Vijayaranga Sokkanatha Nayak spent more time on religious pursuits and expenditure. Subjects and their welfare were not his concern and his officials too followed the system of apathy.

Rani Meenakshi, the last ruler of Nayak dynasty in Madurai had to face a lot of internal wars. She foiled the evil plans of her political rivals by adopting Vijayakumaran.

Gingee Nayaks (1526-1648)

Gingee Fort is considered as the strongest in terms of military power. This fort was constructed in 1422 by Vijaya Ranga Nayak based on Chola architecture. This fort is also considered a historical one due to its prominence at the end of 13th century and at the beginning of the 14th century under the Hoysalas and the Vijayanagara Empire. Gingee was made the capital of the Mandal and Vaiyappa Nayak was appointed as its Governor. The first king of Gingee Nayaks is Vaiyappa Nayak, who assumed power in 1526. The dynasty ruled for about 122 years. OnGingee, there are only a few evidences of this dynasty, mostly in the form of stone inscriptions at Thiruparankundram Temple and inscriptions found related to Surappa Nayak's rule. There is also a literary evidence called Karnataka Rajakkal Suvistara Sarithiram, which mentions Gingee Rule. Gingee kingdom's territory started from Palar on the coastal side and extended up to Kollidam across the river Cauvery.

Vaiyappa Nayak (1526-1541)

Vaiyappa Nayak controlled Tondaimandalam and Cholamandalam and was responsible for collecting revenue. He was the confidante of Krishnadevaraya of Vijayanagara Empire. Vaiyappa Nayak reset all the irregularities in collections and also took the control of the Gingee Nayak rule. He constructed temples at Srimushnam as well as at Thirukovilur in the South Arcot District. He remained the Gingee King until 1541.

Thuppaki Krishnappa Nayak (1541-1554)

Thuppaki Krishnappa Nayak brought peace and stability during the Gingee rule. He strengthened the fort of Gingee and was instrumental in the development of the township and surrounding areas. He renamed the Fortress of Anandagiri as Rajagiri. He built a strong wall around the Rajagiri Fort.

Surappa Nayak (1554-1567)

During his rule, a lot of literary and religious events took place. Besides, Surappa Nayak assisted the Vijayanagara Emperor Sadasiva Raya in the Thalikottai wars. Surappa Nayak was given the title 'Karnataka Simma Prathishta Baanachaariyaar'. The poet, Rathinagiri Srinivasa Dikshithar, composed a drama called 'Bhuvana Purushothama' during this period.

Krishnappa Nayak-I (1567-1576)

The Gingee kings' rule lacks any records to establish the years of their rule and validate the concurrent events. Krishnappa Nayak-I became the full-fledged King of Gingee as Sadasiva Raya of Vijayanagara became weak after the Thalikottai war. There are no further historical evidences to describe his rule or the chronology.

Krishnappa Nayak-II (1576-1616)

Considered as the best king of the Gingee dynasty, Krishnappa Nayak-II was the contemporary of the Emperor Venkata and Raghunatha Nayak of Tanjore. He rebelled against the Emperor Venkata in 1586. Following which, he was imprisoned. As a gesture of gratitude to the Raghunatha Nayak of Tanjore, who intervened and freed him, Krishnappa Nayak-II gave his daughter in marriage to Raghunatha Nayak. This information is mentioned in Ramapath Raamba's Raghunatha Yutham Senji and Tanjore and also in Sahithya Rathnakaram of Yagna Narayana Dikshithar. During this time in 1597, the Portuguese traveller, Bemando Adigal, visited Gingee and wrote about the Gingee Fort, along with the township, its strength, and beauty. Krishnappa Nayak-II had established good relations with both the Dutch and Portuguese.

When he permitted the Dutch to build a Fort at Devanampattinam, Portuguese resisted the move, due to which, the Dutch enlarged their domain to Thirupapuliur and Palaverkadu. Krishnappa Nayak-II treated all of the religions equally, while he himself was a follower of the Vaishnavism. He permitted Christians and Jains to build their temples around. He donated wealth to many temples and improved the townships. He also improved agriculture. Krishnappa Nayak-II joined hands with Vellore Chakkarayan and Madurai Muthu Veerappa Nayak to fight against Emperor of Vijayanagara. The three year Thoppur war ended in 1616 with the death of Vellore Chakkarayan and the defeat of Krishnappa Nayak-II. Though he lost his entire country, Krishnappa Nayak-II continued to hold the Gingee Fort and started paying the revenue to the Vijayanagara Empire. He was followed by Varadappa Nayak, about whose rule there is not much information.

Appa Nayak (The Last King of Gingee Nayaks)

During the rule of Varadappa Nayak and Appa Nayak, both were found inefficient and had to face the invasion of Golkonda Sultan. At one state, Bijapur Sultan too joined Golkonda forces and finally Appa Nayak was defeated. Bijapur forces under the command of Mustafa Khan captured Gingee Fort, which marked the end of the Gingee Nayak's rule.

Nayaks of Tanjore

Tanjore Nayaks' rule began in 1532. The rulers were loyal to the Vijayanagara Empire and helped the Empire in various wars and in collection of the revenue.

Sevvappa Nayak (1532-1560)

During his rule, there was peace and prosperity in the Tanjore state. Sevvappa Nayak during confrontation with the Madurai Nayak had to exchange Vallam with Tiruchirappalli. Though not eventful, during his rule, he built Sivaganga Fort at Tanjore. He also constructed various temples and halls. He was instrumental in the occupation of Nagapattinam by Portuguese.

Achuthappa Nayak (1560-1600)

A loyalist of the Vijayanagara Empire, Achuthappa Nayak assisted the Emperor in Thalikottai War and also contained the power of the Madurai Nayak. He paid the revenue to the Emperor regularly and was considered as confidante of the Emperor. Arunachaleswarar Temple of Thiruvannamalai was completed during his time. Kumbakonam Mahamaham Pond was also repaired by him. He created the initiative of Brahmadeya donations to the Brahmins. Cauvery banks were also repaired during his rule. It is said that the death of Achuthappa in 1600 was mourned by 370 women by committing self-immolation.

Raghunatha Nayak (1600-1633)

Raghunatha Nayak's rule is considered the best by the historians in the annals of Tanjore Nayak dynasty. He was a warrior, a philanthropist and a poet. He ascended the throne in 1600 after facing a revolt by his step brother. It is said that after his father's demise, Raghunatha Nayak killed that brother in a cruel manner and came to power. Vijayanagara Empire became weak after the Thalikottai war. After the Battle of Thoppur, the Empire's status deteriorated even further. Raghunatha Nayak actively supported the Empire's cause and earned the goodwill of the Emperor, which in turn, protected his kingdom. Though Raghunatha Nayak tried his best to befriend the Madurai Nayaks, the relationship weakened once Muthu Veerappa Nayak became

the King of Madurai. Raghunatha Nayak married the daughter of Muthu Veerappa Nayak to defuse the situation and to re-establish the friendship. However, the MaduraiTanjore relationship remained strained forever. It is claimed that Raghunatha Nayak subdued the Solagar of the coastal belt and Muras of North Arcot District, who were acting against the interests of the kingdom. Raghunatha Nayak kept good relations with the Europeans.

Vijaya Raghava Nayak (1633-1673)

Vijaya Raghava Nayak ruled for 40 years. However, due to his inefficiency, the Tanjore Nayaks' rule gradually deteriorated. It is stated by Buronso, in his writings, that Vijaya Raghava Nayak imprisoned his two brothers, after blinding them. He was an educationist and wrote a drama called Raghunatha Yutham, which also contained his autobiography. The drama threw a light on the Nayak's rule in Tanjore.

During his tenure, the feud between Tanjore and Madurai deepened. The Madurai, Senji/Gingee, and Tanjore Nayaks decided to revolt against the Empire of Vijayanagara during the rule of Sreerangan. However, Vijaya Raghava Nayak re- Senji and Tanjore established his loyalty to the Empire, thereby establishing the enmity between Tanjore and Madurai and Tanjore and Senji. It also earned the enmity of the Bijapur and Golkonda Sultans indirectly. Bijapur and Golkonda Sultans attacked Tanjore, which was unable to get any help from Madurai or Maravar Belt.

He entered into a shameful compromise with the Muslim rulers at that time. In 1648, Bijapur Sultan again invaded Tanjore after occupying Gingee. In this invasion, the Nayak went into exile into the forests and was brought back to enter into an unconditional surrender agreement. Vijaya Raghava Nayak celebrated the Navratri festival by spending a huge amount of money. In 1659, when Tanjore Nayak diverted the ire of Bijapur and Golkonda Sultans towards Tiruchi Fort, Sultan's Army could not capture the fort and in revenge attacked and vandalised Tanjore. They captured Mannargudi and Vallam in this operation. Fearing attack, the King again went into the forests, along with his subjects. As the kingdom of Tanjore was empty, the Sultan's army got their largest booty in this invasion.

During their return, this army was attacked by the dacoits, who captured the wealth and returned a portion to the Nayak King out of pity. In 1664, Vijaya Raghava Nayak recaptured Vallam. During this time, when Madurai Chokkanatha Nayak proposed to marry Vijaya Raghava Nayak's daughter, he refused. This ignited a war between Madurai and Tanjore, which is

considered as the last war that closed the chapters of Tanjore Nayak's rule forever. In the war of Madurai with Tanjore, Vijaya Raghava Nayak and his son Mannardas died. All the women of his harem were killed by a bomb blast. Venkatakrishna Nayak, the General who won this war, completed the process by annexing Madurai with Tanjore under one rule. Alagiri Nayak was appointed as the Governor of Tanjore by the Madurai Nayak.

Alagiri Nayak (1674)

Once installed, Alagiri started defying the rule of Madurai and refused to pay the revenue to the Madurai Nayak. This brought the bitterness in the relationship between Tanjore and Madurai. It is said that Venkanna, a Rayasam, desiring to finish Alagiri and take over the kingdom, approached the Bijapur Sultan to dethrone Alagiri. Following which, Alagiri went into exile to Mysore.

Sengamala Das (1675) (The last king of Tanjore Nayak dynasty)

Sengamala Das was only four years old, when he ascended to the throne. Sultan's General Ekoji (Venkaji) with all the booty, returned to Kumbakonam. Unsatisfied to be seated as the Diwan, Venkanna misguided Ekoji to capture the Tanjore for him as its King. Ekoji (Venkaji) drove away Sengamala Das in 1675 and assumed.

Summary

Gingee Fort is considered as the strongest in terms of military power. This fort was constructed in 1422 by Vijaya Ranga Nayak based on Chola architecture. The first king of Gingee Nayaks is Vaiyappa Nayak, who assumed power in 1526.

The dynasty ruled for about 122 years. Gingee kingdom's territory started from Palar on the coastal side and extended up to Kollidam across the river Cauvery. Vaiyappa Nayak controlled Tondaimandalam and Cholanmandalam and was responsible for collecting revenue. He was the confidante of Krishnadevaraya of Vijayanagara Empire. Vaiyappa Nayak reset all the irregularities in collections and also took the control of the Gingee Nayak rule. Thuppaki Krishnappa Nayak brought peace and stability during the Gingee rule.

He strengthened the fort of Gingee and was instrumental in the development of the township and surrounding areas. He renamed the Fortress of Anandagiri as Rajagiri. Surappa Nayak assisted the Vijayanagara Emperor Sadasiva Raya in the Thalikottai wars.

Surappa Nayak was given the title 'Karnataka Simma Prathishta Baanachaariyaar'. The poet, Rathinagiri Srinivasa Dikshithar, composed a drama called 'Bhuvana Purushothama' during this period.

Considered as the best king of the Gingee dynasty, Krishnappa Nayak-II was the contemporary of the Emperor Venkata and Raghunatha Nayak of Tanjore. Krishnappa Nayak-II treated all of the religions equally, while he himself was a follower of the Vaishnavism. He permitted Christians and Jains to build their temples around. He donated wealth to many temples and improved the townships.

Tanjore Nayaks' rule began in 1532. The rulers were loyal to the Vijayanagara Empire and helped the Empire in various wars and in collection of the revenue. During the rule of Sevvappa Nayak, there was peace and prosperity in the Tanjore state.

He also constructed various temples and halls. He was instrumental in the occupation of Nagapattinam by Portuguese. A loyalist of the Vijayanagara Empire, Achuthappa Nayak assisted the Emperor in Thalikottai War and also contained the power of the Madurai Nayak. He paid the revenue to the Emperor regularly and was considered as confidante of the Emperor. Arunachaleswarar Temple of Thiruvannamalai was completed during his time. Kumbakonam Mahamaham Pond was also repaired by him.

Raghunatha Nayak's rule is considered the best by the historians in the annals of Tanjore Nayak dynasty. He was a warrior, a philanthropist and a poet. He ascended the throne in 1600 after facing a revolt by his step brother.

It is claimed that Raghunatha Nayak subdued the Solagar of the coastal belt and Muras of North Arcot District, who were acting against the interests of the kingdom. Vijaya Raghava Nayak ruled for 40 years. However, due to his inefficiency, the Tanjore Nayaks' rule gradually deteriorated. During the tenure of Vijaya Raghava Nayak, the feud between Tanjore and Madurai deepened.

The Madurai, Senji/Gingee, and Tanjore Nayaks decided to revolt against the Empire of Vijayanagara during the rule of Sreerangan. However, Vijaya Raghava Nayak re-established his loyalty to the Empire, thereby establishing the enmity between Tanjore and Madurai and Tanjore and Senji. The Nayak administration system by and large though based on the Vijayanagara Empire style, was not complete.

After Thirumalai Nayak assumed the power at Madurai, he started ruling independently, which was similar to the Vijayanagara Empire's system with minor modifications. Central government was the focal authority for all the states divided and ruled by the Governors. Palayams were under the rule and authority of the Governors.

Palayams were given all the powers by the centre and it did not interfere in the local rule or administration. States were called 'Seemai' and were under the command of the governors.

Those governors who were located far from the kingdom enjoyed more powers. They acted under the orders of the king through the Dalavai.

Ayagar system was deeply ingrained in the society during the Nayak's rule replacing the local administration system of the Chola kingdom. There were 12 persons in the Ayagar system at the village level including the officials.

Justice was the domain of the King. This is mentioned in a literary work called Amukthamaalya by Krishnadevaraya, according to which, 'rendering justice is the duty of the King'. However, in practice, the Palayagar were rendering justice at their respective levels. Nayaks' strength was all about their military power as well as their intelligence system.

They employed all types of forces. However, artillery force is not confirmed by the historians. Land revenue was the primary source of income. Profession tax and wealth tax were also prevalent during that time. Marriage tax was also collected.

Temple festivals were also levied with Pidari tax. Foreigners were levied with custom duty and those who carried arms were taxed, even more.

Social condition under the Nayaks

There were different communities in the country. Telugu people migrated during the Nayak rule. The Brahmins, Vellalar, Chettiyar, Kaikolar, Kammavar, Konar, Maravar and Pallar were living in the country. Women education was neglected. Generally, women education was not given to all by the government. Polygamy was in practice. Women wore a variety of ornaments. The king married many women. Some women were trained in fine arts, music and dance.

The Society of the Nayak Period

In the long and chequered history of the society of the Madurai kingdom, there have been periods of progress, reform, regeneration, decay, dissolution and degeneration. The period of the Nayaks rule had its exemplary society which was earmarked for stability, prosperity, unity,

security and tolerance. Hence the kingdom of the Nayaks was the cradle of Dravidian civilization and their capital Madurai, was the gate way to Dravidian culture, and also their people were Dravidian stock. 1 The majority Hindu population spoke any one of the Dravidian languages like Telugu, Kannerese, Tamil and Malayalam. The Urdu speaking Muslims and European Christians formed the minority in the society. The emigrants, from Vijayanagar Empire to Madurai along with the Nayak rulers, were Telugu speaking people. According to Robert Caldwell, Telugu is a Dravidian language and most of the people in the Tamil country are speaking Telugu language.

Even now, people of different castes, such as Brahmins, Chettiyars, Naidus or Nayaks, Rajus, Reddiyars, Kammalars, Chakkiliyars, Ottars, Melakaras etc., are speaking Telugu in Tamil Nadu. The ascendancy of the Nayaks initiated and encouraged the settlement of the Telugus mostly in the Madurai Kingdom. The Nayaks of Madurai bestowed peace, prosperity, political tranquility and cultural advancement. economic changes had considerable influence over the social organisation and structure of the society.

The Muslims, the Christians and the emigrants accepted the process of assimilation and absorption, and created the ground for the rise of composite and cosmopolitan society which respected the values of catholicity, tolerance and adaptability.

Besides that religion too had exercised great influence on their social ways and habits. As the advent of Nayak rule gave a boon of religious freedom and these rulers were found to be patrons of Hinduism, the people felt unity, despite regional, linguistic barriers in the society.

Though the Nayaks were aliens they became part and parcel of the Tamil society, which passed through numerous changes due to the policies and reforms of the Nayak rulers. Thus society was not isolated to political developments. But it began to assume a rigid and petrified form and irrational social practices became conspicuous feature of this period.

The extreme dependence of people on rituals, ceremonies, customs, traditions enabled the priestly class to impose or follow rigid rules and practices, which paved the way for social hierarchy, sectarianism and orthodoxy. The Hindus, tolerated all external religions with quiet indifference within themselves, yet they were not interested to accept social equality and unity among them, due to rigidity in caste system and complex caste system was one of the controversial social institutions.

Socially, the caste system, divided the society into watertight compartments but economically, it enabled each caste or the sub-caste, to be allotted with an occupation. As a

consequence, those occupational groups or castes, along with their livelihood, promoted lot for the preservation of arts, crafts, skill, techniques, besides religion, literature and philosophy. The religious ceremonies, rituals, sacrifices and festivities of the Nayak age, had their echo in their social life. Greater stress was there to external form of religion than inner reality; hence the religious superstitions which were more and numerous began to pervade in all aspects of their social life.

The dominance of priestly class became acute. Amidst ignorance and blind belief, the dangerous religious oriented social customs were accepted by all. So child marriage, polygamy, sati, devadasi system, concubinage, slavery, untouchability and seclusion of women were some of the evil customs which prevailed in that society. Social stratification The society was differentiated on the basis of the occupations and vocational activities of the people. With the support of the Nayaks the old traditional social set up continued without much change.

There existed various social units, which had separate identity and distinctions. They were stratified in the social hierarchy as high and low.

The lowest groups were unprivileged, secluded or isolated. Among them there existed numerous grades depending on the nature of caste profession.

In such a social system, the individual s life and occupation were determined at his birth irrespective of his tastes, talent and inborn qualities that lay behind beneath the caste.

They avoided interdining with other castes or touching the hands of others etc. Generally caste restrictions were severe and if anybody broke the rules, they faced social excommunication.

The fear of losing one s own caste was great, among the people. While the upper castes expressed caste purity, the practice of untouchability was observed by all in the society. In the society, there were touchables and untouchables. The concept of human equality, which was upheld by all religions, was valueless in the context of social relations. The untouchables were denied of specific privileges such as prevention from using the common tanks, wells, inns and temples, which are meant for upper caste people.

Separate villages or streets with wells and other facilities were provided to them. The existence of certain names to villages such as Pallapatty near Nilakottai, Chakkilipatty near Thirupparankundram and Kammalar mettu theru or street at Thirupparankundram reveal that, people belonged to lower social units or castes were isolated or separated and they lived within

their habitation. The Nayak kings enforced rules and orders in order to retain the old traditional set up of the society.

Makers and carpenters were not allowed to inter-mingle with each other during the Nayak period. Hence they were exemplary in their character. An inscription of 1623 A.D, reveals the prohibition of communal fellowship.

The Nayak rulers recognized the priestly class with special privileges. Religious studies and education were imparted and restricted only to the Brahmins.

As a consequence, the status, occupations, duties and privileges of the people of each caste and sub caste, were enforced and differentiated. Each social unit or caste had its own individualistic status, dignity and role in the society. There existed several social groups called priestly class, martial class, the official class, related to royalty, vocational classes based on occupations such as agriculture, cattle rearing, fishing, hunting, washing, weaving, etc.

There were groups of people engaged in fine arts such as dancing, playing musical instruments, singing, etc. The very same age-old traditional structure of the society prevailed and the Nayak rulers did not disturb them.

The rigidity of the caste system was visible from the prevalence of caste supremacy, untouchability, unapproachability and caste hierarchy in the society. The ancestors of the Nayak rulers of Madurai were army captains and noble men, notable for their military services. They lived in pomp and show, observed dignity and decorum, travelled in style and maintained a large harem. They inaugurated the festivals and observed pilgrimages. They were attached to Rajagurus and Purohita. Thirumalai Nayak in 1653 A.D. granted lands to a person for his hospitable reception and loyalty. while he was touring the kingdom.

The Nayak kings obtained reverence from their subjects. They appointed their relatives, Viceroys to the newly conquered territories. When Krishnappa Nayak I invaded and conquered Ceylon, he appointed his brother-in-law, Vijaya Gopala Nayak as its Viceroy, who paid the tribute regularly.

After the death of Thirumalai Nayak, his successor, Muthu Virappa Nayak II, gave the administrative charge of Sivakasi and Tinnevely to Kumara Muthu the younger brother of Thirumalai Nayak.

When Chokkanatha Nayak captured Tanjore, he appointed his foster-brother, Alagiri Nayak its Viceroy.

When Rani Meenakshi, came to the throne in 1732 A.D, after the death of her husband, her brother Venkata Perumal Nayak, assisted and supported her in the administration.

These Viceroys or the agents of the Nayak rulers too lived extravagantly, as a separate set of people and enjoyed the status of a king and also had high command over the people in their sphere of territories. The officials and differences The Nayak kings were assisted by set of ministers and officials. Dalavay, Pradhani and Rayasam, formed the trio of the king s council. Besides them, there were governors for the large provinces, viz., Trichinopoly, Tinnevelly and Satyamangalam.

Among these three provincial governors, the governor of Tinnevelly enjoyed high status and exercised large powers.

Below the governors, there were powerful poligars. Among them the poligars of Manamadurai, Sendamangalam, Maramangalam, Salem and Dharapuram were powerful and the poligar of Kannivadi was considered the chief of the eighteen poligars of Dindigul.

As they were conferred with a dignified status with hereditary right and definite proprietary rights over the land, they enjoyed vast powers and privileges and acted independently for the welfare and uplift of the society. The Nayak kings appointed Telugu and Tamil chieftains poligars indiscriminately in order to foster unity, solidarity and peace within the regions of the Madurai Kingdom.

The poligars claimed themselves as sole rulers of the Palayams and it was their primary duty to promote the welfare of their subjects.

Each poligar had nominal officers called Pradhan and Sherogars and village councilors or Kavalkars. As such the poligars too were responsible for creating different grades of officials and distinctive sets of people in the soceity, because it was possible for them as they were only administering their Palayams independently.

Total output of the inhabitants and in addition, they also collected Kaval fees and made it as manual or permanent.

The inhabitants did not feel it as oppressive and would have felt that their Palayam was a place of asylum and shelter, from the over exploitation and plunder of the invaders. The state officers were granted villages as sarvamanyam.

So it is obvious that administrative measures too created gradations and disparities among the officials and they too maintained their individual qualities and status in the society. The Caste

Hierarchy The Nayaks migrated to Madurai kingdom, during the ascendancy of the rule of Visvanatha Nayak and surpassed the other caste people in efficiency and valour.

Though they were permitted to participate in the administration, as chief military commanders and poligars, bulk of their community took to their traditional occupation, viz., the agriculture. They mostly settled at river banks and fertile areas, where black or karisal soil and sheval or red soil lands were available in plenty.

They cultivated the traditional crops, such as paddy, cotton, plaintain and grains like ragi and kambu and cereals like blackgram and bengalgram, in plenty. villages, are mainly cultivating these crops.

The Nayaks or the Nayakkars or the Naidus have lot of branches of sub-castes but all speak Telugu language. They were Kammavar, Baliza or Vadugar, Vellama, Thottiya, Kambalattar and Valayalkara. The Kammavars, Balizas and Kambalattars topped the list, as poligars, agriculturists and merchants of par excellence. They also served as officials, chiefs and soldiers of the army. The kings of Madurai, their governors and most of the poligars in the Madurai kingdom were supposed to be the ancestors of these castes.

Ramabadra Nayak, the military chief of Visvanatha Nayak was appointed the first poligar of Vadakarai or Periyakulam Palayam.

Ramabadra Nayak and his successors hailed from Baliza or Vadugar division of that Telugu Nayakkar caste.

Matchi Nayak, the poligar of Vadakarai proved his valour and mastery over archery infront of Thirumalai Nayak. To commorate his memory, even today the descendents of Matchi Nayak, are celebrating a festival called matchi Nayakkar Vettai or hunting at Periyakulam.

There were 26 palayams in the Dindigul Seemai or Nadu and amongst them around four palayams namely Vadakarai, Tevaram, Thottiyankottai, Virupatchi were 35 Interview with Perumal, an agriculturist, Kandamanayakanur, under the control of Baliza or Vaduga caste poligars.

At about 21 palayams, viz., Edayakottai, Mambarai, Santaiyur, Eriyodu, Madur, Ayagudi or Palani, Sukkampatty, Kudalur, Kambam, Devathanapatty, Ambadurai, Amaiyanayakkanur, Bodinayakkanur, Eeakkapuram, Erasakkanayakkanur, Kandamanayakkanur, Kannivadi, Marulutthu, Nilakkottai, Kovakkapatty and Davasimadai were under the control of poligars of Kambalattu Nayak caste and only one palayam called Kombai was under the control of a

Kannerese or Kannadiga poligar. Thus the Nayakar caste poligars were popular and still their descendants are there in those Palayam areas. Visvanatha Nayak appointed one of his relatives, namely Chokkalinga Nayak, as the first poligar of Natham Palayam, near Madurai.

The descendants of this Natham poligar became zamindars during the British rule.

Still, the Naidus or the Telugu people were found in bulk in that area. Among the Telugu speaking Naidus or Nayakkars caste, the Kambalattars or the Thottiaris were prominent and dominant in the court of the Nayaks, especially during the rule of king Thirumalai Nayak. They, due to their valour, punctuality and obedience, were appointed as poligars in most of the palayams in Dindigul, Madurai, Tinneveli areas.

So, people, belonged to the Telugu Kambalattar caste, lived in bulk in those places. enjoyed more privileges in the society. As they had a Kambalam or blanket they were named Kambalattars or Tottiaris.

All the sub castes in the Naidu or Nayakkar caste were mostly Vaishnavaites and were distinguished by their manners, customs, ceremonies, traditions and forms of worship. Sourastras or the pattunulkarans were another prominent caste people in the society who migrated from Vijayanagar and settled at Madurai, Periyakulam, Ramanathapuram and Aruppukottai and its suburbs. As, Thirumalai Nayak, was fond of wearing gorgeous silk clothes of various types, he invited these skillful traditional weavers and provided them with all the facilities for their stay at Madurai. Even now this caste people are habitated in and around Thirumalai Nayak Palace and Mariamman Teppakulam at Madurai. As this artisan group of weavers were patronised and granted with many privileges, they were determinant in the society. The Nayak kings promoted their weaving industry and provided employment opportunities to them. An inscription of Visvanatha Nayak, dated 1560 A.D, at Anniyur, Madurai, reveals that the Nayak king relaxed the taxes imposed on the weaving looms of the sourastras. 45 Those people were rich and influential in the society. Rani Mangammal restored their social status on par with Brahmins with regard to their ceremony Yajur upakarma.

He Prasanna Venkatesa Perumal temple in the South Masi Street was constructed by the Nayak rulers, exclusively for them. Even now the traditional hereditary priest or battar of this temple, belonging to Sourastra community, got the special religious privilege of taking the Sadari of God Kallazhagar, during the Chithirai festival at Madurai.

As this festival was organised by king Thirumalai Nayak, perhaps this privilege was granted by him to the Sourashtra priest, hence his descendants still enjoy that right.

The Sourashtras were under the royal custody and patronage. Though they differed in dialects, traditions and customs, they were orthodox and staunch Hindus and served lot for the promotion of economy and social harmony in the Nayak kingdom. The most prominent caste in the society was the Brahmins and during the Nayak period, the Brahmins were the most respected members of the society.

As priests, most of them were attached to temples and few of them became administrators and generals to the Nayak kings. Most of the Dalavays of the Nayaks were Brahmins and the most famous among them were Ramappaiya in the reign of Thirumalai Nayak and Narasappaiya in the reign of Queen Mangammal.

It is worth to note that from the time of king Chokkanatha, the Brahmins occupied the office of Dalavay in succession.

Nayak, the Dalavay, Ramappaiyan, fought many battles and brought victory in all fronts. He was famous for his statesmanship, ability and efficiency. The achievements and exploits of him find place in a folk literature, called Ramappaiyyan Ammanai.

The Brahmins commanded great respect and authority in the politics as well as society. The life of the people was thoroughly ritualised and a series of ceremonies from birth to death was observed by the Sourashtras, Nayakkars, Mudaliyars, Pillais, Chettiyars, Amabalakarars, Maravars, Konars, Goundars etc. The Brahmins got the veneration from these groups. The distinctive natural groups came into a single community under the framework of Hindu community, due to the observance of rituals, rites and ceremonies. The attitude towards religious traditions and adoration to Brahmins, naturally initiated rigidity in the caste system. The Nayak kings permitted caste hierarchy and emphasized strict social order in the society. The Brahmins confined themselves to the righteous life. The Nayak rulers bowed to none but to the Brahmins, due to their religious fervour and enthusiasm. They bestowed hamlets, villages, fertile lands and cattle to them. They also built temples, tanks and gave strong stimulus to their habitation and migration to the Madurai kingdom. As a consequence numerous beautiful villages, streets and towns sprang up to accommodate the Brahmins in the kingdom. The Telugu Brahmins got settled in a street in front of Pudumandapam called Elukadal Agraharam at

Madurai, but later on, they were shifted to the hamlets in the Battarmar or Brahmin priests streets, situated in front of the north entrance tower of Meenakshi temple.

The Brahmin priests of Meenakshi temple. The villages or the streets, allotted to the Brahmins by the Nayak rulers were called agraphams. Even now, there is a Telugu Brahmin agrapham at Palanganatham, Madurai, where a Hanuman temple was constructed by king Thirumalai Nayak for them.

There is a Brahmin agrapham at Villachery in Madurai and the Brahmin occupants are still serving as priests to Lord Subaramanya swamy temple at Thirupparankundram.

The villages or towns of the Brahmin settlements had the suffix Samudram and mangalam.

Even now in and around Madurai, there were numerous villages and towns where still the Brahmin population found in bulk, are bearing names such as Cholachadurvedimangalam or Cholavandan, Vikramangalam, Kodimangalam, Nattamangalam, Mannadimangalam and Kulamangalam. Such villages also existed during the Nayak period too. An inscription of Virappa Nayak, dated 1570 A.D, at Ambasamudram, mentions that a village called Adittavanma Chaturvedimangalam alias Pappakudi was given to Brahmins and a hereditary accountant was appointed to a temple in that village by king Virappa Nayaka.

Virappa Nayaka s another inscription dated 1586 A.D, reveals that he granted a village Virabhupalasamudram alias Gangavarpatti near Periyakulam to 51 Somalay, op.cit., p.75 and Interview with Baskara Bhattar, the priest of Sri Meenakshi temple who has the house in the Battarmar street in front of North Tower, Brahmins.

King Thirumalai Nayak s inscription dated 1643 A.D at Madura, mentions his gift of the village called Tirumalasangam alias Pudur to the Brahmin priests of Chokkanathaswamy temple at Madurai.

Thus the Brahmins were patronised by the Nayak rulers and were settled in separate towns or villages, exclusively assigned for their caste only and the unanimous suffixes available behind the names of the villages will attest this fact. The Mudaliyars who had royal support were a group of social unit in the high strata of the society. Dalavay and Pradhani Ariyanatha, who served under the first four Nayak rulers, 58 were responsible for the settlement of this caste groups at Cholavandan and Thirumangalam near Madurai and at Uttamapalayam near Kambam.

Ariyanatha called his relatives from Kanchivaram and settled them at Tirumangalam, Cholavandan and Uthamapalayam villages. He built houses and temples for their habitation and settlement, by providing all their needs and requirements. He and his son Kalatti Mudali constructed mandapams to Meenakshi temple, The Mudaliyars received royal patronage and the Mudaliyar servants of the Chokkanathaswamy temple were exempted from paying taxes.

Another inscription of Virappa Nayak-I dated 1570 A.D, at Ambasamudram, mentions that besides Ariyanatha Mudaliyar, Viraraghavamudaliyar had served as King s agent.

The Mudaliyar caste enjoyed a high esteem, next to the royalty in the society. Even now they are called Tondaimandala Mudaliars as they hailed from Kanchipuram, a renowned ancient historical region called Tondaimandalam.

The Pillai caste people also enjoyed enormous privileges during the Nayak period with royal patronage. The Dharapuram inscription of Virappa Nayak I dated 1572 A.D, reveals that Virappa Nayak I appointed Tambigu Pillai as the agent or Poligar.

Ambasamudram inscription of Thirumalai Nayak, dated 1647 A.D, reveals that Emberuman Pillai was an official of the Nayak Court.

The Pillai or Vellala caste was prominent in the cities like Tinnevely, Coimbatore, Periyakulam, Madurai, Theni, Dindigul, Palani and its suburbs. They were agriculturists and carried out the cultivation, throughout the year with the use of well water. They had subdivisions like Kongu vellala, Solia vellala and Pandiya vellala. Apart from agriculture, they engaged themselves in fine arts. A family of Pillai caste came from Dharmapuram and settled at Madurai, during the rule of King Thirumalai Nayak, and started singing Devaram hymns daily at Meenakshi temple, hereditarily and they called themselves othuvars of the temple.

There were Goundars, Maravars, Kallans, Ambalakarans, Chettiyars, Kammalars, Reddiyars, Kaikolars or weavers, Idaiyans or Konars in the Nayak society. They formed the upper strata in the society and they were neither neglected nor patronized by the royalty but were recognized and their services were utilised for the welfare of the society. Among the palayams, the Kambai palayam was put under the control of a Goundar caste poligar.

The Goundars were the Kannarese or Kannada speaking people who migrated from Vijayanagar Empire, after the ascendancy of the Nayaks in Madurai. An inscription of Thirumalai Nayak, dated, 1653, refers to a grant of lands to a Goundan of Nallamaram, for his loyalty and hospitality to the king. 68 The Sethupathis of Ramnad, the petty chieftains and

feudatories of the Nayak rulers belonged to Marava caste. The Maravars rendered valuable military services to the Nayak rulers.

As they were known for valour and loyalty, most of the kings of Madurai gave prime importance to this group, while recruiting their army.

When Thirumalai Nayak was sick, Kanthirava Narasa Raja of Mysore, invaded 66 Interview with Gurusamy Desikar, the Othuvar of Meenakshi Temple, the Madurai Kingdom, in 1656 A.D. At that time, Rangunatha Setupathi, the king of Ramnad and a vassal of the Nayaks took an army of 25,000 maravas and saved Madurai from the Mysore army.

Kallans or Ambalakarans was another social unit, mostly found in bulk in Nattam, Melur and Sivagangai areas. The Pallimadam inscription of Thirumalai Nayak, dated 1650 A.D., reveals that, he gave a copper plate charter to an Ambalakaran.

The caste of Kallar or Ambalakaran is also called Ambalam. Veliyankundram was one of the 72 palayams of the Nayaks and was located 13 K.M away to the North East of Madurai. It was located, on the road, between Alagarkovil and Madurai. The Poligar of this palayam, belonged to Ambalakaran or Kallar caste and was entrusted with the responsibility of Kaval or security of Alagarkovil temple, throughout the year. He and his caste people had to also provide security, to the deity Lord Kallzhgar, on his visit to Madurai for Chithirai festival every year. Still the same political tradition of that Kaval responsibility or providing security is carried out by the descendants of that Poligar.

Moreover, they assisted and helped the Nayak rulers at times of Muhammadan invasions. During the rule of King Thirumalai Nayak, the army of Golkonda or the Muhammadans entered the Madurai kingdom and wrought incalculable havoc. At that time, the Kallans or the Ambalakarans of Natham and Melur assisted the Nayak army the Nayak kingdom.

Thus Kallars rendered valuable military services and police duties and assisted the Nayaks to maintain peace and security. The Kammalars were artisans and with royal patronage, they promoted the development of performing arts in the Temples and fine arts in the kingdom. There is still a street at Thirupparakundram called Kammalar mettutheru. There were five divisions among Kammalars and by the order of the Nayak king, they were prohibited from communal fellowship. The Nayak king, Virappa Nayak also gave gifts to blacksmiths and carpenters of Kallidaikurichchi.

The Kammalars were encouraged and royal patronage was provided in order to develop their artistic skill. The Reddiyars, who spoke Telugu also migrated from Andra and settled in the suburbs of Madurai, Dindigul, Tirumangalam and Aruppukkottai.

Many villages in the Madurai kingdom had the name of this caste, where this group of people lives in bulk, viz., Reddiyapatty near Sattur, Reddiyarchattiram near Dindigul.

The Chettiyars also have Telugu as their mother tongue. The subdivisions among them were Vaishya chettiyars, Vanian chettiyars and Devanga chettiyars.

Madurai, Theni, Tevaram and Aundipatty. The Vanian chettiyars or the Chekkars had the occupation of oil pressing and oil trade. They had their settlement at Chekkanur and now it is called Chekkanurani near Madurai. The Devanga chettiyars migrated to Madurai kingdom from Vijayanagar empire. Still this caste people have a choultry or chathiram at Hampi, the popular city of the Vijayanagar rulers.

In a town called Palanichettiyapatty near Theni, most of the people are Devanga chettiyars. Even now, the dhotis and sarees from Chinnalapatty near Dindigul are very famous and popular among the South Indians and these clothes are woven by the weavers who belonged to Devanga chettiyar caste.

These people are concentrated in the Aruppukkottai region also. Another social unit in the upper strata of the society, in the Nayak kingdom, was the Kaikolas or the artisans famous for weaving clothes. They are found in large number at Jakkampatty and T. Subbulapuram near Aundipatty, Aruppukkottai, Palani, Madurai and Dindigul. They provided coarse varieties of handloom clothes and promoted the cloth trade in the Nayak kingdom. As their clothes were rough, it was obvious that they were not skilled enough to weave fine varieties of clothes. The Yadavas or the Konars were another popular group in the society and they were also called Idayans.

Ghee for the poojas (rituals) and ceremonies in the temples and to fulfill the needs of the Brahmins and also to offer the excreta of the cattles as manure for lands to enrich the fertility of the soil they were required. Thirumalai Nayak assigned hamlets to this migrated Yadavas or Idayans of Tinnevely, at North Masi Street, in Madurai, where still this caste people are living in plenty. He also built Ramayana Chavadi where they could perform, sing and enact scenes, connected with God Vishnu in the epics of Ramayana and Mahabaratha. Still that Choultry is under the custody of the Yadava people and the street is called Ramayana Chavadi street.

As the Yadavas or Konars were staunch Vaishnavaites, the Nayak kings constructed the Navaneetha Krishnan temple at North Masi Street in Madurai, and granted lands and a pond at Thiruppalai village, to this temple for its maintenance and for the celebration of the Thirthavari festival or Theppam festival. Even now the deity God Navaneetha Krishnan is taken to the pond at Thiruppalai for this Thirthavari festival.

In some villages, called Idayakottai and Idayapatty near Usilampatty, these groups of people live in large number. Even now, Idayankottai is famous for cattlerearing and dairy milk - farming in the Madurai district.

The Yadavas or Konars or Idayans promoted the growth of agriculture and cattle-rearing in the Nayak kingdom. The Nayakkars or Naidus who settled at Ayakudi near Palani were Kammavars, The lower strata of the society, had several social groups, catagorised as servicing castes called Oddans, Dombaras, Vannans, Ambattans, Kusavans, Valaiyans, Saluppan, Kuravans, Chakkilians, Pallans and the Paravas. Among these minority groups, the Oddans, the Chakkilians, the Dombaras and the Kuravans had Telugu as their mother tongue and they were emigrants from Andhra to Madurai. The oddans were efficient in stone-cutting and digging wells or tanks. During the period of Thirumalai Nayak, they rendered innumerable services of digging out the great Mariamman Teppakulam. They assisted the Nayak kings to construct choultries, ponds and mandapams to the temples at Madurai, Thirupparankundram and Srivilliputtur.

They were strong and hardworking people and they settled in almost all the seemais of the Nayak kingdom. The town called Oddanchathiram near Palani is even now habitated by this group of people.

The Chakkilians who came from Andhra and settled in Madurai too spoke Telugu. They prepared leather pipe bags for getting water from the well and made slippers and other leather articles.

With their arrival only, the natives of Madurai learnt the practice of irrigating the agricultural fields with the help of kamalai system in which a set of bullocks were used for taking water from the well, with the use of a leather pipe bag.

Vada Kalai and Then Kalai

The two sects namely Vadakalai and Thenkalai started spreading in the Tamil country. Both of them belonged to Vaishnavism but they clashed with each other. It was Vedanta Deshikar who founded Vadakalai. Manavala mamuni was the founder of Thenkalai. The people

who followed these sects wore different symbols in their forehead- while the Vadakalai used the Namam without the feet the Thenkalai used the Namam with the feet.

Valangai and Idangai

There were two major sections or faction in the society – Valangai and Idangai. Each had 98 sub-castes. T.W.Ellis mentions that those engaged in agriculture were called Valangai and those who did commercial activities were called Idangai. A large number of migrants from the neighbouring states settled in Pollachi, Tirupur and Udumalai Pettai. They were Kammavar, Devangar, and Nayakkar. They spoke in their mother tongue – Kannada, Andhra, Gujarati and Marati. Besides, there were other communities like Vellalas. Mudaliyars and Maravars. There was clash between various communities. Parathavars had racial discrimination with Moors the Muslims.

Position of Women

Women held respectable position in the society. Celibacy was given much importance. Though women did not receive education widely, they had experience by listening. Some excelled in dance, music and education. Mangammal was diligent to rule the country. Polygamy was found among the rich and royal members. The rulers had many wives. Women were deeply religious. Sati system was in practice.

Education

There were Pillial school which spread education. Vedic texts were taught. The Nayak rulers patronized Telugu language. Literary development was mainly due to the patronage of the rulers. Paranthamanar says that the government of those days did not take care of the Public education and the Nayaks also did not take care of public education. Teachers taught the students Tamil language, Mathematics and the Vedic education at the front portions of their residences. The parents paid the teachers the fee for teaching their children. For learning, the students neither used slate nor paper. The teacher did not use black board. The sand of ground was used for writing. Teachers held respect in the society. Education was imparted mainly to the public by the mutt's belonged to different religions.

Art and Architecture under the Nayaks

Architectures, Stature and Art Nayak rulers in the model of the Vijayanagar Empire built Temples, Praharas, and Rajagopurams. Aayiramkalmandapam shows minute work in art and sculptures. They are realistic. Some of the temples that are excellent in exposing artistic skill

through the statues are located in Madurai, Tiruparamkundram, Rameswaram, Tiruvannamalai, Srirangam, Srivilliputtur, Tiruvarur and Tirunelveli. Tirumalai Nayakar Mahal and Pudhumandapam are example for the architecture. The art that belongs to the Nayak period are found even today on the walls of the temples depicting the cultural life of the people.

The Nayaks of Madurai followed the style of Vijayanagar Empire in temple building. The special feature of Mandapa built by the Nayak was that there were many pillars in the Mandapa. They were full of sculptures and decorations. Those Mandapas are Thousand pillar Mandapa at Madurai, Alagarkoil, Thadikombu and Perur. Tirumalai Nayak was interested in art and architecture. He caused to build the following:

1. Pudu Mandapam (New Mandapa) Vasantha Mandapam in Madurai
2. Rajagopuram
3. Mukurni Pillayar (Southern side of Temple)
4. Teppakulam
5. Tirumalai Naicker Mahal and Renovation work carried out by Tirumalai Nayak is:
 - Murugan Temple - Tiruparam kundram 2.
 - Alagar Koil – Madurai
 - Andal Temple – Srivilliputtur
 - Sri Rangam Temple – Trichy
 - Nellaippar Temple – Tirunelveli

Pudumandapam or Vasantha Mandapam

The Hall of a “Thousand Pillars” in the north-east angle of the outer prakara covers an area 240 feet by 250 feet. It was built under the headship of Ariyanathar during A.D.1600. Its front faces south and it lies alongside of the wide pillared approach to the main temple. The sculptures on the pillars, says Fergusson, “Surpasses those of any other hall of its coliseum acquainted with”.

Vandiyur Mariamman Teppakkulam

A large tank in the south of Madurai was built by Tirumalai Nayak is known as Vandiyur Mariamman Tank. Tirumalai Nayak celebrated Teppathiruvizha on Thai Poosam day in memory of his birthday.

Tirumalai Nayakar Mahal

“Indo Saracenic architecture, with its pointed arches and domes, influenced the Vijayanagar style when the Hindu kings of the South came into contact with the Muhammadans. The Tirumalai Palace of Madurai is a good specimen of Indo-Saracenic architecture. In addition, we can trace in it European influence.” It remains as a monument of architectural grandeur. Vijayaraghava Nayaka of Tanjore built Darbar Mandapa in Tanjore and also built certain portions in Tanjore fortress. The outer wall of Rajagopala swamy Temple at Mannarkudi and Pushya Mandapa at the Cauvery banks in Mayiladuthurai were built by him. Krishnappa Nayak II of Genji permitted the Jains to build their temple and he built a Siva temple at Dindivanam.

Art, Architecture and Culture of Tamil Nadu

The history of the Tamils presents an exciting pageant of a powerful civilisation whose origins date back to ancient times. It is clear that the Tamils, who belong to the Dravidian race, were the first major occupants of the country and settled in the north-western part of India long before the coming of the Indo-Aryans. Excavations have revealed that the features of the people of the Indus Valley Civilisation bore a strong resemblance to this race. However, with the advent of the Aryans, the Dravidians were pushed back into the deep south where they ultimately settled and Tamil Nadu with the other southern States formed the repository of Dravidian culture. The Tamil country was not subjugated by any external power over any long period of time or over large areas, and was not subjected to the hegemony of Hindu or Muslim kingdoms of North India. The rise of Muslim power in India in the 14th century AD had its impact on the South; however, by and large the region remained unaffected by the political upheavals in North and Central India. Tamil Nadu was subject to the rule of four great kingdoms: Cholas, Cheras, Pandyas and Pallavas. The Pallavas ruled between the 6th and 8th century AD over a large portion of Tamil Nadu with Kanchipuram as their base. Their reign was marked by battles with the Chalukyas of the north and the Pandyas of the south. Among the greatest Pallava rulers were Mahendravarman-I and his son Narasimhavarman. Among the famous temples built by the Pallavas are the temples of Kanchipuram, the Kapaliswarar and Parthasarathy temples at Madras, and last but not the least, the magnificent poetry in rock and stone at Mamallapuram.

Kanchi has been described extensively by the Chinese traveller Hieun Tsang who visited the city in the middle of the 6th century AD, and according to him it was a major centre of learning. Among its more famous citizens was Dharmapala, the Vice-Chancellor of the Nalanda University. Quite probably the most ancient of the dynasties of the south, the Cholas had their

headquarters first at Uraiyur and later at Thanjavur and ruled over most of modern Tamil Nadu as well as Karnataka.

The Early Cholas reigned between the 1st and 4th century AD and the first and most famous kind of this period was Karikalan. What remains of his reign today is the magnificent engineering achievement of the Grand Anicut which was constructed during the 2nd century and is used even to this day. The Later Cholas, who went on to become a force to reckon with by defeating both the Pallavas and Pandyas, made their appearance in the 9th century under the leadership of Vijayalaya Chola and continued to dominate the South until the 13 century.

The greatest of the Later Cholas was Rajaraja Chola (985-1014 AD) under whose reign several islands in the Indian Ocean including Lakshadweep, Maldives and Sri Lanka were conquered. It was during the reign of Rajaraja that Chola architecture attained its peak with the building of the Brahadeeshwarar (Big) Temple at Thanjavur. Rajendra Chola-I, the son and successor of Rajaraja, consolidated and expanded the empire that was left to him by his father. The Chola empire stretched as far as central India, Orissa and parts of West Bengal. In commemoration of his victory over the latter, Rajendra-I constructed a new capital which he named Gangaikondacholapuram. Here, he built another temple to Brahadeeshwarar which is similar to the one built by his father at Thanjavur.

Meanwhile, the Pandyas remained subservient to the Cholas and their opportunity to strike back came over two centuries after the death of Rajendra-I, when they overthrew a weakened Chola empire in 1267. The Cholas were great administrators and builders, not just of temples but of other public structures too. In the field of art, metal casting and making of bronze figures became a speciality, an outstanding example of which is the beautiful sculpture of the Cosmic Dancer at Chidambaram. Even today, Thanjavur is known for its bronze and other metal carvings - a remnant of the legacy that was left behind by the greatest dynasty to rule the South.

To the people of Madurai, the Pandyan name is synonymous with the city itself. Legend has it that Madurai was founded by the first Pandyan King Kulasekara in the 6th century BC. The city is believed to be built at the spot where a few drops of nectar from Lord Siva's fell when he came to bless the people. Pandyas are also associated with Madurai's other, and perhaps more absorbing and enthralling legend of the goddess Meenakshi, who is said to have been born to the Pandya King Malayatwasan and his Queen Kanchanamala. Madurai has been written about by the

Greek traveller Megasthenes in the 3rd century BC, Pliny in the 1st century AD, Ptolemy in 140 AD, Marco Polo in the 13th century and Ibn Batuta in the 14th century.

The Pandyas had trading contacts with Greece and Rome and were powerful in their own right though they were subjugated during various periods by the Pallavas and Cholas. With the decline of the Cholas, the Pandyas rose to prominence once again in the early 14th century before their challenge was snuffed out once and for all and the city of Madurai completely destroyed and ransacked by the Khilji invaders from the north in 1316. Of the four dynasties mentioned, the Cheras are comparatively less important as far as this state is concerned.

They ruled over the south-west coast and their empire included the modern state of Kerala and parts of western Tamil Nadu. The downfall of the Pandyas brought into Tamil Nadu a new powerful force in the form of the Vijayanagara empire which had its headquarters at Hampi in Karnataka. They overthrew the Muslims who had invaded Madurai and established supremacy, though it was their governors or Nayaks who actually brought back the lost glory to this city. The contributions of the Nayak dynasty to the art and architecture of Madurai, Thanjavur and Tiruchi has made Tamil Nadu a favourite with many a tourist and pilgrim. Among the best examples are the Meenakshi temple at Madurai which was in a state of ruin before it was rebuilt by Tirumalai Nayak, the Srirangam temple at Tiruchi and the Rameswaram temple.

The Nayak rule continued long after the collapse of the Vijayanagara empire and following them some parts of Tamil Nadu saw a period of Maratha rule, Muslim rule under the Nawabs of Arcot and later, the advent of the Europeans and the struggle for supremacy between the British, French, Muslims and Marathas. The British, of course, were the ultimate victors and symbols of their authority still stand at Fort St. George in Madras and Fort St. David at Cuddalore. With the founding of modern Madras in the latter half of the 17th century, the focus of attention shifted from the ancient capitals of Kanchi, Thanjavur, Madurai and Tiruchi to Madras which went on to become the headquarters of the Madras Presidency, which comprised Tamil Nadu, parts of present day Andhra Pradesh, Karnataka, Kerala and the southern tip of Orissa. After Independence it was retained as the capital of Madras state, the name of which was changed in 1969 to Tamil Nadu - the land of Tamils.

The dynasties which ruled ancient Tamil Nadu have left behind a rich heritage of art, architecture and culture. Prominent among them are the Cholas who built the Grand Anicut across the Cauvery river in the 2nd century AD, a work that is even today considered an

engineering marvel. Poompuhar, a port of the Chola empire, built over 2000 years ago points to bustling trade links with South East Asian kingdoms. The Pallavas, who ruled between the 6th and 8th century AD with Kancheepuram as their headquarters, gave expression to art and architecture through their magnificent temples and temple carvings.

The Pandyas of Madurai and the later Cholas also left behind impressive monuments, particularly temples with intricate Gopuras and carvings. The temples were not only places of worship but also served as centres of learning. Subsequent inroads from the North by the Vijayanagar kings further enriched the architectural scene.

Temples

There are more than 30,000 temples in this state, which has given Tamil Nadu the title 'Land of Temples'. Built by various dynasties these temples bear a superficial resemblance to each other in that they share the same physical features - the gopuram or the imposing tower over the entrance, the vimanam which is the tower over the sanctum and the large pillared halls and corridors. The gopurams that one takes so much for granted in a Dravidian temple, were the tallest structures in the villages and towns where they were built, in an era when the huge multi-storeyed buildings of today were unheard of.

The gopuram was always lit at night, often to guide a weary traveller and show the way to a passer-by. The temple was also much more than a place of worship. It was a place for social gathering, for education, for celebration - not just of the king's victories in battles but also of local functions and ceremonies such as marriages. The temple was also used as a storehouse of sorts for emergencies and, many a temple also maintained hospitals. And last but not the least, it was a place where art, in all its forms, i.e. music, dance, drama and handicrafts received encouragement and flourished. But, above all, the temple was a place of worship. And what was of utmost importance is the beautiful sculptures that adorned them.

The Tamils have always been a God-fearing lot and are ardent worshippers of Siva, Vishnu, their consorts Parvati and Lakshmi, Subramanya (also known as Muruga) and Vinayaka. Each of these Gods take on different names at different temples depending on the legend behind the temple. For example, at Rameswaram, Siva is called Ramanathaswamy which means 'He who was worshipped by Rama' and at Chidambaram. He is called Nataraja or the 'Cosmic Dancer'. In simple terms, for the sake of identification it is enough to know that whenever 'Eeswaran' is the suffix in the name of the presiding deity, the temple is dedicated to Lord Siva.

The South has very few temples where Siva is depicted as anything other than a lingam. A few notable exceptions are the temple of the Cosmic Dancer at Chidambaram and the Ardhanareeswarar temple at Tiruchengodu.

Siva is also worshipped as the five elements i.e. as Sky or Space in Chidambaram, Water in Tiuvanaikkaval, Fire in Tiruvannamalai, Earth in Kanchipuram and Air in Srialahasti (Andhra Pradesh). In Tamil Nadu, Vishnu is worshipped as Vishnu himself rather than as one of his incarnations, though there are some temples dedicated to Rama and Krishna both of whom are incarnations of the Lord. He is known by various names such as Varadaraja Perumal in Kanchi, Kallalagar in Madurai and Ranganathaswamy at Srirangam. Of the consorts, there are several temples dedicated to Parvati where there are also shrines to Lord Siva. The most prominent of these of course is the twin temple dedicated to Meenakshi and Sundareswarar at Madurai, and the Kamakshi temple at Kanchi. Apart from this, the goddess is also worshipped as Kali Amman or Durga. Vinayaka or Pillayar is perhaps the most worshipped of the gods and is also called Ganapati or Ganesha.

He is the elephant headed elder son of Siva and Parvati and is extremely benign in appearance. During any festival or celebration, worship of this God is given precedence over the other. The largest Pillayar temple is at Pillayarpatti near Karaikkudi. Vinayaka's younger brother Subramanya is the Lord of the Mountains and his six abodes or Aarupadaiveedu - Tiruttani, Swamimalai, Palani, Turparankunram, Pazhamudircholai and Tiruchchendur. Two terms that one often comes across in reference to the temples in Tamil Nadu are Saivism and Vaishnavism. As the words imply, Saivites are followers of Lord Siva while Vaishnavites are followers of Lord Vishnu. It is, however, wrong to consider Tamil Nadu as merely a land of temples. Tamil Nadu has some very famous churches like Velankanni Church in Nagapattinam, Manapadu Church in Tuticorin and Santhome Church in Chennai. There are famous mosques as well: Nagore Darga in Nagapattinam, Aathangarai Pallivasal and Ervadi Darga in Tirunelveli. Tamil Nadu also has a rich cultural heritage in other areas.

Dance forms such as Bharathanatyam and various forms of music including Carnatic music have flourished here for centuries. Handicrafts include intricately carved designs in wood, stone and metal. The exquisitely carved bronze and Tanjore plates deserve special mention here. Modern day social reformers and freedom fighters such as Subramanya Bharathi, V.V. Subramania Iyar, V.O. Chidambaram Pillai and Periyar E.V. Ramasamy Naicker also left

their indelible mark on the cultural fabric of Tamil Nadu. The home of Carnatic music and Bharata Natyam, the legacies of temple songs and dances handed down through the centuries. The home of magnificent schools of art and architecture. The home of great cultures and philosophies. This is Tamil Nadu. Gloriously ancient. Proud preserver of its traditions. The phases of holistic progress and academic development, of a society find their most abiding expression in the manifestations of art and culture. They are also the measures of cultural uniqueness and accomplishments of a linguistic or ethnic group.

They inform, define and illustrate the collective ideology of a people, their vision and philosophy of life. Tamil Nadu is rich in various art forms; each form is unique and has its own merits. Her contribution to the treasure house of the National Heritage is exceptional. Given the fact that features of Tamil art and culture were carried to several of the South East Asian Countries as also to various other lands by Buddhist monks in early centuries and traders, the Tamils can proudly claim to be the descendants of a race whose contribution to the World Art Heritage is substantial. The Sciences and Arts of this hoary land remained in a state of disuse and decay during the days of foreign rule and imperialism. It must, however, be said that a few of the western missionaries and scholars made pioneering efforts in this direction, which include historical research, collection and preservation of antique things, setting up of museums, manuscript libraries, and archives and launching of archaeological excavations. The dawn of independence gave an opportunity to the governments, and duty of protecting these monuments from decay and ruin, and holding the light of ancient wisdom aloft. The establishment of a separate Department for Art and Culture in 1991 marks the culmination of the realisation by the government of its basic obligations toward institutionalised support of the native forms of art and creativity.

Check Your Progress

- Significant Architectural Contribution made by Thirumalai Nayak during his rule in Madurai.

- Explain the role of the nayaks of Senji in shaping the Social conditions of their domain.

- Highlight one key artistic architectural achievement attributed to the Nayaks Collectively.--

Unit – II

Tamilagam under Marathas - Society Cast System-Status of Women - Achievements of Raja Serfoji - Literature under the Rule of Tanjore Marathas -Saraswathi Mahal Library - Development of Art and Architecture under the Marathas

Objectives

- Maratha Caste System and Society.
- Achievements of Raja Serfoji
- Literature and Saraswathi Mahal Library

Tamilagam under Marathas

The Vijayanagar Empire had the aim of protecting the Tamil country from the Muslim invasions as Shivaji protected the Hindu empire in the north from the Mughal invasion. Marathas were working as soldiers and captains under the Sultans. Shivaji's father Shaji was a general in the army of the Bijapur Sultan. Venkoji, son of Shahji joined as a general in the Sultan's army after his father's demise. Then, the Nayak of Madurai appointed his representative Alagiri in Tanjore after annexing Tanjore. There was a strained relation between Tanjore and Madurai due to the non-payment of tribute. Meanwhile, Venkanna working as Rayasam sought the help of the Bijapur Sultan for removing Alagiri, demanding to make Sangamaladas the son of Vijayaraghava Nayaka as a King of Tanjore. Sultan's army was sent under Ekoji. Capturing Tanjore, Ekkoji made Sangamaladas as its ruler and he carried out administration. In 1675, Ekkoji expelled Sangamaladas and became the ruler of Tanjore. This marked the end of the Nayak rule and the beginning of the Maratha rule.

The Marathas rule of Tanjore is as follows

- Venkoji (1676-1684)
- Shahji (1684-1712)
- Sarafoji I (1712-1728)
- Tukkoji (1728-1736)
- Pratap Singh (1739-1763)

- Tuljaji (1763-1787)
- Amar Singh (1787-1798)
- Sarafoji II (1798-1833)
- Shivaji II (1833-1855)

Venkoji (Ekoji)

Venkoji was born to Shaji and Tukkabai, and was the brother of Shivaji. Like Shivaji, he also was courageous and intelligent. He founded the Maratha Empire in Tanjore in 1676 and ruled the country until 1684. The extents of the areas of his rule were the Tanjore district, Tiruchirapalli, South Arcot District and areas captured by him. After the death of Shahji, Venkoji looked after the Jagirs in the south and Shivaji in the north. Knowing in the beginning of his rule that there were dangers for his country from Mysore and Madurai, Venkoji sold his jagirs to Chikka Devarayar the King of Mysore for rupees 3 ½ lakhs and concluded a treaty. Sivarama, the poet, in his book Karuna Kala Nidhi, praised his prudent step taken for protecting Trichy. Shivaji's army advanced to the south. The discussion between Shivaji and Venkoji was not fruitful. Shivaji occupied Venkoji's territory on Kollidam. After ten months, the flood in Kollidam made him to retreat to the north. Venkoji, concluding a treaty with Sandhaji to whom the rule was entrusted by Shivaji, annexed some of the territories captured by his brother with Tanjore. Sandhaji ruled only Senji. Agricultural tax was fixed for 3 quarters of the product. Irrigation facilities were made and the width of the river was widened. He died in 1684.

Shahji

Venkoji had three sons, Shahji, Sarafoji and Tukoji. They succeeded one after another to the throne and ruled the country. The epic, Sakenthi Vilasa Kaviyam referred to the ascendancy of Shahji during Venkoji's rule. Rajaram the Maratha ruler got asylum in Senji. Mughals fought with him. Shahji sent his forces to help Rajaram. This irritated the Mughal general Sulfikhar Khan. The Mughal General Sulfikhar plundered Tanjore. In 1693, Sulfikhar Khan defeated and reduced Tanjore to the level of tributary state, of the Mughals. When the war took place between Kilavan Sethupathi and Madurai Shahji helped the latter and therefore Rani Mangammal helped Sethupathi against Tanjore when war broke out between Sethupathi and Tanjore. Tanjore realising that the forces of Madurai would not be won. Peace was purchased by giving bribe to Balaji Narasappayya. For the help of the Tanjore the Sethupathis gave Aranthangi and Tirumayam to Tanjore for some time. Those parts were to be returned to Sethupathi after some time. But, the

parts were not returned to Sethupathi as per the agreement. Hence, Sethupathy defeated the forces of Tanjore and captured those parts from Tanjore. Shahji brought peace in his country in spite of the frequent wars he fought. Being a scholar, he was surrounded by learned scholars and poets. He had a title Abinava Boja Booloka Devendra Vilasa. He wrote the books like Meenakshi Kalyanam, Sankaranarayana Kalyanam in Tamil. Vidhya Parinayam describes the life of Shahji. He used to take lunch only after the abhisheka was done to Thiagaraja of Tiruvarur. Tamil, Telugu, Marathi, Sanskrit languages flourished. Shahji being an expert in music wrote a book on music. Besides wars, he constructed palaces and buildings, established hospitals, and organised civil and criminal courts. He died in 1712.

Sarafoji I

Sarafoji, the brother of Shahji ascended the throne in 1712. There arose a war of succession in Ramnad between Thanda Thevar and Bhavani Sankar. Thanda Thevar and King of Pudukottai sought the help of Madurai. Bhavani Sankar sought the help of Tanjore. On the agreement that the northern part of Pambarur would be given in return of help, Sarafoji I sent his forces in support of Bhavani Sankar. Thanda Thevar was defeated and Bhavani Sankar became the ruler in 1720. Since Bhavani Sankar did not keep up the condition as agreed earlier, the forces of Tanjore defeated Bhavani Sankar and put into prison, later he died in the prison. Sivaganga was separated and given to Sasivarma Thevar. Sarafoji I also, like his ancestors was a scholar. Sarafoji Raja Vilasam, written by Raghunatha Pandithar. The poet Giriraja wrote many books in Telugu. Though the king had three wives, he died issueless in 1728.

Tukkoji

Thukkoji became the ruler of Tanjore in 1728. Being polyglot, he knew Marathi, Sanskrit and some of his works were Natiya Vedha Kama, Dhanavanthiri Vilasa and Sangeetha Saramirdham a music book. He knew Aayurvedam and astrology. Tukkoji was pious and a well knowledgable person who worked for the growth of art and literature. The wars Tukkoji undertook resulted in the huge loss that drained the treasury of the state. The Marava force defeated Tanjore. The joint attack by Madurai and the Arcot Nawab on Tanjore was a setback to Tanjore and Tukkoji purchased peace a giving a huge money.

The confusion of war of succession

The war of succession after the demise of Tukkoji created a political confusion and Katturaja became the ruler of Tanjore in 1736. Sayaji approached the French for help and Sayaji became Tanjore's ruler in 1738. Then Pratap Singh ascended the throne in 1739.

Pratap Singh

Pratap Singh ruled Tanjore from 1739 to 1763. He was handsome, courageous and had skill in the warfare. The Nawab of Arcot attacked Tanjore in 1739. On request of the help of Marathas, the forces under Rahuji Bonsle rushed towards the south saved Tanjore in 1742. Pratap Singh got peace by giving 2 ½ lakhs to Nizam. With the help of the French in 1749, the joint force of Chanda Saheb, Mujafir Jung attacked Tanjore and meanwhile Pratap Singh delayed the peace talk until the force of Muhammad Ali's forces and the English came to Tanjore. The arrival of the forces of Murari Roa, Muhammad Ali alerted the danger to the joint forces. The forces of Chanda Saheb went to Thiruchirapalli. Pratap Singh sent the forces of Manaji to Trichy to drive out the enemies from Trichy to Srirangam. Manaji killed Chanda Saheb. Generally, Pratap Singh was an aggressive and person got defeat at the hands of the Maravas. Tanjore was saved by giving the huge amount with regard to the philanthropic work. He built Dargas, "Sayed Hameed" in Nahur. When the Muslim forces waged war against Kanji, Pratap Singh saved Kanji, helped Jagatguru of Kanchi for building of Kamakodi Mutt, and donated 27 villages.

Tuljaji

Tuljaji become the ruler of Tanjore in 1763. Right from the beginning, there was a danger of war from Hyder Ali. Hyder Ali demanded from Tuljaji rupees 40 lakhs and insisted it. He threatened that Tanjore would be destroyed, if not the amount given to him. By giving rupees four lakhs to Hyder Ali, he saved the country. In 1717, Pratap Singh invaded the Marava country and plundered it. The Nawab of Karnataka Muhamed Ali demanded rupees 25 lakhs. As Pratap refused to pay the forces of Muhammad Ali and his son, Ultat Ul Umara besieged Tanjore. In the war, having met with the defeat Tuljaji gave rupees 32 ½ lakhs as compensation. Kumbakonam was mortgaged to the Dutch. In 1773, the Nawab captured Tanjore and ruled as a tyrant. But, the English intervened in the affair and made Tuljaji as the ruler of Tanjore. Now the English undertook the responsibility of protecting Tanjore for which it received 277 villages. Sarafoji II was adopted since Tuljaji had no issue. Sarafoji was imparted English education under Rev. Swartz of the Danish Mission. He knew Telugu, Marati, Tamil, Sanskrit and English. Alluri

Kuppanna called Kalidasa of Andhra was patronised by him. Some of his contemporaries were Arunachala Kavirayar, Thiagaraja Swamigal and Sama Sastri. Tuljaji died in 1798.

Sarfoji II

Ascending the throne in 1798, Sarfoji II ruled Tanjore until 1833. His period was a golden period for the growth of art and literature. Spent his time and energy, he contributed everlasting benefits to the posterities patronising for the growth of art and literature. Tanjore became the centre of music. Since Sarfoji was young when he became the ruler, Amer Singh being the regent looked after the administration. The treaty concluded in the year 1792 and 1799 between Tanjore and the East India Company reduced the powers of the Maratha rulers as pensioners except to keep Tanjore and Vallam. The Maratha ruler was paid one lakh pagodas and one fifth of the revenue of the country. The rulers remained only for namesake, the power rested with the East India Company. Sarfoji II utilised his time in the pursuit of the growth of art and literature. Saraswathi Mahal was Sarfoji's creation in Tanjore where he kept innumerable volumes of books, palm leaves and manuscripts. This remains the centre of learning and research today. The art, letters and growth of language namely Sanskrit, Marathi and Tamil flourished during his period. Rev. Swartz built a church at Sivaganga. The king sanctioned donations and grants. Likewise, he built more than 40 Dargas and provided grants for Muslims. Choultries were built to facilitate the traders and pilgrims. In 1805, he started printing press. He sanctioned grants to temples. He made his rule glorious. In 1833, he passed away.

Shivaji II

Shivaji succeeded the throne after Sarfoji II in April 1832. He ruled from 1833 to 1855. He was not a scholar like his ancestors. He knew many languages and also wrote many books. Natesa Vilasa was his work in Marathi. The work Seesamulu describes his talents. He added concrete work to the Pragadeswara Temple.

Society: Cast system

The Maratha rule began in 1676 and continued till 1856. Though the Maraths ruled the fertile land, yet there was a danger of war that surrounded. The Nayaks of Madurai, the ruler of Mysore, the Sultans and the Mughals were desirous of capturing Tanjore. The wars that ravaged the country and the people suffered in many ways. The Kings spent their time in pleasures and immersed in literary and cultural pursuits of the Sanskrit scholars. People suffered from heavy tax and their condition was pathetic.

Society

The Hindus, the Muslims and the Christians lived in the country. The Hindus were majority, next to the Muslims and the Christians. The Christianity started spreading in the Tamil country due to the missionary activities. The Hindus included many castes. There were many migrants coming from the Maratha country during the rule of the Marathas of Tanjore. They were recruited in the army and in the government services. Brahmins also held high posts in the government. People worked in different fields. Vellalar community engaged in agriculture. Karalars, Vazhai Ilai community weavers like Saliar and Pattunoolkarar were some of the caste names, living in the country. Carpenters engaged in wood works while Kollar in iron works. Washer men and people in other jobs were also there. There was no closeness between the ruler and the people. But, the Nayak rulers were mingling with people and taking part in the cultural and religious activities. The Hindus were of two kinds known as the Saivaites and the Vishnavites. Shiva was worshipped by the Saivaites and Vishnu by the Vaishnavas. The Maratha rulers did not build many temples as the Nayaks. However some temples and Praharas were built and did renovation for the temple.

Islam

The people belonging to Islam were in a large numbers, next to the Hindus. There were Ravuthers, Marakkayars and Lebbai. They followed the Islamic principles.

Christianity spread in Tamilnadu. The rulers of the Tanjore were religious tolerant. Pluttas, Seenpalk and Rev.Swartz rendered religious propagation. Swartz became the friend of Tuljaji and tutored Sarafofji II, imparting English. Foreign traders like the Portuguese, the Dutch, the French and the English settled in the Tamil country.

Caste System

The Maratha caste is composed of 96 Marathi clans originally formed in the earlier centuries from the amalgamation of families from the peasant (Kunbi), shepherd (Dhangar), pastoral (Gavli), blacksmith (Lohar), carpenter (Sutar), Bhandari, Thakar and Koli castes in Maharashtra. Many of them took to military service in the 16th century for the Deccan sultanates or the Mughals. Later in the 17th and 18th centuries, they served in the armies of the Maratha Empire, founded by Shivaji, a Maratha Kunbi by caste. Many Marathas were granted hereditary fiefs by the Sultanates and Mughals for their service. According to the Maharashtrian historian B. R. Sunthakar, and scholars such as Rajendra Vora, the "Marathas" are a "middle-peasantry"

caste which formed the bulk of the Maharashtrian society together with the other Kunbi peasant caste. Vora adds that the Maratha castes is the largest caste of India and dominate the power structure in Maharashtra because of their numerical strength, especially in the rural society. According to Jeremy Black, British historian at the University of Exeter, "Maratha caste is a coalescence of peasants, shepherds, ironworkers, etc. as a result of serving in the military in the 17th and 18th century". They are dominant caste in rural areas and mainly constitute the landed peasantry. As of 2018, 80% of the members of the Maratha caste were farmers. Marathas are subdivided into 96 different clans, known as the 96 Kuli Marathas or Shahānnau Kule. Three clan lists exist but the general bodies of lists are often at great variance with each other. These lists were compiled in the 19th century. There is not much social distinction between the Marathas and Kunbis since the 1950s. The Maratha king Shivaji founded the Maratha Empire that included warriors and other notables from Maratha and several other castes from Maharashtra. This empire was the dominant in India for much of 18th century.

Women Condition in Maratha Period

The Maratha Empire began with the coronation of Chhatrapati Shivaji in 1645 and ended with the defeat of Peshwa Bajirao II in 1818. The kingdom extended from Tamil Nadu in the South, Peshawar (present day Pakistan) in the North and Bengal Subah in the East. Although the role of women in ancient times is glorified and gushed over by many scholars, their life in the Maratha period seems to be darkened by the strictness and conservativeness forced upon them in the name of religion. The claims of people that women were treated equally in the Satvahan period and had as much freedom as men is met with no evidence. Only the women who were born in royal families were given the freedom whereas the peasantry had to follow the rules laid down, and had no decision making power in their family affairs. Dowry was another problem under the Maratha Empire. Eighty per cent of the Marathas were farmers, who struggled to get their daughters married, even selling their land to cover the dowry that would range from three to seven lakh rupees. Contrary to popular opinion, Marathas were callous towards their women, and widows had to go stay in an ashram or burn themselves on their husband's pyre - something absent from other Hindu castes at this time. Moreover, Marathi women, being Shudras, were always looked down upon and had no social standing. The women didn't even have freedom of worship and were not allowed to enter temples. Under Maratha rule, the legal age of marriage had been reduced 10 years, and women had to marry before

attaining puberty. But with the fall of the Yadavas, Muslim rulers rose to power and attempted to create a sense of equality for men and women. This worked hand in hand with the Bhakti Cult which taught equality before God saw all people as equal. While these attempted to change the status of women in Maharashtra, they failed to change the redundant mindset of people. Even though these movements inspired women like Mirabai, Muktabai, and Janabai, to fight for equality, opposing the beliefs of an entire society proved too difficult especially as the leaders of these movements themselves openly opposed women being a part of social affairs. This meant that until the western influence encompassed Indian society, there would be no hope of improvement. Women were deprived of free will, and were under a man's eye for all their life, be their fathers, husbands, or sons. With the advent of the British rule in India, the social status and condition of living for women in Maharashtra worsened with no hope of any change, and was described as 'torturous and inhuman' by K. Bhave. Gopal Harideshmukh had also given an overview of the shameful condition of women in the early British rule in Maharashtra. This was also the period when with the increase in wars, the practice of 'sati' reached its height, as it was seen as a way to protect the women from captivity, and thus protect the honour of the Marathas. Fortunately, because of the efforts of missionaries and Europeans a lot of changes began to occur in favour of the women in this era. Simultaneously, due to the impact of English education on the people of Maharashtra, the awareness amongst people increased, leading to reforms against child marriage and the sati system. Even then, efforts were made to limit women to household work and ensure that they didn't have any contact with the well-educated Englishmen as people feared it would destroy the concept of morality and purity in women's characters that had been drilled into them.

Achievements of Raja Serfoji

The Marava War of Succession

In the year 1720, a war of succession broke out in the Marava Kingdom. With the death of Vijaya Raghunatha, the adopted son of Raja Kilavan, a war of succession broke out between two other sons of Kilavan namely Bhavani Shankar and Tanda Teva. It was seen that Serfoji I supported the cause of Bhavani Shankar and placed him on the throne. But the promise to cede all lands north of the Pambar River to Thanjavur was not fulfilled by Bhavani Shankar. As a result Thanjavur switched sides and began to support another pretender. The army of Marava suffered a huge defeat at the hands of Serfoji I. Thereafter, the country was conquered by Serfoji

I and Bhavani Shankar was deposed. Thus the country was divided into three parts: one part was annexed by Thanjavur while the Zamindaris of Sivaganga and Ramnad were created out of the other two.

Literature during Rule of Serfoji I

The entire rule of Serfoji I was popular for the literary works of immense significance. A Tamil manuscript in the Tanjore library, Advaita Kirtana, speaks of a breach in the Cauvery dam and refusal of the Madurai Nayak to allow this repair. Famine and drought followed and thereafter the much needed repair works were carried on. There is actually a Sanskrit Language manuscript called Sarabhoji Charitra that praises the king for fighting with those who came to cut off the Cauvery dam. The reference here has to be traced to the happening in the Marava war of succession.

Serfoji I is often presented as a moral, dutiful and charitable monarch. He endowed Brahmanas with Agraharams like Mangamatam in Tiruverkadu and Sarabhojirajapuram in Tirukkadaiyur. Vidyaparinaya written by Vedakavi was enacted in the festival of the Goddess Anandavalli in Thanjavur. It speaks of the marriage of the individual soul with Vidya. Sarabharaja Vilasa and Ratinamanmatha were written by Jagannatha son of a minister of Ekoji. Sivabharata, a Sanskrit manuscript deals with the ancestry and achievements of *Shivaji*. It was translated into **Tamil language** as Sivajicharitram.

Succession of Serfoji I

Serfoji I did not have a legitimate male offspring of his own. However, after his death, a claimant rose in the person of Katturaja who assumed the name Shahuji II and claimed to be an illegitimate offspring of *Serfoji II*.

Literature under the rule of Tanjore Marathas

From the beginning to the end the country underwent many wars. The astonishing factor is how they contributed for the growth of literature and fine arts amidst the wars.

Venkaji

Sivarama kavi, Telugu poet wrote Karnakala Nithi in Telugu which describes how Venkaji saved the fort of Trichy from the forces of Mysore.

Shahji II

Shahji II was well educated and a polyglot. He knew Marathi, Telugu, Sanskrit and Tamil. Booloka Devendra Vilasa, Sakara Narayan Kalyanam, Chandrasasa Vilasa Natak and

Meenakashi Kalyanam were some of his books, written in Tamil. Out of his patronage Sanskrit, work namely Udha Rama Sambu and Tamil works entitled Acharya Navaneetham, Thiagaraja Kuravani. Thanjai Nayagam Pillai Tamil, Tamil vannam, Veera Ragava and Mudaliyar Vannam were written. It was during his reign the famous Appaya Deekshithar lived. He contributed for the growth of Sanskrit language. The king was being honoured by scholars with the title “Tanjore Abinaya Bhoja” for the patronage of the growth of literature. He encouraged the music and he himself was a great musician.

Sarafoji I

Sarafoji was a good scholar and had kept many scholars at his court extending patronage to them. He composed a book entitled “Raghava Charithiram” Telugu poet Giriraja Kavi served in his court and he wrote Leelavathi Kalyanam and Tenali Arynaiah.

Tukkoji

Following the tradition, Tukkoji also was an Erudit scholar. Patronising literature, he wrote books in Sanskrit and Marathi. Bhahwala Katha Choornika, Natia Vedha Kama and Thanvandri Vilasa were some of his works written in Maratha language. Moreover, he wrote “Sangeetha Saramirtham”, on Carnatic Music , which is still in practice by the musicians.

Ekoji II

Ekoji II was the eldest son of Tukkoji. He succeeded his father to the throne in 1736, he ruled till 1737. He was a staunch devotee of Chandra Mauli Iswarar. He gets the credit of writing dramas like “Kamalamba Parinayam and Vignesha Kalyanam or Ganapathi Drama”. He could compose poems in Telugu and Sanskrit. The contribution done to by him music and literature is lasting even today.

Pratab Singh

Pratab Singh was the son of Tukkoji. He patronised musicians. The great scholars and poets namely Veerabadrayar and Mathrubootha Kavi decorated his court. Pratab Singh wrote 12 dramas in the Marathi language, which included the matters, related to the Puranas.

Tulaja Raja II

Tulja Raja II also like his father Pratab Singh trained in arts and armoury, tutored by his father. He encouraged the growth of languages: Sanskrit, Telugu, Tamil and Marathi. Telugu poet Alluri Kuppanna wrote Acharya Vijayaru, Panjanatha Sthala Purana and Padma Bhavagatha

Charithram; moreover, the great musical giant like Arunachala Kavirayar and Sama Sastri, were the contemporaries who decorated his court.

Sarfoji II

Sarfoji II, the adopted son of Tulaja ascended the throne on 30 Jun 1798, since he lost real power as the ruler because of the treaties of 1792 and 1799, he fully worked for the growth of art, literature, music etc. collecting innumerable books in different fields in different languages. He created a library namely the Saraswati Mahal library that became the centre of learning and research. By this act, he made a permanent and everlasting repository of knowledge, beneficial to the posterity.

Saraswathi Mahal Library

Another feature of Maratha rule in Tanjore is the maintenance of a historical library popularly called Saraswathi Mahal Library. The history of the library dates back to the Nayak period of Tanjore around 1540. The Nayaks formed the Saraswathi Bhandar which means collection place of manuscripts. The Maratha rulers, who captured Tanjore in 1676, developed Saraswathi Bhandar into Royal Palace Library which was used for the purpose of reading by the royal people. The early Maratha rulers were neither the patron of learning nor made any attempt to collect manuscripts. But several pundits lived with royal bounty collected and maintained manuscripts for their own use. These manuscripts were kept in the Saraswathi Bhandar. However, the later Maratha ruler Sarfoji II (1789-1832) was a king of different character and a patron of art and literature.

He was an eminent scholar. In these younger days, he came under the influence of a Danish missionary Father Rev. Schwartz who was responsible for his education and cultural revivals. Under his tutelage the king learnt various languages like English, French, Italian, Latin etc. The Maharaja was deprived of his independent position in 1799. He converted his court into a centre of cultural and literary activities. In 1820 he founded there the famous Saraswathi Mahal Library. He took keen interest in enriching the library by collecting and storing rare manuscripts of different language. During his pilgrimage to Benares, he employed many pundits to collect and copy vast number of manuscripts from Sanskrit centres of learning in the north. The Library had the richest collection of manuscripts which reflect the culture of South India. There are more than 46,695 manuscripts in the form of palm leaf and paper. There are 39,300 Sanskrit manuscripts which represent the works of authors spread over 400 years. 3,518 Tamil

manuscripts representing rare commentaries on the Sangam works, unpublished portions of classics, Saiva, Vaishnava and Jain works and later poetry of all descriptions are found here. The Library has 802 Telugu manuscripts, 3,075 Marathi manuscripts and 850 bundles containing 255,000 documents. The medical works of exceptional value is accommodated in the building the DhanawanthriMahal. The medical works deal with Ayurveda, Unnani, Siddha and English medicines.

Another feature of the library is the availability of modi manuscripts. Modi is a type of script used for writing the Marathi court language. There are seven lakhs of Modi documents in 1,342 bundles. Till the life of the last queen it was the palace property. In 1918 the British Government took possession of the library under the Charitable Endowment Act. Under the Government Order in 1919, the library was opened to the public. SaraswathiMahal Library is one of the biggest manuscript Libraries in Asia. The library is often described as the encyclopedia of most remarkable collection of arts, medicine, literature and different languages.

To conclude, Tanjore itself is a classic profile of fusion and a mutual adoption of different cultures and languages. It was the centre of synthesis of culture of Tamil Cholas, Telugu Nayaks and the Marathas. As it served as a capital of many dynasties, Tanjore is a repository of contemporary art, craft and rituals. Though the people from the bottom provided material progress of the country, the facilities to witness the dance and music were the monopoly of the aristocrats, princess, Brahmins, kings and devadasis. However, after the annexation of Tanjore by the British in 1799 the role of the patron of art intelligentsia were partly taken over by the small courts like Pudukottai, Ettayapuram and Travancore and trade centres like Madras. Temple and court where privileged section participated and enjoyed the fine arts became the cultural heritage of all sections of population. Major cities and auditoriums replaced the monopoly of the privileged section of the population. The common and downtrodden section of the population had for the first time, got the opportunity to glimpse the art in the auditoriums. Thus the rich cultural legacy of the Nayaks and Marathas flourished in the court and temple were shifted to public places and it became the cultural heritage of common people during the British rule.

Development of Art and Architecture under the Marathas

Tanjore, historically a heartland of Chola Kingdom, came under the influence of the Vijayanagar rule, about the third quarter of the fourteenth century. Krishnadevaraya (1509-

1529) the greatest ruler, organised the Nayakdom of Tanjore, Madura and Senji in the early decades of the sixteenth century. The Nayaks of Tanjore established their kingdom in 1540 and their rule continued till 1675. A factional war between the Nayaks of Tanjore and Madurai Chokkanatha Nayak (1662-1682) the ruler of Madurai requested Vijayaraghava Nayak (1633-1673) of Tanjore to give his daughter for marriage. But the latter declined the offer. Enraged Chokkanatha Nayak ordered his commander of the troops to proceed against Tanjore. In the war of 1673, the ruling power of the Tanjore was destroyed and Chokkanatha assumed the whole territories. In 1674 his foster brother was appointed as the Governor of the country. The kingdom of Tanjore came to an end. Meanwhile Chengamaladhas (1674-1675), a boy of the old dynasty was brought-up secretly at Nagapatinam by a wealthy merchant. Hearing this Venkanna, the former Rayasam of Vijayaraghava invited Bijapur Sultan for reinstating Chengamaladas on the throne of Tanjore.

The Bijapur Sultan sent his general Ekoji (Venkoji) who was ordered to drive out Alagiri and to reinstate the boy Chengamaladhas. The invasion of the Ekoji, ultimately led to the occupation of Tanjore in 1675 which marked the beginning of the Maratha rule in Tanjore. Ekoji, taking advantage of the confusion in the Bijapur kingdom, usurped power from Chengamaladhas and established the Maratha rule in Tanjore. In 1676, Ekoji (1676-1683) founded Maratha kingdom and the Marathas rule continued for a century and a half which marked the beginning of cultural revival and blossoming of the artistic tradition. The Marathas of Tanjore maintained a separate identity from the date of its inception. The kingdom faced political opposition of various Hindu and Muslim rulers on one side and on the other side the trade concession of Western countries. The competition among them forced it to continue a balance from internal and external groups. It had no scope for any political expansion, but continued to amalgamate different cultures. Thus Tanjore became a centre of court culture.

The Maratha rule witnessed margined changes of ownership. Telugu, Kannada and Maratha immigrants poured in steady streams into Tanjore region. The bureaucracy came to be filled with Telugu and Maratha immigrants. They were remunerated by grant of land called maniams and thus they became the owners of vast estates. The productive labour force was tied to the soil and their condition resembled the serfs of medieval period. The agrarian society consisted of landowners of vast estate tenants and agricultural labourers. The tenants were mostly from the Sudra caste and the caste structure dominated the agrarian society. In almost all

the villages the upper caste of Brahmin and Vellalas were the land owners. The productive forces the serfs, slaves and tenants continuously supported the Brahmins with their toiling and moiling on the lands. The productive forces were squeezed in all possible ways and their welfare was neglected. Their earnings were diverted for the expenses of native princes and idle classes like Brahmins and courtiers. As the idle classes had extra income and time they created fresh amusement and developed zest for dance, music and artistic tradition.

Architecture

With the abundance of large working forces and artisans, the ruling Marathas constructed beautiful structures in Tanjore. The most important Maratha structures in the town as the group of buildings within the palace complex. The 400 year old palace complex was erected by the Nayaks and the Marathas. The palace contained four main structures i.e. the Arsenal Tower, Bell Tower, Maratha Durbar Hall and SarjaMadi. The Arsenal Tower, a seven floor structure was used as the Andhapuram for the Nayak kings who had their harem in each floor. Later when British rule emerged, they used the seven floor structure to dump weapons and hence the name Arsenal Tower.

It is a seven storeyedGudagopuram which was built to resemble a temple. Near the Gudagopuram is the six-storeyed Madamaligam constructed by a Nayak ruler, but extensively renovated by the Marathas. It was constructed to enable the ruler to view the towers of the famous Sri Ranganatha temple at Srirangam. In 1684 Shahji, the Maratha ruler erected the Maratha durbar Hall. The durbar comprised of two mandapas. The front mandapa has a wooden roof covering with tiles and supported by pillars. The rear mandapa is raised and has a small vault roof standing on granite pillars, plastered with bricks and lime. The SangitaMahal, a miniature of the surviving court of TirumalaiNayak's palace in Madura is also fine.¹⁴ The Marathas constructed another palace at Tiruvaiyar which was proximity to the main capital. This is small, but richly ornamented palace. Near the palace are two peculiar pyramids like four storeyed structures, "Pigeon Houses", which attracts the attention of the spectators.

Another historically important spot is Manora, located twenty km south of Pattukottai. The place derives its name from the fort built here by king Serfoji. The word Manora means a tower a derivative of the minars of North Indian architecture. It is an excellent piece of Art. The 140 feet monument stands majestically on the shore of the Bay of Bengal. In 1815 built the tower to commemorate the victory of the British over Napoleon Bonaparte in the historical battle of

Waterloo. The hexagonal shaped storeyed fort has a moat around it. The fort has a centrally located tower which is 23.3 meter high and has nine floors. The moat with sea water is provided with drainage facility through underground connections. There are both inlet and outlet facilities. The Maratha king used the fort as summer palace.

Carnatic Music

Tanjore, the seat of ancient Chola and Nayak kingdoms continued to foster the cultural and musical tradition of the past. Music is a precious heritage and is an abstract of art. The art flourished in a better social and political climate of the time which had both political and religious character. Music is an extremely versatile medium of communication by emotion and this was demonstrated by palace musicians. They were patronised and surrounded in the atmosphere of art. Tanjore the only seat of musical tradition since the fall of the Vijayanagar rules was the synthesising centre of northern Hindustani music and southern Carnatic native music. Hindustani music was refined by Persian music. A gradual fusion of one another took place but the main points of difference between the two are the still well marked distinction. The Carnatic music was inherited from the Kanada musician, saint and poet Sri PurandaraDasa (1480-1564) in the Vijayanagar Empire. He had simplified and systematised the process of learning music. But a great revolution in Carnatic music was created during the Maratha rule by musical Trinity SyamaSastri (1762-1827), Thyagaraja (1767-1847) and MuthuswamiDikshitar (1776-1835). King Tulajaji (1763-1787) the Maratha ruler offered his patronage to musicians from all parts of India and made his court a renowned centre of musical culture.

The glory of the music attained its zenith during the time of the great singer Tyagaraja (1767-1847). He was one among the musical trinities. He was born at Tiruvarur in 1767 to Ramabrahman, a Telugu Brahmin. Later the family moved to Tiruvaiyaru and he lived there till the end of his life in 1847. The Saint had his learning from Guru Venkataramana. 2400 in number have Rama bhakti and Nadopasana as two cordial features. His kirtis impoverished are known as Sanghathis. The purpose of Sanghathis is only an elaboration of Ragasancharas. This richness of Ragabava gave him a place among the greatest composers of music like Purandara Dasa. The melodious kirtan which he sang had a lasting impact on the musicians and music lovers of his time. Tyagaraja could claim a period of his own as the modern Sangita attained at the full stature during that period. To the development of music his contribution was the introduction of Sanghathis in which their elaborate variation upon the original melodies made the

theme more musical. Tyagaraja left a school of disciple who developed and spread the art of the masters in succeeding generations. Another senior most trinity MuthuswamiDikshitar was a composer of rare distinctions.

Sastri is believed to have created 300 pieces in all, fifty in Telugu, fifteen in Sanskrit and five in Tamil, besides five geetams, four varnams and three Swarajatis in addition to a navarathamalika on Devi Meenakshi in nine ragas, a great performance. He invented new form of Indian notation which contains richness of musical conception and artistic excellence of high order. During the Maratha period artistic sophistication was the strong binding factor between temple and court. The most gifted composers lent their talents to both the temples and the courts.

The devadasis assisted them and taught them music. The devadasi communities were embodiment of music. Like his predecessor, Shivaji II (1832-1855) asked SivananthaNatuvanar attached to the temple at Tanjore to teach Carnatic music and dance to the devadasis in the town. In addition to this in Tanjore the Kuravanji folk songs were also a popular among the people. Thus the Carnatic music retained an elaborate system of solemnisation and rhythmic arrangements. The swarajotas, vernams, kriutis, kirtans, javadisand pathamwere some of the style of the musical composition.

Dance

Music and dance are intermingled with each other from time immemorial. Temple and court culture in Tamil Nadu represented a dominant dancing performance. Over centuries, the ruling houses nurtured this art preserved the tradition of dance. The court tradition of dance continued to attract the princesses. Royal patronage of dance reached the pinnacle during the time of Marathas. During the latter half of the eighteenth century the rulers of Tanjore became interested in Dasiattam (BharataNatyam later name) and patronised MahadevaAnnavi, a great exponent of that art. He took extraordinary interest along with his disciple to explore new methods to develop the dance. When the celebrated Tyagaraja inaugurated a new era in the history of Carnatic music, BharataNatyam too entered into new phase of Vigour and refinement. The name BharataNatyam is of recent origin of about 250 years. It developed an elegant style and was practiced by Devadasis and courtesan as a solo type of a natya in temples and durbars of the ruling classes. It was earlier known as Sadir, Dasiattamand ThanjavurNatyam. Ponnayya, Chinnayya, Vadivelu and Sivanandan, the four brothers popularly set a pattern and syllabus and gave a chiseled structure to the Sadir dance.

They performed the style in modern form. They were the sons of the famous SubharaayaNattuvanaar, the court musician of Thulaji (1763-1787). They adorned the court of Serfoji (1798-1832) and were popularly called the 'Thanjavur quartette' who laid down the rule as to how a dancer should dress. The traditional dance format codified by the illustrious Tanjavur Quartette has attained glory. King SwathiThirunal of Travancore patronised one of his brothers Vadivelu in his court giving all encouragement to train many of his disciplines. Chinnayya later became the official guru in the court of Mysore to train his disciples. Ponniah and Sivanandam were attached to the Brihadiswara temple of Tanjore. The dance spread to other parts of South India. The devadasis performed the Sadirnot only in the temples but also in places, houses on all auspicious occasions. Many devadasis were great dancer who has a perfect technique and great devotion. The devadasis of the temple were also experts in the Dasiyattam. In its usual form the dance is generally broken into seven parts; Alarippu, Jatiswara, Shabha, Varna, Padam, Tillannaand Sloba. In Tanjore the Kuravanji folk songs were appreciated both by the rulers and the people. Among the Kuravanchis, the play ThyagesarKuravanji was often performed in the temple of Lord Thyagesar at Thiruvarur which had a separate hall for the devadasis to perform. The devadasis of the Kondi family of Thiruvarur were the past masters of the art. Another popular drama in the Tanjore region was Pommalattam. The dances took themes of the spiritual nature and blended it with various tradition of the country. The repertoire included several dances for resembling features, stories from the puranasRamayanas and Mahabharatas. The delightful combination of the graceful performance of the dances to the un forgettable audiences. King Serfoji also patronisedKondle, the exponents of PoikkalKuthiraiNattiyam (dummy horse). The ancestors of kondle migrated from Maharastra. The descendants of kondleare still live in Konthalakaratheru near Tanjore.

Paintings

Paintings are another art blended with political and religious characters. The art of Tanjavur painting has carved a niche for itself in the annals of the arts and craft history of the country. In the Maratha durbar hall there are large pictures of all the Maratha kings, beginning with Shahji, father of Venkoji. The front mandapa is originally painted in red and adorned with garlands of grapes and vine leaves. The Joliram Math is a repository of old paintings, some of the paintings are over 400 years old. Serfoji II constructed many choultries at Tiruvaiyar, Tanjore, Orattanad and Pattukottai. Inside the large chattrams many of the walls are adorned with

beautiful murals exhibiting scenes from Hindu mythology. RajaSerfoji is credited with encouraging the growth of this art form. The ornaments, clothes, arches and the seats of the gods and kings are distinct and specially designed. Most of the images in paintings are of god, king, queen, nature, birds and animals. The painting of Lord Krishna is very attractive where white pearls are used for decorating the images. The face, hand, legs and the background colours are printed in even surface. Rig Vedic manuscript in the SaraswathiMahal Library contains splendid paintings belonging to the mid eighteenth century. The manuscripts of Tiruvilaiyadalpuranam contain the birth of Ugrapandian shows a dancer accompanied by a Nattuvanar attired in Maratha style. The artistic clad is bright red in a costume, strongly similar to that worn by Bharatanatyam dancer.

Check Your Progress

- Assess the impact of Maratha rule on the caste system in Tamilagam.
.....
.....
- Explore the noteworthy achievements of Raja Serfoji during his rule in Tamilagam.
.....
.....
- Examine the role of the Marathas in the development of literature in Tamilagam.
.....
.....

Unit – III

The Maratha Country and the Sethupathis of Ramnad-Society-Cultural Contribution; Administration of the Nawabs – Village Administration – Society – Famines and Diseases – Status of Women – Economic and Religious Life – Social Impact of the Europeans; Religion; Saivism; St. Ramalinga – Vaishnavism; the Schism

Objectives

- Administration of the Nawabs.
- Ramnad under the Sethupathis.
- Religion and Schism in St. Ramalinga.
- Social impact of the Europeans.

The Marava country and the Sethupathis of Ramnad

Introduction

The Setupathis were Maravas, who belonged to the territory to the east of Madurai, south of Tanjore and north of Tirunelveli and bounded on the east by the sea. The origin as a political power is shrouded in mystery. They were poligars and chieftains during the rule of the Nayaks. They inhabited Ramnad, Sivaganga, Pudukkottai and Tirunelveli. The Setupathis emerged into history during the reign of Muthu Krishnappa Nayaka. Muthu Krishnappa Nayaka wanted to suppress the rebels, check the influence of the Portuguese in the Eastern Coast and bring the spread of Christianity under control. With a view to protect his country as well as the Rameshwaram Temple for worship, Muthu Krishnappa appointed one Sadaikka Tevar as the Chieftain of the territory of Ramanathapuram. Sadaikka otherwise called Udayan Sethupati.

The rulers of the Kingdom of Ramnad are as follows:

- Udayan Sethupati (1605 – 1622)
- Kuttan Sethupati (1622 – 1636) Sadaikka II (1636 – 1645)
- Raghunatha Sethupati (1645 – 1671)
- Raghunatha Sethupati or Kilavan Sethupati (1671 – 1710)
- Vijayaraghunatha Sethupati (1710 – 1720)
- Thanda Thevar (1720)
- Bhavani Sankar (1720 – 1729)
- Kumara Muthu Vijayaraghunatha Sethupati (1729 – 1735)

Udayan Sethupati

Sadaikka was a competent ruler bringing law and order in the Marava Country. He ruled his country with the capital of Pugalur. After his demise Kuttan Sethupati, succeeded the throne of Ramnad also known as Ramanathapuram. He liberally endowed the Ramanathaswami Temple in Ramesvaram.

Kuttan Sethupati

Followed his father, Kuttan Sethupati, ruled the Marava Country for 14 years. He was a loyal subordinate of the Nayak of Madurai. He passed away without an heir.

Sadaikka II

Sadaikka II was the adopted son of Kuttan Sethupati. It is referred in the Ramappayan Amanai, a historical ballad and he was the son of Sadaikka-II. Thambi showed opposition to the heir and sought the help of Tirumalai Nayak in this regard. Since Sadaikka-II did not pay the tribute, Tirumalai Nayak sent his forces. Sadaikka-II was defeated and put into prison. Thambi became the ruler of Ramnad. Knowing that Thambi was not popular and people did not like him as a ruler; Tirumalai Nayak removed Thambi and made Sadaikka-II as a ruler. He died in 1645.

Raghunatha Sethupati (Tirumalai Sethupati)

He is considered the great among the rulers of Ramnad. Rendering military help, Raghunatha Sethupati earned the good will of Tirumalai Nayak. He helped Madurai when Gutup Khan attacked Madurai. When Tirumalai Nayak was sick, Mysore attacked Madurai. Then the forces of Madurai drove the Mysore forces and won in the war. Because of his loyalty shown at the critical time, Tirumalai Nayak rightly honoured him by conferring Raghunatha Sethupati the title "Tirumalai Sethupati". At the time of Muslim invasion on Madurai, Chokkanatha Nayaka sought the help of Sethupati, but, the later refused. Hence, Chokkanatha sent his forces against Ramnad. But Madurai could not defeat the forces of Sethupati.

Raghunatha Sethupati was pious. He built temples and the Second Prahara of the Ramanathaswami Temple of Ramesvaram. Thayyumanavar lived his last days in Ramnad.

Raghunatha Sethupati II (Kilavan Sethupati) (1671 – 1710)

Raghunatha Sethupati ruled Ramnad from 1671 to 1710. He was nicknamed Kilavan Sethupati. He was warlike and brave. Fortified the forts and increased the army. He shifted his capital from Puhalur to Ramanathapuram. Using the confused situation in Madurai, Rustum Khan sieged power put Chokkanatha Nayak in the prison and retained power in his hands. He

usurped the throne. Then Kilavan Sethupati with the help of Govindappayan and Channakathri of Kannivadi intervened in the affair of Trichy, killed Rustum Khan and restored the throne to Chokkanatha Nayaka.

The Nayaka conferred Kilavan Sethupati the title 'Para Raja Kesari'. Kilavan Sethupati wanted to get free from the hands of Madurai. When the forces of Mysore attacked Madurai, Kilavan Sethupati joined with the Mysore forces and fought against Madurai. Sethupati captured some of the parts of Madurai and Tanjore. The Sethupati captured Aranthangi, Tirumayam and Piranmalai that were belonging to Tanjore. Rani Mangammal sent her forces against Madurai along with the force of the Marathas. Kilavan Sethupati defeated the forces and thereafter he became an independent ruler declaring had he was ruler of Ramnad.

As an able administrator, he administered peace in the country. He patronized religious activities of the Hindus. Conversion from one religion to another was checked. Johnde Britto was arrested and beheaded on 4 February 1693 as he converted Thadia Thevar into Christianity. He endowed lands to the temple of Trivadanai. The Dutch were allowed fishing. He died at the age of 80 in 1710. Professor R.Sathyathatha Iyer says, "Kilavan Sethupati was a capable ruler who raised the authority and prestige of the Marava Country."

Vijayaraghunatha Sethupati

Vaduga Thevar and Vijayaraghunatha Thevar were the sons of Kilavan Sethupati, born to his wife and Bhavani Sankar was his concubine's son. People supported Vijayaraghunatha Sethupati. Vaduga Thevar taking some parts for him and gave the rest of the parts to Vijayaraghunatha. During the period of Vijayaraghunatha, famine and inundation ravaged the country. He did ask the help for his subjects. He provided irrigation facilities, helped for the growth of agriculture, and brought peace in the country. The tank he dug was called 'Raghunatha Samudram'. He was a devout Savite, who made many additions to the Ramesvaram temple. He died in 1720.

Thanda Thevar

Perhaps, Vijayaraghunatha as his successor nominated Thanda Thevar. But, Bhavani Sankar, his illegitimate son crowned himself Sethupati with the help of some Marava Chieftains. Thanda Thevar appealed to Madurai when Thanda Thevar besieged Aranthangi with the help of Madurai, Bhavani Sankar fled to Tanjore. The Dalavay of Tanjore sought the help of

the Maratha ruler. Ananda Rao, general of Tanjore fought with Thanda Thevar and imprisoned him. Bhavani Sankar ascended to the throne.

Bhavani Sankar

Sasivanna Thevar, a popular Poligar, opposed the accession of Bhavani Sankar. He approached Tanjore for help. The forces of Tanjore defeated Bhavani Sankar and put him into prison, and he died in the prison. Sasivanna Thevar ruled two-fifths of the Ramnad territories. Kattaya Thevar, who assumed the title Kumara Muthu Vijayaraghunatha Kaattaya Thevar, inherited the remaining parts of Ramnad. He ruled from 1729 to 1735. Then Sivakumar Muthu Vijaya Raghunatha Sethupati ruled from 1735 to 1746. Rakka Thevar ruled in 1747 and Chella Thevar from 1748 to 1761. From 1772 to 1780, Ramnad came under the rule of Arcot Nawabs. In 1803, Ramnad was annexed with the East India Company.

Social conditions

People of many castes were found in the society of Sethupathis ruled kingdom. Castes were divided into four groups:

- ❖ Brahmins
- ❖ Sathiriyar
- ❖ Vaisiyar
- ❖ Soothirar

There were several sub castes within each caste. Caste-based distinction played a prominent role in the society. Each community lived in a segregated locality, which was called Kottai. In each Kottai, only one community used to live. In rare cases, all types of communities lived in the same Kottai. Sub-castes included Palayakarar, Seniyar, Thottiyar, Saluppar, Servaikarar, and Ullayakkarar.

Cultural Contribution of Sethupathis of Ramnad

Thus, Sethupathy dynasty's rule in the Ramnad (Maravar Seemai) was considered historic and heroic for their valour and army strength. Building and renovating the temples and creating the Brahmadeya Donations were seen as their social priorities. However, there were no evidences of any major contributions, when it comes to arts and culture or sculptures and architectural specialities. Sethupathis established their credibility as warriors and ardent followers of local administration principles established in the Palayagar system by the Vijayanagara Empire.

It is notable that during their regime, the Hindus and Muslims had their religious freedom and growth and also the participation in royal affairs, including the armed forces. However, Christianity did not enjoy such a liberty and faced persecution and torture. As the caste system was quite strong, the functional divisions and the living patterns display the caste oriented and community-based social life. Except for one famine the rest of the rule of Sethupathis marked a peaceful and prosperous period. Generally, the Kings used to have a luxurious life with lavish expenses.

They practiced polygamy and their wives used to eventually kill themselves at the demise of the King through the method of Sati (Udankattai). The family tree of Sethupathi rulers is furnished chronologically to understand their continued power in the Ramnad during the Vijayanagara Empire; Nayakar Empire, and independent rule. Even today, their dynasty exists amidst us in the form of Zamindars to be remembered as a part of this Sethupathi history. Chieftains under the Madurai Nayaks are:

- Sadaikka Thevar Sethupathi (1590–1621)
- Kootan Sethupathi (1621–1637)
- Dalavai Sethupathi (1637–1659)
- Raghunatha Sethupathi (1659–1670)
- The independent kings were:
- Raghunatha Kilavan (1670–1708)
- Vijaya Raghunatha Sethupathi I (1708–1723)
- Sundaresvara Raghunatha Sethupathi (1723–1728)
- Kumara Muthu Vijaya Raghunatha Sethupathi (1728–1734)
- Muthukumara Raghunatha Sethupathi (1734–1747)
- Rakka Thevar (1747–1748)
- Vijaya Raghunatha Sethupathi II (1748–1760)
- Muthuramalinga Sethupathi I (1760–1794)
- Ruler of princely state under the paramountcy of the British Raj
- Mangaleswari Nachiyar (1795–1803)

The Zamindars are as follows:

- Mangaleswari Nachiyar (1803–1807)
- Annaswami Sethupathi (1807–1820)

- Ramaswami Sethupathi (1820–1830)
- Muthu Chella Thevar Sethupathi (1830–1846)
- Parvatha Vardhani Ammal Nachchiyar (1846–1862)
- Muthuramalinga Sethupathi II (1862–1873)
- Court of Wards (1873–1889)
- Bhaskara Sethupathy (1889–1903)
- Dinakara Sethupathy
- Raja Rajeswara Sethupathi (1903–1929)
- Shanmugha Rajeswara Sethupathi (1929–1967)
- Ramanatha Sethupathi (1967–1979)
- Rajeswari Nachiyar (1979–present)

Administration of the Nawabs

The late 17th century and the early 18th century were characterized by the struggle for power in the Carnatic. The tussle for power was seen between the Nawabs and the Maratha Generals. The British forces also tried to serve their own interest in the Deccan. It was during this period that a growing animosity with the British rule was witnessed in the South. This led to several anti-British rebellions, the most notable among them being the Poligar rebellion, the South Indian Rebellion and the Vellore mutiny. This unit will discuss the important aspects of the anti-British rebellions.

In 1681, Aurangzeb started the Deccan campaign and conquered Golconda with the help of Zulfikar Khan. The Mughal forces plundered the neighborhood which extended upto Tanjore and Tiruchy. Zulfikar Khan's deputy Daud Khan was given the task of consolidating the newly acquired territories in the Carnatic. He appointed Saadatullah Khan, Aurangzeb's General, as the Nawab or Faujdar of the Carnatic. The headquarters of the Carnatic were located in Arcot, near Vellore.

Saadatullah Khan was an able administrator. He was the Nawab from 1710 to 1732. Saadatullah Khan was succeeded by Dost Ali who was the Nawab from 1732 to 1740. These Nawabs were supposed to be the subordinates of the Subedar of the Deccan. They were accountable to the Subedar as he was closely associated with the Mughal Emperor. Slowly and gradually, the Nawabs of Arcot began thinking about freeing themselves from the Subedar and eventually the Emperor himself. This aspiration was furthered by the fact that their superior

Nizam-ul Mulk was engaged with the aggressive Maratha neighbors and dealing with the mercurial politics in the Imperial capital.

The Nayak state of Madura in Trichinopoly and the Maratha state of Tanjore captured the attention of the Nawab. Earlier, during the siege of Gingee, Mughal commander Zulfikar Khan, had attacked the Nayak kingdom of Tiruchy and the Marathas of Tanjore and extracted massive booty from the rulers along with promises to pay tribute and recognition of the Mughul Emperor as their overlord. This gave the Nawab of Arcot the legal right to collect the promised tribute from the Nayaks and the Marathas. This also meant that the Marava rulers of Ramnad and the Palayalgars of Tinnevely, the feudatories of the Nayak of Madura, despite being consistently rebellious and inclined to disloyalty, were the sub-feudatories and tributaries of the Nawab of Arcot.

Dost Ali's son Safdar Ali and his son-in-law Chanda Saheb invaded and conquered Tiruchy. They also tried to capture Tanjore but were unable to do as the latter had ample of resources to bribe or to resist the invasion of the Muslims. Chanda Saheb's men reached Madura and intimidated and caused confusion in the Marava country. Chanda Saheb's brothers, Buda Saheb and Sadak Saheb, were stationed in Madura and Dindigul respectively

The Maratha Generals, Fateh Singh and Raghuji Bhonsle, raided the Carnatic in 1740. This sudden attack of the Maratha cavalry surprised Dost Ali. The Marathas were coming from the direction of Cuddapah and Dost Ali immediately gathered an army and marched forward to meet the invading cavalry. The two armies faced each other at the Damalcheruvu pass. However, the Marathas were being guided by a traitor from Dost Ali's army. They, therefore, avoided the pass on the eastern side and attacked Dost Ali's forces from behind. In the ensuing battle, the armies of Arcot with their Nawab and other leaders were defeated. The Marathas then proceeded to Arcot where Safdar Ali bought peace by paying crores of rupees.

The families of Safdar Ali and Chanda Saheb took refuge in Pondicherry under the care of the French Governor Pierre Benoît Dumas. The Marathas demanded their surrender, but the French refused the demand. For this stance, Dumas was conferred the title of Nawab and also the rank of Mansabdar of 4500 horses.

Chanda Saheb, who was residing in Trichinopoly, was content to notice that the Marathas had changed their focus to Bangalore from Arcot, forgetting the Carnatic for the moment.

However, Marathas lay siege to Trichinopoly in 1741 which was surrendered shortly after. Chanda Saheb surrendered to his enemies and was imprisoned in Satara.

Safdar Ali was extremely troubled with the collapse of Arcot. They could not even collect their usual revenues, as a lot of wealth had been plundered by the Marathas. Nizam-ul-Mulk, the Subedar of the Deccan deferred the formal recognition of Safdar Ali as the Nawab of Arcot. So Safdar Ali started raising funds and collecting revenues urgently. He proceeded to Vellore in 1742 and demanded the due tribute from his cousin Murtaza Ali. Safdar Ali also tried to poison him. Later, Safdar Ali was murdered.

Murtaza Ali advanced from Vellore to Arcot and declared himself as the Nawab of the Carnatic. The soldiers of Safdar Ali's army, who had initially supported Murtaza Ali in the hope that the latter would clear their arrears of pay, became disappointed when no payment was made. The soldiers began demanding their dues. When Murtaza Ali was unable to manage the situation, he fled to Vellore where he hoped to defend himself better from the anger of his troops.

As soon as Murtaza Ali's escape to Vellore was known, the infant son of Safdar Ali was proclaimed as the Nawab of Arcot and a Diwan was appointed to look after the functioning of the government. Nizam-ul-Mulk became tired of the growing chaos in the Carnatic and decided to march to Arcot with a large army in 1743. He deposed Sayeed Muhammad and placed his own nominee Koja Abdullah Khan on the throne of Arcot. He then marched to Tiruchy and released it from the control of the Marathas. However, Koja Abdullah Khan died under mysterious circumstances and the Nizam appointed Anwaruddin Khan as the Nawab of Carnatic.

It was during this period that European intrusion in the politics of south India became intensified. The Europeans arrived in India for trading purposes. However, the deteriorating political situation encouraged them to interfere into the politics of Tamil Nadu. Among the European powers, the British and the French actively meddled in the affairs of the local rulers and tried to consolidate their position in Tamil Nadu. The French made Pondicherry as their headquarters. They increasingly interfered in the political affairs of Nawabs of Arcot. The English East India Company made St. George Fort in Madras as their headquarters in Tamil Nadu. They were also deeply involved in the affairs of Marathas. Both the powers attempted to expand their political and economic domination in Tamil Nadu. This ambition created strife between the French and the British. They quarreled with each other to achieve their objective and

waged a number of battles. The three battles they fought in Tamil Nadu from 1746 to 1763 were termed as Carnatic Wars.

Village Administration

The village was the lowest unit of administration. It was called in several names – kudi, kulan, kuruchi, palti, mangalam and samudram. The headman was the chief of the village. He was the liaison officer between the people and the government. The village council appointed him. This post was hereditary. Collection of taxes and dealing the cases and giving verdicts, were some of his responsibilities. He found solution to the cases with the help of the social and religious court. The village accountant who was called Karnan looked after the various transactions made by the villagers and recorded the information about cultivation and revenue of the village. Kavalkarar, Jodhidar, priests, Maruthuvar (Doctor), Parayar (announcer), astrologer, artists, navidhars etc. engaged in different professions. They were paid in cash or in grains or by assignments of land. The village Panchayat convened by the headman decided petty disputes. The juries composed of the chiefs of the different communities in the village. In short, the Panchayat looked after the affairs of the village.

Society

The caste system existed in the society. The new castes emerged because of the migration of the various races like the Telugu, Maratti and the Muslims in to the Tamil country. These made impact on the society. Uruthu speaking people increased as the result of the settlement of the Muslims. Besides many Europeans came to settle in the country. The people belonging to Christianity increased. All these had their impacts on Tamil society, under the nawab's rule. There was a spirit of religious toleration among the people. Each community had its own rites and ceremonies, conventions, belief and worships.

Position of women was in the subordinate position though they had respect in the society. The famine of 1770 was preceded by partial crop failure due to the failure of the monsoon which was experienced by Bengal and Bihar in 1768. By September 1769 Hunter noted that 'the fields of rice had become like fields of dried straw'. As reports of the famine intensified, official reports noted that 'during the 1770 famine not a drop of rain had fallen in most of the districts of Bengal for six months'. In the famine which ensued, mortality and beggary exceeded all expectations. According to contemporary estimates, 'over one third of the inhabitants perished in the once plentiful province of Purnea and in other parts the misery is equal'. Many of the

surviving peasants in Purnea migrated to Nepal where the state was less confiscatory than the East India Company.

According to Grove the failure of the monsoon and the subsequent droughts was caused east into Bengal several districts were abandoned. The famine devastated western and northern Bengal, Bihar and Orissa which at that time com-prise only the district of Midnapur. That the Bengal government was more concerned about the collection of revenue than about the famine-stricken people is evident from the fact that more revenue was collected in 1770–71, the year of the famine, than in 1769–70, the year of dearth which resulted in famine. The only serious intimation of the approach-ing famine to the court of directors in 1769 is not signed by the president Mr Verelst, but by Mr John Cartier the second in council who was to suc-ceed him. Cartier intimated his anxieties to the company board in January 1770 noting that in one district there was so much suffering that some form of land tax remission was advisable, but 10 days later he informed the board that although the distress was undoubtedly very great, the coun-cil had not yet found any failure in the revenue or stated payments. In April, astoundingly, the council, acting on the advice of the Muslim min-ister of finance, Mohammed Reza Khan, added 10 per cent to the land tax of the ensuing year. But the distress continued to increase at a rate that baffled official calculation. In the second week of May, the central government awoke to find itself in the midst of niversal and irremediable starvation.

All through the summer of 1770 the people went on dying. W.W. Hunter who looked at the record of the famine nearly a century later, wrote, the rain in September 1770 brought some relief but it came too late to avert depopulation. The epidemic of disease, mainly small pox, hit those hard killing millions. Owing to the decomposition of numerous half-putrified dead bodies which lay unburied or unburnt along the streets and in the empty houses, the air had been contaminated and small pox of a virulent type broke out.

Precise figures for the number who died are impossible to ascertain. The East India Company had little statistical information about its recently acquired territories and a system of dual government existed in which the Company was formally responsible only for revenue collection. Contem-porary accounts give some indication of the scale of death. A contemp-orary writer, Ghulam Husain Khan's persian text noted that famine and small pox both made their appearance in the month of Mohurram (May 1770) and they both rose to such a height and raged so violently for full three months together that entire multitudes were swept away. An eye-witness account

was given by John Shore, an East India Company official, on whom the famine made a deep impression. Another anonymous con-temporary report recorded the following:

One could not pass along the streets without seeing multitudes in their last agonies, crying out as you passed ‘My god! My god! Have mercy on me I am starving’, whilst on other sides, numbers of dead were seen with dogs, vultures and other beasts and birds of prey feeding on their carcasses. Before the end of May 1770, one-third of the population was calculated to have disappeared, in June the deaths were returned as six to 16 of the whole inhabitants and it was estimated that ‘one half of the cultivators and payers of revenue will perish with hunger’. During the rains (July–October) the depopulation became so evident that the government wrote to the court of directors in alarm about the number of ‘industrious peasants and manufacturers destroyed by the famine’. It was not till cultivation commenced for the following year 1771 that the practical consequences began to be felt; it was then discovered that the remnant of the population would not suffice to till the land. The areas affected by the famine continued to fall and were put of village.

Position of women: One of the most important parameter of a particular society is condition of the women and Bengal under the nawabi rule is no exception. Before the coming of the British rule, religion did not recognize equal rights of man and woman. With few exceptions majority of the masses of women were not given education. They were burdened with domestic duties and Mangalkavya literature clearly depicts the condition of women in medieval Bengali society. In 18th Century Bengal Mangalkavya literature greatly flourished based on oral tradition and folktales. The Manasamangal, Sasthimangal and Dharmamangalkavyas of medieval Bengal content tales of women devotion to Manasa, Sasthimangal and Dharma were folk deities of non-Aryan origin and were later accepted in the Brahminical fold. Some famous Sasthimangal poets were Rudra Rama Chakravarti and Sankara both of them belong to this period. Royal ladies of the nawabi harem exercise enormous influence in court politics and administrative posts as well as they patronized art and culture. Begums had profound interest in arching, horse riding, hunting, cooking, gardening, and domestication of animals (Khan D. M., 2008, p. 41). Nowsheri Banu Begum was the only wife of Nawab Murshid Quli Khan and her father was a high ranking officer in the Mughal government. She was interested in Islamic sciences from her childhood and well versed in Islamic studies. Azim-un-Nissa Begum was the only daughter of Murshid Quli Khan and she was married to Shuja-ud-Din Khan who was an Iranian by birth. She

was extremely disturbed by seeing the fragile character and luxurious life style of her husband. Sharaf-un-Nissa Begum was only wife of Nawab Alivardi Khan.

She exercised profound influence in the political matters of Alivardi Khan. She was brave and wise lady who possessed vast political knowledge. She also used to participate in the hunting expeditions in the Sundarban area along with her husband. Munni Begum, wife of Mir Jafar was born in a very poor family and achieved high position by her merit and efficiency. She was close associate of the British Governor General Warren Hastings also learnt the art of dancing from her childhood. When her dancing group permanently settled at Murshidabad and Munni Begum got a place in the harem of Mir Jafar. She had two sons, Najamud-Daula and Saif-ud-Daula and also exercised enormous political power in the court. From the above discussion we can say that, royal ladies of the nawabi harem played a significant role in shaping the socio-cultural life of Bengal with their intellect and political involvement.

Caste System

Since the ancient days, the Hindu society was divided into four varnas and numerous jatis, this caste system according to tradition has emerged from the later Vedic period. In the medieval Bengal caste system was the basic structure of the Hindu society, the doctrine of karma and the idea of punarjanam was in center of belief. Dharma and moksha are the intimately related to the caste system. Everybody has deserved his rank in the caste hierarchy and his conduct in present life will determine his rank in future birth. Most of the modern historians regard religious ideology as one of the major reasons for continuity and stability of the caste system and consequent social stagnation in India, particularly in Bengal. They think that while the upper caste succeeded in maintaining their position of advantage by extensive doctrination and occupied position of authority, the belief in the law of karma and value attached to ritual purity and pollution created loyalty to the system, although notion of purity and pollution led to the division of occupation into pure and impure and high and low in terms of occupation by means of which they earn their living. From 13th to 18th Century various subah and regional states in north India under the Delhi Sultanate and Mughal Empire, the majority of ruling elite and nawabs followed Islamic faith. But caste system still had an important factor in the Hindu social organization and Muslim rulers did not interfere in this matter. Division of the caste also helped ruling class with an easy method of reducing people into menials. If we analyze is there any casteism in Islam? The answer is simply no rather Islam teaches universal brotherhood and

social equality among Ummah. Turkish ruling elite and Muslims in India gradually influenced and also adapted some attributes of caste system of Brahmans and exclusiveness of the Rajputs. In north India stratification of Muslim community into Ashraf and Ajlafwas largely due to Hindu influence.

Nawabs Economic Conditions

The Nawab period in India refers to the time when various regions were ruled by Nawabs, who were local Muslim rulers appointed by the Mughal Empire. The economic conditions during this period varied across regions and were influenced by factors such as trade, agriculture, and governance. Here is a brief overview of the economic conditions during the Nawab period:

Agriculture

Agriculture was the primary economic activity during the Nawab period. The agrarian economy was largely dependent on the monsoon, and the availability of water for irrigation played a crucial role in crop production. Cash crops such as indigo, opium, and cotton were significant contributors to the economy. The cultivation of these crops was often promoted by the Nawabs to generate revenue.

Trade and Commerce

Trade flourished in many Nawab-ruled regions due to their strategic locations on trade routes. Major cities like Lucknow, Murshidabad, and Hyderabad became important centers for trade and commerce. The East India Company established its presence during this period, gradually gaining control over trade and economic activities.

Art and Craft

The Nawab period witnessed the flourishing of art and craft industries. Cities like Lucknow became renowned for their intricate craftsmanship, including fine textiles, jewelry, and metalwork.

Taxation System

The economic structure was based on a system of taxation. The Nawabs levied taxes on agricultural produce, trade, and other economic activities to generate revenue for the state. The effectiveness and fairness of the taxation system varied, and corruption and exploitation were not uncommon.

Infrastructure and Urban Development:

Nawabs invested in the development of infrastructure, including the construction of roads, bridges, and public buildings. This facilitated trade and contributed to economic growth. Urban centers saw development with the construction of markets, bazaars, and other commercial establishments.

Decline and British Influence

The economic conditions during the Nawab period were adversely affected by the declining power of the Mughal Empire and the increasing influence of the British East India Company. As the British gained control, economic policies shifted, and the Nawabs' authority diminished, leading to significant changes in the economic landscape.

It's important to note that economic conditions varied across regions, and the impact of the Nawab period on the economy was influenced by local factors and the policies of individual rulers. Additionally, the transition from the Nawab period to British colonial rule had profound implications for the economic structure of the Indian subcontinent.

Religious Conditions of Nawabs

The Nawabs period in India, particularly during the Mughal era and later during the British East India Company's rule, was marked by a distinctive blend of political, economic, and religious aspects. The term "Nawab" refers to a high-ranking Muslim official or governor, often in charge of a province or region. Here's a brief overview of the religious life during the Nawab period:

Mughal Influence

The Nawab period saw the continuation of Mughal influence, as the Mughal emperors were traditionally patrons of the arts, literature, and Islamic scholarship. Nawabs often maintained close ties with the Mughal court and sought legitimacy and recognition from the Mughal rulers.

Islamic Culture and Heritage

The Nawabs were patrons of Islamic culture, sponsoring the construction of mosques, madrasas, and other religious institutions. Islamic art, calligraphy, and literature flourished during this period, with Nawabs contributing to the development and preservation of Islamic heritage.

Religious Tolerance

Nawabs were generally known for their religious tolerance, allowing the coexistence of different religious communities within their domains. Hindu festivals and traditions were often celebrated alongside Islamic ones, fostering a pluralistic and inclusive atmosphere.

Architecture

The Nawab period left behind a legacy of architectural marvels, including grand mosques and tombs, showcasing the rich Islamic architectural style. Examples include the Bara Imambara in Lucknow, commissioned by Nawab Asaf-ud-Daula, and the Moti Masjid in Delhi, built by Bahadur Shah II.

Persian and Urdu Literature

Persian was the official language of administration and culture during the Nawab period. Urdu, a language that evolved as a fusion of Persian and local dialects, gained prominence during this time and became a significant medium for poetry and literature.

Decline of Mughal Empire

The decline of the Mughal Empire during the 18th century contributed to regional instability and the rise of semi-autonomous Nawabs who governed their territories with varying degrees of independence.

British East India Company

With the advent of the British East India Company, the power dynamics shifted, and the British became increasingly influential. The British adopted a policy of promoting their interests while maintaining a semblance of respect for local customs and religious practices.

Impact on Society

The religious life during the Nawab period had a profound impact on the social fabric of the time, influencing art, literature, and daily life. Sufi mysticism and its influence on Islamic practices were prominent, fostering a more personal and spiritual connection with Islam.

Legacy

The Nawab period laid the foundation for the synthesis of various cultural and religious elements that contributed to the rich tapestry of Indian heritage. Studying primary sources, historical accounts, and architectural remains from the Nawab period can provide a deeper understanding of the religious and cultural aspects of this fascinating era in Indian history.

The social and economic impacts

The social impacts of mining are the intended or unintended positive or negative social consequences of mining. These can be experienced at the individual, family or community level in various spheres of life, including culture, communities, political systems, the environment, health, lifestyles, personal or property rights, fears, and aspirations. While many of the impacts are local, the wider societal context in which mining activities take place may also affect the perceptions and expectations towards a specific mining project. The existing perceptions of mining, previous experiences and the perceived procedural fairness lay the foundation for perceptions when a new project is being assessed by the impacted community. Elements, such as how communications between the key actors are managed may play a crucial role in building or losing trust between the different parties. Furthermore, the social impacts may vary between the different groups who live in the impact area. Thus, the impacts may be divided unevenly at different stages of the mining operation, creating “winners and losers”. The different stages of mining also have different social impacts. Even the less intensive exploration stage of mining can be significant from the social perspective. The potentially long permit processes that precede mining may create long periods of uncertainty. This can cause fear, stress and anxiety in communities. On the other hand, an exploration project can also build overly elevated expectations towards the mine, which may not be realised in the later stages. Regarding the concrete economic impacts, exploration, especially at its most intensive periods, can bring limited regional economic benefits to the area, as the workers and companies use the local services. Depending on the state legislation, the exploration company may be required to pay annual fees to the landowner for the land use.

Religion

Religion has been a major influence on the societies, cultures, traditions, philosophies, artistic expressions and laws within present-day Europe. The largest religion in Europe is Christianity. However, irreligion and practical secularisation are also prominent in some countries. In Southeastern Europe, three countries (Bosnia and Herzegovina, Kosovo and Albania) have Muslim majorities, with Christianity being the second-largest religion in those countries. Ancient European religions included veneration for deities such as Zeus. Modern revival movements of these religions include Heathenism, Rodnovery, Romuva, Druidry,

Wicca, and others. Smaller religions include Indian religions, Judaism, and some East Asian religions, which are found in their largest groups in Britain, France, and Kalmykia.

Little is known about the prehistoric religion of Neolithic Europe. Bronze and Iron Age religion in Europe as elsewhere was predominantly polytheistic (Ancient Greek religion, Ancient Roman religion, Basque mythology, Finnish paganism, Celtic polytheism, Germanic paganism, etc.).

The Roman Empire officially adopted Christianity in AD 380. During the Early Middle Ages, most of Europe underwent Christianization, a process essentially complete with the Christianization of Scandinavia in the High Middle Ages. The notion of "Europe" and the "Western World" has been intimately connected with the concept of "Christendom", and many even consider Christianity as the unifying belief that created a European identity. Especially since Christianity in the Middle East was marginalized by the rise of Islam from the 8th century. This confrontation led to the Crusades, which ultimately failed militarily, but were an important step in the emergence of a European identity based on religion. Despite this, traditions of folk religion continued at all times, largely independent from institutional religion or dogmatic theology.

The Great Schism of the 11th century and Reformation of the 16th century tore apart Christendom into hostile factions, and following the Age of Enlightenment of the 18th century, atheism and agnosticism have spread across Europe. Nineteenth-century Orientalism contributed to a certain popularity of Hinduism and Buddhism, and the 20th century brought increasing syncretism, New Age, and various new religious movements divorcing spirituality from inherited traditions for many Europeans. Recent times have seen increased secularisation and religious pluralism.

Saivism

This book analyses the religious ideology of a Tamil reformer and saint, Ramalinga Swamikal of the 19th century and his posthumous reception in the Tamil country and sheds light on the transformation of Tamil religion that both his works and the understanding of him brought about.

The book traces the hagiographical and biographical process by which Ramalinga Swamikal is shifted from being considered an exemplary poet-saint of the Tamil Śaivite bhakti tradition to a Dravidian nationalist social reformer. Taking as a starting point Ramalinga's own

writing, the book presents him as inhabiting a border zone between early modernity and modernity, between Hinduism and Christianity, between colonialism and regional nationalism, highlighting the influence of his teachings on politics, particularly within Dravidian cultural and political nationalism. Simultaneously, the book considers the implication of such an hagiographical process for the transformation of Tamil religion in the period between the 19th – mid-20th centuries. The author demonstrates that Ramalinga Swamigal's ideology of compassion, *cīvakāruṇyam*, had not only a long genealogy in pre-modern Tamil Śaivism but also that it functioned as a potentially emancipatory ethics of salvation and caste critique not just for him but also for other Tamil and Dalit intellectuals of the 19th century.

This book is a path-breaking study that also traces the common grounds between the religious visions of two of the most prominent subaltern figures of Tamil modernity – Iyothee Thass and Ramalingar. It argues that these transformations are one meaningful way for a religious tradition to cope with and come to terms with the implications of historicization and the demands of colonial modernity. It is, therefore, a valuable contribution to the field of religion, South Asian history and literature and Subaltern studies.

Vaishnavism

The Iyengars, who follow the Sri Vaishnava Vishistadvaita philosophy of Asuri Ramanujacharya. The Iyengars are further divided into the Vadakalai-i.e. the northern school, and Thenkalai or southern school. Both these sects adhere to the Pañcaratna agama, in temples. These two sects evolved about 200 years after Ramanuja and differ on 18 points of doctrine. The founder of the Vadagalai sect is Swami Vedanta Desika, and the Tengalai sect is Manavala Mamuni. But both schools have a common Guru Parampara prior to the division. The Sri Vaishnavas use both the Sanskrit veda as well as the Tamil divyaprabandham in temple worship.

1. The Madhvas, who follow the Sadvaishnava Dvaita philosophy of Madhvacharya.
2. The Vaikhanasas, who are primarily an ancient community of temple priests, who use the Vaikhanasa Agamain temple worship. They use Sanskrit exclusively in temple worship. Among the non-Brahmins, sections of various communities like the Chettiars and Mudaliars (Thuluva Vellalars) in Tamil Nadu and sections of the Kammas, Padmashalis, Reddys, Rajus and Haridasus in Andhra Pradesh and so on in other states are known as Vaishnavites. Some groups tend to be vegetarians like the Brahmins. In temple worship, a Vaikhanasa temple

(like Tirumala), a Madhva temple (like Udupi), a Tengalai temple (like Melukote) and a Vadagalai temple (like Kanchipuram) all have distinctly different rituals and customs with priests of that particular denomination who perform the worship. However all temples are popularly visited by all Vaishnavas as lay worshippers, as also members of various other denominations. In Kerala, some communities call themselves Vaishnavas, especially the Pisharodies and Gauda Saraswatha Brahmins and Embranthiries who settled in Kerala at a later phase of Brahmin Settlement. The Sagara Brahmins in and around Thiruvalla Sree Vallabha Vishnu Temple are also referred to as Vaisnavas accepting the Supremacy of Lord Vishnu.

The schism

The schism between Eastern and Western Christendom evolved over several centuries. A combination of theological and political factors contributed to this sequence of events. Much of the wide-ranging aberrations of modern Western society can be attributed to its parting of the ways with the Christian East. Over the course of the past millennium the Western world has been moving further and further away from the Truth as revealed to the Prophets and Apostles, formulated by the Ecumenical Councils, and experienced in the Orthodox Church. In this essay we will attempt to highlight some of these factors and events.

Historical background

During her first three centuries the Church grew and expanded mostly in the area of the Roman Empire, thus experiencing a large degree of cultural and political unity. By the fifth century this unity began to weaken due to the Germanic invasions of Western Europe and the fall of Rome. In the meantime the imperial capital had been moved to Constantinople by the Emperor Constantine I early in the fourth century. Further isolation was effected by the Slav and Avar invasions of the Balkan Peninsula during the late sixth and early seventh centuries. With the rise of Islam shortly thereafter the Mediterranean fell largely under Arab control, making trade and other contacts between the Eastern Roman Empire (also known as Byzantine) and the Latin-speaking West even more difficult.¹ Until the eighth century Rome continued to see itself as part of the Byzantine world, but in 754 Pope Stephen visited the Frankish king Pepin. This step inaugurated the close link between the Papacy and the Germanic emperors that was to last for centuries, turning the Roman orientation northward instead of eastward. It was cemented in 800 when Pope Leo III crowned Charlemagne as emperor of the 'Holy Roman Empire' – a step that was correctly viewed by Constantinople as an act of schism with the official Roman Empire

in the East. Charlemagne was openly anti-Greek, and as such had the Eastern Church condemned for not using the Filioque (see further on) in the Symbol of Faith, or the Creed.

Western theological deviations

Already in the early Church there were differences of emphasis between the Greeks and the Latins, although sharing a common faith rooted in Scripture. Generally speaking Latin theology was more practical and juridical, while Greek theology was more speculative and liturgical. Regarding the Trinity, the Latins started with the unity of the Godhead and the Greeks started with the three Hypostases; regarding the Crucifixion, the Latins saw Christ primarily as victim and the Greeks saw Him as victor over death.³ We accordingly have the Roman Catholic and Protestant emphasis on the Crucifixion and Good Friday, while the Orthodox emphasise the Resurrection and Pascha.

In matters of Church worship and discipline there were also divergences between Rome and the East. For example, the Greeks allowed married clergy while the Latins insisted on priestly celibacy; only the Latins fasted on Saturdays; the Greeks used leavened bread in the Eucharist and the Latins unleavened bread.⁴ Furthermore, during the second century a dispute arose between Rome and the churches of Asia Minor regarding the date of Easter. Rome calculated the date of Easter according to the day of the week, while the East followed a more ancient way of calculation. This issue remained unsettled even after synods held in Rome, Palestine and elsewhere around 190 decided in favour of the Roman practice.⁵ The roots of these Western deviations go back to the Roman legal mentality. Rome is the cradle of the science of jurisprudence, so that eventually in Western thought the dynamic indeterminacy of life was replaced by definitive models of life, as the Orthodox philosopher Christos Yannaras so aptly stated the case.⁶ In other words, definition took the place of experience.

A further Western deviation to arise in the early Middle Ages was the belief in purgatory. It was found already in the writings of St Cyprian of Carthago, while St Augustine of Hippo was ambivalent about it. By the end of the sixth century Pope Gregory I taught belief in purgatory to be a matter essential to the faith. In his Dialogues the saint wrote that there is a purgatorial fire before the judgement for certain light sins. This is opposed to the Eastern Christian belief in an intermediate state between death and the judgement which is not for us to define. In this matter as in so many others, the Orthodox Church prefers to maintain a reverent silence before the mystery of the afterlife rather than making categorical statements concerning it.

With characteristic insight Christos Yannaras evaluates the Great Schism as opening the way for a radical falsification of Christianity, turning the living faith of the Gospels and the Fathers into a static ‘religion’. The Frankish differentiations in theology, of which the Filioque was the most important, therefore brought not only a new empire or a new heresy, but a new civilisation. The next phase of Western falsification would be medieval scholasticism, which amounted to a rejection of apophatic theology, of the priority of life and of the person in his existential otherness and freedom. The Western scholastics returned to the ancient Greek ontology which the Greek Fathers had rejected and rejected the ancient Greek gnosiology which the Greek Fathers had adopted. As a result, knowledge was reduced to individual understanding and truth was reduced to intellectual achievement.

Because of its break with the Christian East, the Western civilisation that developed from the middle Ages onwards and eventually came to dominate most of the world has displayed imbalances and aberrations throughout. This applies to all of its manifestations: moral, cultural, socio-political, economic, and aesthetical and ecological.³¹ This state of affairs could only be reversed if the modern West had the courage to admit its wide-ranging heresy and returned to its Eastern Christian roots. Given the stranglehold of the satanic powers in the present-day world, such an admission and conversion has to consider extremely unlikely. As much as one would wish for Christian unity, the schism between Eastern and Western Christendom has to be recognised as a permanent estrangement that only the Second Coming of our Lord Jesus Christ could conceivably overcome. Having said as much, it remains our duty as Orthodox Christians to be witnesses, both individually and collectively, of the fulness of the Truth towards all those who are seeking for it. This would include co-operating with our fellow Christians in the West on matters of common interest, but not for the sake of so-called ecumenism at all cost.

Check Your Progress

- Administration of the Nawabs and Village Administration.

- Evaluate the status of women and their role in economic life during the Maratha Period.

- Examine the social impact of the Europeans on the local communities.

Unit – IV

Christianity: Policy of the Company – Growth and impact – Introduction of Western Education – Government Education – Professional and Technical Education – Female Education

Objectives

- Company's Policy on Christianity.
- Introduction of Western Education
- Professional and Technical Education – Female Education.

Christian Missionaries Activities

When India came under the British Empire the native Indians had to be colonized and made subservient to that empire. So the colonial education programme was started and at the forefront of this were educationists who were also Christian missionaries who applied the art of in culture. To keep up with European colonial race theories Indians were divided under the fictional (North) Aryan and (south) Dravidian races. Unfortunately many of these educationists instead of being exposed for what they really were are celebrated for their love of Hindu Culture. There's probably more proof to that proving the world is flat and if you sail to the end of the ocean you fall off the planet. The following is an exposure by writer Thamizhchelvan showing how Tamil language and society came under the manipulation of the art of in culture.

Misinformation campaigners project missionaries such as G.U. Pope, Constantine Joseph Beschi, Robert Caldwell, Bartholomaeus Ziegenbalg, Francis Whyte Ellis and Dr. Samuel Green et al as great champions of Tamil and magnificent contributors to its development, including the introduction of “prose” writing. Of these, Francis Whyte Ellis or ‘Ellis Durai’ in Tamil was a Madras-based civil servant in the British government and Samuel Green a doctor in Sri Lanka; both supported missionaries in evangelical causes.

All the above mentioned missionaries landed in Tamil Nadu with one “holy” aim of converting Tamil Hindus and Christianizing Tamil Nadu. Ironically, the writer Dr. K. Meenakshisundaram termed the era of these evangelists as the “Golden Period” of Tamil in his book, The Contribution of European scholars to Tamil, originally presented as the author's thesis

at the University of Madras, 1966. So it is all the more imperative for us to demolish this myth of Christian contribution to the development of Tamil and bring out the truth.

Missionaries and their Mission

After landing in Tamil Nadu, the padris understood the need to learn the local language to converse with the populace for effective evangelization. They soon realized that the local populace, rooted in a centuries-old civilization, was culturally and religiously strong; hence they focused on Tamil literature to understand the cultural heritage and religious traditions, so they could devise different strategies for conversion. It needs to be understood clearly that these priests learnt Tamil language and literature with an agenda and not out of love or passion or with an intention of contributing to the growth of the language.

Moreover, it would not have been enough if these padris alone understood the cultural heritage and religious tradition of India; it had to be understood by the Church establishments which sent these missionaries on “holy” assignments. Only then could the masters realize the extent of manpower, money power and political power needed to destroy the 5000 year old culture and convert a spiritually strong India. That was why the priests learnt Tamil and translated the main literatures and wrote similar Christian works. Abrahamic religions are political in nature; they are intrinsically political concepts more than religions, and aim to bring the entire world under their rule. They gain political power, capture territories and convert people. This was also the agenda of the Christian missionaries and the motive for them to learn our languages and literatures.

Growth of Education

The William Bantick resolution of 1835 based on Macaulay minute was still an experiment and a matter of contradiction in the education policy in India under the company rule. Secondary Education began at the middle schools and ended in the high schools, which prepared students for matriculation. Instruction here was increasingly in English while pupils were given limited opportunities to pursue technical and scientific studies. As Macaulay rightly points out, it was these secondary schools which “Constituted the basis of the English educational pyramid which was crowned by the universities. The Madras Government sent the least amount for the education department owing to the lack of mutual understanding, amidst many other reasons, between the company Government and the supreme Government in England. During the period between 1835-54, regardless of what kind of policy was followed by the Madras Government and

the East India Company, missionaries continued their educational activities in Andhra. The Madras Presidency College, all others were Arts colleges offering instruction in the liberal arts or sciences subjects up to first Arts (F.A) or Bachelor of Arts degree (B.A). In the Madras Presidency College, however, degree courses were also available in law, medicine and engineering, as well as facilities for postgraduate training in these fields. The functions of examining and awarding degrees were entrusted to the University of Madras, set up in 1857. Modeled upon the University of London, this institution, through its senate, ensured that there was uniformity in the curriculum, teaching methods, and academic standards of its various affiliated colleges.

East India Company's Policies and Impact on Christianity

Colonial Expansion and Missionary Activity

The East India Company, during its colonial rule in Tamil Nadu, facilitated missionary activities. While its primary focus was trade, the Company indirectly supported Christian missions, providing them with opportunities to establish educational and healthcare institutions.

Christian Influence in Education:

The East India Company's policies encouraged the establishment of schools and colleges, many of which were run by Christian missionaries. This had a lasting impact on education in Tamil Nadu, contributing to the spread of Western education and Christian values.

Social Services and Healthcare

Christian missionaries, supported by the East India Company, played a significant role in providing healthcare and social services. They established hospitals, orphanages, and charitable institutions, contributing to the welfare of the local population.

Cultural Impact

The interaction between Christianity and Tamil culture led to a synthesis of traditions. Tamil Christians have retained their cultural identity while incorporating Christian beliefs, creating a unique cultural amalgamation.

Introduction of Western Education

Lord Macaulay minute 1835

The William Bentinck resolution of 1835 based on Macaulay minute was still an experiment and a matter of contradiction in the education policy in India under the company rule. Secondary Education began at the middle schools and ended in the high schools, which prepared

students for matriculation. Instruction here was increasingly in English while pupils were given limited opportunities to pursue technical and scientific studies.

As Macaulay rightly points out, it was these secondary schools which “Constituted the basis of the English educational pyramid which was crowned by the universities. The Madras Government sent the least amount for the education department owing to the lack of mutual understanding, amidst many other reasons, between the company Government and the supreme Government in England. During the period between 1835-54, regardless of what kind of policy was followed by the Madras Government and the East India Company, missionaries continued their educational activities in Andhra. The Madras Presidency College, all others were Arts colleges offering instruction in the liberal arts or sciences subjects up to first Arts (F.A) or Bachelor of Arts degree (B.A). In the Madras Presidency College, however, degree courses were also available in law, medicine and engineering, as well as facilities for postgraduate training in these fields. The functions of examining and awarding degrees were entrusted to the University of Madras, set up in 1857. Modeled upon the University of London, this institution, through its senate, ensured that there was uniformity in the curriculum, teaching methods, and academic standards of its various affiliated colleges.

Mary Carpenter, who was then in Calcutta (Kolkata), con-vened a fresh meeting on her return and secured support for a memorial to the Madras Government calling for the establishment of female normal schools,. The Authorities agreed provided that part of the maintenance costs were met from private sources. An appeal for public contributions generated little response, and the fate of the project hung in the balance until the Maharaja of Vizianagaram offered to subscribe Rs. 12,000/- annually.

The Female normal schools were started in 1869, with admission restricted to girls from the higher castes and classes. Conscious of the impetus which colleges had to higher learning in their immediate environs, the director of public instruction advocated in 1876 the establishment of colleges in every district of the presidency. The first fruit of this new policy was the decision a year later to elevate the Rajahmundry college to the status of a first grade institution within a decade it become, “a nucleus for the high Education over a large tract of country”, drawing its students principally from the surrounding Telugu districts. At the sometime second – grade colleges, training students for the F.A examination, sprang up in rapid succession in other Telugu centers, namely Vizianagaram in 1877 and in 1878, Coconada in 1884, and Guntur in 1884.

The information that we gather from early -British records gives us a very rough idea about indigenous system of education in late 18th and early 19th century India. There were 'Madrasas' and 'Maktabs' for the Muslims and 'Tols' and 'Patshalas' for the Hindus. These ranged from the centres for higher learning in Arabic and Sanskrit to lower levels of institution for schooling people in Persian and Vernacular languages. Lack of scientific and secular learning was one of the major limitations of the centres for higher learning in those days. However, many Hindus attended Muslim schools because Persian was then the court language and there were also Hindu teachers in Persian schools. Whether it was a 'Tol' or a 'Madrasa' there were certain common features in the indigenous system of education.

Schools were generally run with the help of contribution from Zamindars or from local rich men. In the curriculum the main emphasis was on classical language like Sanskrit, Arabic or Persian and subjects of classical Hindu or Islamic tradition like Grammar, Logic, Law, Metaphysics, Medicines, etc. Though Sanskrit learning was the exclusive domain of the Brahmins, from the reports available of the early 19th century we find that the non-upper castes and the scheduled castes had also representation in the lower level schools. Women were generally debarred from the formal education system. In the absence of printing press till 19th century oral tradition and memory of the teachers formed the basis of knowledge and information, supplemented with handwritten manuscripts. The state had little or no role in school education though kings would patronise people famous for their learning. Besides the centres for higher learning which were basically the domain of upper caste there was a large number of elementary schools.

Most of the villages in India had this kind of elementary schools. These were each run by an individual teacher with the monetary help of the village Zamindars or local elite. These schools used to teach the students elementary arithmetic and basic literacy to meet the needs of day-to-day life. Students from different sections of society, except the very backward and privileged castes, attended these schools.

Thus the education system that existed in India in the early 19th century had its own merits and demerits. The elementary schools provided the opportunity for basic education to rural people and its curriculum was secular in approach and responsive to practical needs. Probably in the higher centres of learning (Tols and Madrasas) too much emphasis on niceties of grammar, philosophy and religion narrowed down the scope of expansion of secular and

scientific knowledge. The colonial rulers discarded the indigenous system and replaced it by a system of education of their own.

Government Education

The British colonial period in India, spanning from the 18th to the mid-20th century, had a profound impact on various facets of Indian society, including education. The British East India Company, initially focused on trade, gradually extended its influence to education. This study material delves into the policies and initiatives undertaken by the British government concerning education in colonial India.

Early Colonial Education Policies

During the early years of British rule, education was primarily geared towards serving the administrative needs of the British East India Company. The emphasis was on training locals to assist in administrative roles. The Charter Act of 1813 marked a turning point, allocating funds for the promotion of education, with a focus on Western knowledge and values. The establishment of English-medium schools aimed to create a class of Indians familiar with British culture and governance.

Lord Macaulay's Minute and English Education

Lord Macaulay's Minute of 1835 is a landmark document that outlined the educational policy for India. It advocated for the promotion of English education, stating that it would create a class of Indians "Indian in blood and color, but English in taste, in opinions, in morals, and in intellect." This policy had a lasting impact on the education system, contributing to the prominence of English as a medium of instruction and shaping the intellectual landscape of colonial India.

Establishment of Universities and Professional Education

The mid-19th century saw the establishment of universities such as the University of Calcutta, Bombay, and Madras, modeled on British universities. These institutions aimed to provide higher education with an emphasis on Western sciences and humanities. Professional education, particularly in fields like law, engineering, and medicine, gained prominence during this period, catering to the demands of the expanding administrative and professional class.

Critiques and Indigenous Responses

The British education system in India faced criticism for its Eurocentric nature and its limited accessibility, primarily benefiting the urban elite. Indigenous responses emerged,

advocating for the preservation of Indian languages and traditional education systems. Educational reformers like Raja Ram Mohan Roy and Ishwar Chandra Vidyasagar sought to blend Western and indigenous knowledge, aiming for a more inclusive and culturally sensitive approach to education.

Legacy and Post-Independence Reforms

The legacy of British education in India persists in the form of English as a widely used language, a system of centralized universities, and an emphasis on certain disciplines. Post-independence, India underwent educational reforms to address issues of accessibility, equity, and cultural relevance. The study material will explore the continuities and transformations in the Indian education system as it evolved from the colonial period to an independent nation.

Professional Development Landscape

In surveying the landscape of PD programs and related research, three broad time periods can be identified over the last five decades. In the first, the school restructuring era (from the 1960s to the mid-1990s), federal legislation provided funding for PD as a means of improving schools to produce better student outcomes. Schools imported PD methods directly from the business world during this period, which resulted in a prevalence of training workshops, conferences, and train-the-trainer approaches, all of which are categorized in the literature as "standardized PD" (Hooker 2008; Gaible and Burns 2005). PD effectiveness was typically evaluated by measuring teacher satisfaction with PD experiences, with little attention paid to the outcomes of PD for teacher practice or student achievement.

Introduction to British Governance And Administration

In this foundational module, participants will explore the structure and evolution of the British political system. Topics include an in-depth examination of the constitutional framework, the role of the monarchy, and the historical development of governance in the United Kingdom. Understanding the fundamentals of the British government is crucial for professionals aiming to contribute effectively within the public sector.

Public Administration Principles and Ethics

This module delves into the principles of public administration, providing insights into bureaucratic structures, policy development, and implementation. Participants will engage with ethical considerations and accountability in public service. Case studies will be used to illustrate

real-world scenarios, fostering a practical understanding of the challenges and responsibilities associated with public administration.

Legislative Processes and Policy-Making

Offering a detailed exploration of the legislative processes, this module equips participants with knowledge about the workings of Parliament, policy formulation, and the implementation of legislation. Through case studies and interactive sessions, participants will gain a comprehensive understanding of the intricate relationship between policy-making and effective governance.

Policy Analysis and Implementation Strategies

Participants will delve into advanced topics related to policy analysis, evaluation, and effective implementation. Techniques for evaluating the impact of policies and conducting cost-benefit analyses will be covered. The module will also explore strategies for successful policy implementation, including project management, stakeholder engagement, and methods to address challenges in the process.

Public-Private Partnerships and Collaboration

This module focuses on the dynamics of public-private partnerships, a key aspect of contemporary governance. Participants will learn about successful collaborations between the government and the private sector. Legal and ethical considerations associated with such partnerships will be emphasized, preparing professionals for effective collaboration in diverse sectors.

Financial Management and Accountability in Government

Addressing the critical area of financial management, this module covers budgeting, fiscal policies, and responsible financial practices within the public sector. Participants will explore auditing processes and accountability mechanisms, ensuring a comprehensive understanding of financial governance in government agencies.

Human Resource Management in the Public Sector

This module delves into human resource management strategies tailored to the unique challenges of the public sector. Topics include recruitment and retention, employee relations, and fostering diversity and inclusion within government workplaces. Practical insights and case studies will provide participants with the skills necessary to manage a diverse and dynamic workforce.

Information Management, Technology, and Cybersecurity

The role of information management and technology in modern government is the focus of this module. Participants will explore the efficient use of technology in governance, cybersecurity measures, and data protection. Strategies for developing and implementing a digital government strategy will be discussed; ensuring professionals are well-versed in the tools crucial for contemporary public administration.

Capstone Project - Applying Knowledge in Practice

The final module involves the culmination of learning through a capstone project. Participants will apply their acquired knowledge and skills to address a real-world issue within the government context. Collaborating with government agencies, participants will present their findings, fostering critical thinking, problem-solving, and practical application of the knowledge gained throughout the program.

Leadership and Professional Development

This module focuses on leadership and management skills essential for effective governance. Participants will learn about conflict resolution, decision-making processes, and building high-performance teams. The module also emphasizes continuous professional development, providing strategies for staying updated on policy changes, networking within the public sector, and fostering a lifelong learning approach for career advancement.

Female Gender in British India

Woman in third world is often considered as illiterate, irrational and passive being with no authority to change her lot and even to make her identity. These aspects of woman's life are often challenged by feminists' thinkers in modern world under the banner of rationality and in the name of emancipation. The epistemic understanding of woman's life in British India needed the blend of modernity and traditionalist views dig out real causes of women's subjugation in colonial India as in nineteenth century the 'women question' loomed large. This was not the question of what do women want but rather how they can be modernized. Some of the British writers' enamored with the 'civilizing mission', attempted to critique ironically indigenous religions, culture and society with regard to women. In some of the aspects of woman's lives, they had the consensus over some of the norms and values which were practiced through culture and relegated her position in the society vis-a-vis man. The plight of woman in the context of

colonial India was sometimes reinforced in its routine when personal law was accepted as rightful order to decide the issues of communities.

The existence of female gender was honored and sanctified by religious doctrines and by cast differentiations. This further compartmentalized the lives of women in between the public and private spheres. In the colonial context, one sphere of thinking tried to grasp the underlying bases of woman subjugation through the lens of religio-cultural perspectives, and in relation to it, emphatically provided a challenge to these perspectives by seeking the support of rationality as an outcome of enlightenment. British authority administered India as colony not as a state with the concept of subjects not as citizens.

Their design was to rule India with the sense of civility where the rule of law should be prevailed, but on the other hand their administration rested upon the bureaucracy designated by Hamza Alavi as salariat in the absence of a large enough private sector and landed aristocracy to firm the bases of its rule. The explanation of this aspect is evident in the discussion of Liddle and Joshi about the status of women in the context of socio-economic dis-equilibrium in British India.

They had their views about the British authority which found good excuse in this inequality to justify its rule in India. They exemplified that “British had an interest both in maintaining women’s subordination, and in liberalizing it, the former to show that India was not yet fit for self-rule, the latter to confirm Britain’s superiority in relation between the sexes (Liddle & Joshi, 1985).” It was found that British developed the classes in the colonial India and hierarchical nature of social growth which further segmented the social classes, fit for their rule.

It further led to emphasize upon the domesticity of woman. Such paradoxical approach was not letting the Indians to decide for their self. Scheme of social change propelled local ideas of those that educate Indians in their own languages, govern them based on British interpretations of traditional law codes, and those who wanted to educate Indians in English and instill British system of law and government (Smith, 2010). Woman’s plight in the context of British India accepted their adjunct role in that misogynist approach to get what they were deprived since centuries.

Apart from the Wardha scheme, the 1944-Sergeant Scheme for Education was introduced, featuring:

- Education should go side by side with moral lessons to inculcate the idea of morality into the students.
- Children completing 3 years should be admitted into nursery schools.
- 6 to 14 years old of efficient students should be given admission into high school and university thereafter.
- 11 to 17 years old of efficient students should be given higher education and university education.
- Technical education and commerce, arts education should be promoted. Similarly, those with mental and physical disabilities should be given special education.
- Illiteracy of the older generation should be eradicated within 20 years.
- Teachers' Training should be given more importance.
- Compulsory physical education, health check-up, mid-day meals for children with malnutrition were also recommended.

Social and leisure activities were also made a part of the school education. The University Act 1904 was passed as a result of the suggestions and observations of the Shimla Conference. The governing councils and the senate were restructured. With this Act, the governmental regulations on the universities were tightened. New Courses were started and a lot of changes were made in the existing patterns. South Indian Languages were patronised. In 1924, a committee was appointed by the University of Madras to invite suggestions for developing Southern languages, including Tamil language. A number of language research centres were opened in the respective departments. In 1923, by an Act of the Government, University of Madras got its autonomy.

In 1925, Andhra University was started, but there were demands for a Tamil university. In 1921, Chettinadu King, Annamalai Chettiar, started Meenakshi College in Chidambaram. A Fact Finding Committee, in 1928, recommended the need for a university. In 1929, Annamalai Chettiar upgraded the status of Meenakshi College and integrated it with other colleges. He created a Charitable Trust with a Corpus Fund of 20 lacs rupees. Annamalai University was started in 1929. It became the second best university in Tamil Nadu. Other efforts include:

- 1948, Education Commission under Dr. S. Radhakrishnan
- 1952, High School Reforms committee under Dr. A. L. Mudaliar
- 1964, Dr. Kothari Committee for educational reforms

Education in Tamil Nadu grew constantly and with quality, under British rule. All efforts made to augment educational systems and utilise the human resources bore fruits. Today's educational system of Tamil Nadu is at par with world's top most education system.

Check Your Progress

- Evaluate the impact of the East India Company's policy on Christianity.

- Assess the impact of Christian Missions on local communities and cultures.

- Analyze the consequences of the introduction of Western Education in colonial territories.

- Explore the policies and challenges associated with the education of women during the colonial era.

Unit – V

Emergence of Administrative and Professional Elites – Justice Party and Non-Brahmin Movement – E.V.R. a Social Reformer – Self Respect Movement – Contribution of Dravidian Movement to Social Transformation – Socio – Cultural impact of the Dravidian Parties.

Objectives

- Emergence of Administrative and Professional Elites
- Justice Party and Non-Brahmin Movement
- E.V.R. as a Social Reformer – Self-Respect Movement.
- Socio – Cultural impact of Dravidian Parties.

Justice Party

The Brahmins had high political influence in the Madras State at the beginning of 20th century. During the election held in 1914 Brahmins upheld 11 seats out of 14 seats. Also in the Madras municipal election of 1919 they obtained more seats. They held more influence in politics as well as in society. The ordinary people were deprived of their chances of entering politics and not given opportunities in training themselves for handling governmental affairs. Moreover, they were considered to be useless by Brahmins. Brahmins held a high status in society even from the early days. Well versed in Sanskrit the Brahmins kept politics, religion and education under their control. When the English came here, they learned and they were in high posts under the English Government. Apart from politics they were offered high posts in medicine, education, revenue and judiciary. The census report of 1911 and the Madras university report of 1918 clearly proved it. The social and economic differences and caste differences between the people who lived in Tamil land attracted the attention of great thinkers. Hence several organisations were formed to do away with the differences in politics and society and to bring about co-operation and various communities met at Madras in 1916 and cried for liberty, equality and justice.

The activities and growth of Justice Party

The Justice party which worked for the uplift of the down trodden people forwarded a series of demands to the government stressing the importance of education towards social welfare. So it requested the government to offer equal chance of education to all people and to

reform Hinduism, reducing the highhandedness of the Brahmins. More over, it criticized the voting right on the basis of education and property and requested the government to offer voting right based on community. The leaders of this party tried without a break to spread their doctrines among the people and collected party fund of lakhs of rupees within a year. They conducted conferences in all the important parts of the state and started branches of the party in all the places. Hence, within very short period the Justice party became popular obtaining the support of the large number of people.

Meston proclamation

The preparation of the electoral roll started in 1918 for the election to be conducted in 1920. The Justice party wanted the roll to be prepared on the basis of castes and communities. But this demand was rejected by the electoral committee. The electoral committee consisted of V.S. Srinivasa Sastri and S.N. Baneiji. The rejection of the electoral committee made the Justice party not to accept the recommendations of the committee. In the committee meeting held in London all the parties sent their representatives. The Justice party also sent its representatives with T.M. Nair as its leader.

The unexpected death of T.M. Nair made K.V. Reddy the leader of the representatives. He explained the racial conflict found in Tamil land and requested the committee to prepare the electoral on the basis of caste and community. After hearing the requests of all representatives Lord Wellington offered 50% of the seats to Justice party. But the party demanded 55% of the seats on the basis of population. Finally, the Meston electoral committee submitted its report to the government. More representations were given to backward people and more people were given voting rights as per the above report. The Justice party accepted this report and made preparations for the ensuing election. However, the report gave satisfaction to the Justice party and it explained this report as the "Meston Award".

The Justice party in Administration

As per the report of Meston, elections took place in 1920.4 As this report dissatisfied the Congress party, they did not contest in the election. With the view to remove the supremacy of the Brahmins and obtain necessary concessions from the government the Justice party decided to give cooperation to the English and contested in the election. Gaining victory in 63 seats out 98 seats, the Justice party formed the government. Lord Wellington appointed Subbarayulu Reddiyar as the Chief Minister of Tamil Nadu in December 1920. The government was the first

one formed on the basis of diarchy. Obtaining great support of the people during their three years of administration the Justice party contested again in the 1923 election. The party got 48 seats out of 98 seats. As the party decided to proceed in co-operation with the English to the council, so that they might form the majority. The party came to power for the second time in Tamil Nadu with T.N. Sivagnanam Pillai as Chief Minister, who was a retired R.D.O., served as the president of the Tirunelveli district board.

In the election held in 1926 the justice party met with utter failure, this happened due to the internal conflict of the party and the withdrawal of the support of Adhidravidas and Muslims. This led to the victory of Swarajya party which contested the election with utmost co-operation. But they did not come forward to form the ministry. Instead they supported the ministry of independent candidate A.Subburayan. Justice party which failed in the election of 1926 strengthened it in different ways and contested the election of 1930.

The Justice party became victorious in the election as the Congress and Swarajya did not contest. Again the Justice party formed the ministry with B.Muniswamy Naidu as Chief Minister. But in the election held in 1934, the Justice party failed utterly. Internal party conflicts and the dissatisfaction of the people were the reasons for this failure. Though the Congress party got majority seats it was not in favour of forming the government. Hence, the justice party formed the government in coalition with other parties. This time also B. Muniswami Naidu was given the Chief Ministership. During the election of 1937, there was keen competition between the national party, Congress and the state party, Justice party. Just as in the election of 1926 the people's party and the Muslim league worked against the Justice party. The votes which were meant for the justice party were scattered. So the Congress party obtained majority by getting 152 seats out of 215 seats in the legislative assembly and 26 seats out of 46 seats in the legislative council. As the administrative right was refused to the ministry, the Congress party was not for forming the ministry. Hence, the Justice party formed an interim government with K.V. Reddy as the Chief Minister. But in 1937 on the basis of the assurance given by the British Government, Congress party constituted the ministry with C. Rajagopalachari as the Chief Minister. The Justice party which met with severe criticism of the people became inactive after 1937.

The achievement of the Justice party

The Justice party during its thirteen years of rule in Tamil land had achieved several things. Trying to establish justice in the society, the party was able to reduce, the supremacy of the Brahmins socially, politically and economically. To uplift the status of the non-Brahmins, the preference given to Brahmins in the public sector was reduced and employment opportunities on the basis of percentage were increased to ordinary people. The Employments Election Committee constituted by the ministry of Subbarayulu Reddiyar in 1924 was converted into the government Employment Selection Committee. Until the advent of the ruling of justice party, the Munsiffs of the District Courts were appointed by the high courts and most of them were Brahmins. But in the ruling of Justice party, the government itself appointed the Munsiffs in the District, thereby giving chance to non-Brahmins to become judges.⁹ From the very beginning, Brahmins influenced education and religion. Higher education and entry into temples were refused to non-Brahmins. Assuming the ruling of the state under these circumstances the Justice party did not lose a moment to take steps to improve the educational status of non-Brahmins. In addition to fee concession and noon meals offered to the educationally backward, the number of students in the primary schools was increased as per necessity.

The Justice party government also took steps to reduce the supremacy of Brahmins in Hindu religion. Apart from the restrictions of un-necessary activities, committees were constituted to maintain the properties of the temples. This helped them to restrict largely the unnecessary misuse of women and its influence in society. With the advent of English in Tamil land, remarkable changes took place in the society. One among them was the foreign medical systems; this in turn led to the neglect of the native medical system. To re-establish the popularity of indigenous medical system among the people, the Justice party took innumerable steps. Moreover, steps were taken to increase the employment chances of downtrodden people. As per the Industrial Aid Act of Madras District in 1922 necessary help was offered to start new industries.¹⁰ The downtrodden people of Tamil land did not have land even to construct a hut. The government granted lands to the landless, so that they might build a hut of their own. The conspicuous achievement of the Justice party was in regard towards the growth of higher education. In addition to the approval of the activities of the Madras University, it laid foundation stones to Andhra University in 1929 and Annamalai University in 1926. Today they are flourishing well in South India.

The reasons for the fall of Justice Party

Becoming very popular within a short period with the support of the non-Brahmins the Justice party was paralysed after the elections of 1937. Several reasons could be pointed out for this fall. When all the parties were against the English rule, the Justice party came forward to function in co-operation with the English government. To get support to their schemes they were forced to forget their original principles. This attitude was severely criticized by the followers of the party and other opposition parties.

The Justice party insisted on the preparation of electoral rolls on the basis of caste and religion. It also demanded to declare non-Brahmins as backward. But only non-Brahmin Hindus were approved as backward and the untouchables and the Muslims were forsaken. The dissatisfied in the party, due to this neglect of the untouchables and Muslims, quite the party under the leadership of M.C. Raja.¹² When the Justice party came to power, conflict arose among the leaders for administrative posts, especially, the disparity began to widen among the Tamils and Telugus in Tamil land demanding political supremacy. Efforts taken to bring about co-operation among these two sects did not last long. The effects from this separation affected the later elections adversely. Though this party weakened, no one can underestimate its efforts to create awakening among the non-Brahmins.¹³ The Justice party happened to be only a state party.

So its socio political estimation was short sighted. As the leaders of this party were belonging to different sections, the differences of opinion arose among them could not be solved easily; this affected the efficient administration of the party. Moreover, there was no harmony. The leaders of this party showed much interest in gaining power and not in strengthening the party. Moreover the party lacked drive, imagination, creative leadership and organizational skill. In spite of there defects, the Justice party determined to reduce the supremacy of the Brahmins, but not the total growth of the land.

Non-Brahmin Movement

A non-Brahmin social worker of Triplicane, C.Natesa Mudaliar started an organisation. For NonBrahmins called Dravidian Association in 1912. On behalf of the Dravidian Association, he published two books namely, Dravidian Worthies and Non-Brahmin letters.¹ "This association professed to work for a Dravidian State, an idea of which was little heard later on.² The South Indian Liberal Federation was started by T.M.Nair and P.Theagaraya Chetti in 1916.³

An English Newspaper 'Justice', a Tamil paper 'Dravidian' and the 'Telugu paper' AndhraPrakasika were started. T.M.Nair was a highly respected doctor. He took an active part in the Congress. In 1916 he expected to be elected by the Madras Legislative Council to the Imperial Council in Delhi. To his disappointment two Brahmins B.N.Sharma and V.S.Srinivasa Shastri were elected. This incident gave an impetus to the formation of a non-Brahmin Political Party and resulted in the formation of the South Indian Liberal Federation, which later on was Christened 'Justice Party' after its official journal Justice. The primary task of the Justices was to neutralise the Home-Rule Movement. The Hindu, the established English daily of Madras refused to give publicity to the Justice Party because it felt obliged to keep from its columns anything that smacked of communalism.

The Justice Party was the only and all comprehensive party of the Non Brahmins of Madras. The first denunciation of the Non-Brahmin Manifesto was issued by P.Kesava Pillai, member of the Legislative Council. He called it as one "calculated to be harmful to the common causes and probably likely to promote the best interest of the classes, whom it sought to serve". Many Non-Brahmins were pained and surprised at the Non-Brahmin Manifesto and dissociated themselves from it. These public spirited men organised a 'Nationalist Meeting' at Gokhale Hall, Madras, on September 20, 1917, to show that there was a large number of Non-Brahmins in favour of Home Rule and that the south Indian People's Association represented only a minority of the Non-Brahmins.

The first and most important conference of the Justice Party was organised in Coimbatore on August 19, 1917. The organiser, T.A.Ramalingam Chetty who was also a Congressman demanded that all persons attending the Congress Conference should be asked to sign a statement affirming that the aim of the Congress would be to attain self government only by gradual steps and further argued that all representative bodies in the future should contain the proper proportion of all communities and interests.⁸ The Montague Chelmsford Reforms announced the plan of increasing the participation of Indians in the governance of the country.

Accordingly, the Government of India Act of 1919 introduced the system of Dyarchy in India. The reserve subjects were to be administered by the Government with the help of the Executive Council. The Transferred subjects were to be dealt with by the elected representatives. The drawback in the system was the division of powers to the effect that the important portfolios like finance were reserved while less important portfolios like Local Self

Government, Public Health, Hospitals etc., were given to the elected Government. So the effective functioning of the Government was not possible.

The Congress was against the system of Dyarchy for it rightly felt that it would not permit effective functioning of the government. Further, Gandhi was against the policy of Council entry. Their opinions in the Congress about participation in the Government were divided. Many were against Gandhi's political tactics. The Justice Party agreed to co-operate with the Government and to assume office under the new reforms. In its opposition to Brahmin domination it was assisted by members of the I.C.S. in Madras who also feared a Brahmin usurpation of both political and administrative power in the Madras Presidency. In 1916 the Depressed Classes Society held a conference and requested the Government to enquire into the exact condition of the depressed classes and to make recommendation for measures which will secure freedom and justice for the depressed classes. The issue assumed political importance on the eve of Montague Chelmsford Reforms and led to a coalition between the depressed classes and the Non-Brahmins against the Brahmins and the Home Rule Movement.

References were made frequently to the deplorable condition of the depressed classes in the Non-Brahmin conference and the need to improve their condition was stressed. In October 1917, T.M.Nair addressed the Panchamas at Spurtank Road, Chetpet, in Madras at their request. He made a stirring speech asking them to assert their equality with other castes, shed the past formed by long submission and social injuries. He asked them to organize themselves to establish a committee of representatives for various areas so that the 'Non-Brahmin Party' and the 'Panchama Party' could participate together in politics. The Political Association of the Panchama agreed broadly with the stand taken by the South Indian Liberal Federation. The Non-Brahmins and the depressed classes made several representations for reserved constituencies. Due to repeated representations made throughout India and considering the unequal social conditions the British Government agreed to have reserved constituencies. The Meston Award announced 28 seats (3 urban and 25 rural seats) all in the Plural member constituencies. This award enables the Madras Government to complete the franchise arrangements for the 1920 elections. The Justice Party was elected unopposed in 63 out of the 98 seats. With the support of the nominated members it claimed a total strength of eighty out of a Council numbering hundred and twenty.

The Justice Party concentrated on Provincial matters, rather than those of an All India nature. This was partly due to dyarchical system. The Justice Party proceeded to strengthen its position in the public life of Tamil Nadu by bringing before the Legislative Council in Madras, a series of resolutions designed to give Non-Brahmins a greater proportion of Government jobs. It realised that the implementation of Government orders to redistribute government appointments in favour of Non- Brahmins would fulfill some of the party's first articulated ideals administrative power, social position and economic justice to the Non Brahmins.¹¹ The second communal Government Order to meet these objectives was passed in 1922. It directed that the main appointments in each district should be divided among the several communities; the G.O. was to be implemented not only at the time of recruitment but at every stage of promotion. This way they fulfilled the purpose for which they formed a party.

E. V. R.

Periyar E. V. Ramasamy who has done yeoman's service to the non-Brahmins. He was humble and compassionate. Periyar toiled for the welfare of the non-Brahmins and had lofty ambitions for the upliftment of society. He was keen on addressing varied social issues, especially concerning the women, and spent time helping them. He worked towards improving the living conditions of the poor and the downtrodden. E.V.R. was an intelligent, humble, diligent, dedicated and zealous social reformer. Periyar achieved the remarkable feat of exposing and redressing the fallacies of Brahmanism. In the whole of Tamil Nadu and even far beyond, the honorific Periyar indicates the name of a great twentieth-century social reformer from Erode, Venkata Naicker Ramasamy, popularly known as 'Thanthai Periyar'. The UNESCO awarded him a citation on 27 January 1970, calling him the 'Socrates of South India'.

The Government of India issued a postal stamp in memory of Periyar in 1978. The Government of Malaysia issued a stamp commemorating Periyar's 137th birthday on 19 January 2014, in Kuala Lumpur. Periyar and his laurels are an inspiration for any social reformer Periyar was born to rich orthodox Vaishnava parents in Erode on 17 September 1879. He was a truant at school and a rebel incarnate at home. Periyar had only four or five years of formal schooling following which he discontinued his education. However, he had sound common sense and was worldly-wise. His rational bearing made him a non-conformist and a heretic. Soon, his father retired from the wholesale grocery trade and saddled young Ramasamy with the business. This was an opportunity for young Ramasamy to show his talent and shrewdness. However, drifting

to business did not alter his unorthodox and rebellious behaviour. His radical disposition earned him the ire of his father. Unable to bear his father's wrath and punitive measures, Ramasamy ran out of Erode to the north of India in search of an independent career. Periyar went to Benares incognito and somehow returned to Erode after a gap of a few months.

Here, he became more familiar with the Hindu tenets and sought to implement the same in his Self-Respect Movement. It was Mr. C.Rajagopalachary who induced Periyar to join the Indian National Congress party where he found it difficult to withstand for more than five years. The hegemony of the privileged classes in the Congress party was unbearable to him. But still, he rose to become the President of the Tamil Nadu Congress in 1922. Periyar served as Municipal Chairman of Erode in 1917 and proved his mettle as a honestservice-oriented leader. He continued to head various public organisations such as schools, banks and chambers of commerce in Erode. Periyar proved himself as a man of integrity, impartiality and uprightness in all the offices he held. Surprisingly, he was also a trustee of a few temples and administered them well. On a request from local leaders, such as George Joseph and T.K. Madhavan, who were involved in a civil rights agitation for the harijans right to walk on the streets around a local temple, Periyar went to Vaikom in Kerala in April 1924. Presently, a statue of Periyar in Vaikom commemorates his outstanding work there. He also worked for the abolition of the sale of toddy and got imprisoned at Erode. This was much appreciated by Gandhiji whom he met in Bangalore in 1927. Periyar championed the prohibition of alcoholic beverages so ardently that at one stage his sister and wife too jumped into the fray and went to jail.

Protesting against the hegemony of the privileged classes in the Congress party, Periyar championed the cause of backward and scheduled castes by quitting the party and started the Self Respect Movement on the plank of rationalism in the late twenties of the last century. The Justice party, a socio-political outfit, that stood for the welfare of non-Brahmins and their constitutional and humanrights sought the support of Periyar. Periyar was elected as its President when he was serving his jail term. Soon after his release, he integrated the Justice Party with the Self-Respect Movement and started the Dravidar Kazhagam in 1944 with the aim to eradicate casteism, superstition and rituals and for promulgating equality, remarriage of widows, women's education and communal representation in job opportunities. As expected, vested interests, orthodox and higher castes opposed him tooth and nail. But Periyar swam against these

cross currents and sternly upheld his views. He toured European countries and visited Russia in 1932.

He appreciated the communist maxim and wrote very highly of it in Kudi Arasu and Viduthalai, the journals that he edited and published. Earlier in 1930, Periyar translated Karl Marx's Communist Manifesto in the pages of Kudi Arasu. He also published an outright condemnation of the British for having executed Bhagat Singh, the hero of Punjab. Periyar severely criticised the Puranas, scriptures and mythologies and wanted scientific temper to be inculcated among the masses. With respect to language and medium of instruction, he feared the domination of Hindi and opposed its imposition. The rank and file of his party stood by him in all the ups and downs of his life. In disseminating his revolutionary thoughts and opinions, Periyar visited every nook and corner of Tamil Nadu and addressed the rural gatherings in hundred thousand meetings. His informal and colloquial style Tamil lectures inspired the rural masses. People thronged in thousands to listen to him with eagerness and discipline. Never did he seek the help of rich men and aristocrats. Known for his frugality, he led a simple life and wanted his followers to do the same. Periyar was neither a theist nor an agnostic, but an outright atheist. Periyar shunned politics, and at one time, when he was offered in 1940 a chance to form the State Ministry of Tamil Nadu twice by the British Government, he politely declined it on both occasions.

He felt that socio-economic freedom is more important for the country than political freedom. This opinion of Periyar, along with his platonic marriage, made the young proteges of the outfit leave him to organise a new political party, the Dravida Munnetra Kazhagam (DMK), in 1948. Periyar did not bother about the dissent of his lieutenants but ploughed his lonely furrow until his last breath on 24 December 1973. He died a nonagenarian and a symbol of atheism, radicalism and social reformation. The Dravidar Kazhagam founded by him still continues to be at the forefront of social reform and never gets into electoral politics. Periyar's life's earnings have been made into a philanthropic trust which presently runs about 40 institutions, including an eponymous Deemed University at Thanjavur. His outstanding and versatile disciple Dr. K. Veeramani has been disseminating Periyarism in the USA, Europe and South Asian countries. A publication unit founded by Periyar has so far brought out more than a hundred titles in Tamil and English and a few titles in French, Hindi, Telugu and Malayalam.

Self-Respect

Periyar's philosophy of self-respect was based on his image of a universally accepted ideal world. His philosophy preaches that human action should be based on rational thinking. Furthermore, he professes that the instinct of human beings is to examine every object and action and even nature with a spirit of inquiry and to refuse to submit to anything irrational as equivalent to slavery. Thus, the philosophy of self-respect taught that human actions should be guided by reason, the right and the wrong should be determined by rational thinking and conclusions drawn from reason should be respected under all circumstances.

Freedom means respecting all thoughts and actions considered 'right' by human beings based on 'reason'. There is not much difference between 'freedom' and 'self-respect'. Periyar's foremost appeal to people was to develop self-respect. He preached that the Brahmins had monopolised and cheated other communities for decades and deprived them of their self-respect. He pointed out that most Brahmins claimed to belong to a 'superior' community with the coveted and hereditary privilege of being in charge of temples and performing archanas. He felt that they were trying to reassert their control over religion by using their superior caste status to retain their exclusive privilege to touch idols or enter the sanctum sanctorum.

Contribution of Dravidian Movement to Social Transformation

The Dravidian movement, which originated in the southern regions of India, has played a pivotal role in shaping the social landscape of the region. Dating back to the early 20th century, the movement sought to address social inequalities and challenge the perceived dominance of the Brahminical order. One of its key contributions lies in its emphasis on social justice and the empowerment of marginalized communities. The Dravidian movement championed the cause of the non-Brahmin castes, advocating for their rights and opportunities in education, employment, and public life.

In terms of education, the movement was instrumental in promoting the idea of reservation policies to ensure equitable access to educational institutions for historically disadvantaged groups. This has led to a significant increase in the representation of Dalits and other backward classes in educational institutions, fostering a more inclusive and diverse learning environment. Additionally, the Dravidian movement's efforts in promoting the Tamil language and culture have contributed to a sense of identity and pride among the people of the region.

The movement also had a transformative impact on the political landscape. The establishment of Dravidian parties, such as the Dravida Munnetra Kazhagam (DMK) and the All India Anna Dravida Munnetra Kazhagam (AIADMK), marked a departure from traditional political structures and provided a platform for non-Brahmin leaders to address the concerns of the marginalized. The rise of leaders like Periyar E.V. Ramasamy and C.N. Annadurai was crucial in challenging existing power structures and advocating for social justice.

Furthermore, the Dravidian movement has been a catalyst for social reforms, challenging discriminatory practices based on caste and gender. It has actively campaigned against untouchability and promoted inter-caste marriages, contributing to a more egalitarian social fabric. The movement's focus on rationalism and atheism has also encouraged a scientific temper, challenging superstitions and fostering a more progressive outlook.

The Dravidian movement has significantly contributed to social transformation in southern India by championing the cause of social justice, education, political representation, and cultural identity. Its impact is evident in the increased empowerment of marginalized communities and the establishment of a more inclusive and equitable society in the region.

Social Impact of Dravidian Parties

The Dravidian parties, notably the Dravida Munnetra Kazhagam (DMK) and the All India Anna Dravida Munnetra Kazhagam (AIADMK), have left an indelible mark on the social landscape of southern India, particularly in Tamil Nadu. These parties have played a crucial role in addressing historical social injustices and championing the cause of marginalized communities. One of the significant social impacts of Dravidian parties is the implementation of reservation policies in education and employment. These policies aim to uplift the socially and economically disadvantaged sections of society, ensuring their representation and participation in various spheres.

Moreover, the Dravidian parties have been instrumental in promoting the Tamil language and culture. Through policies that emphasize the importance of Tamil in education and administration, these parties have fostered a sense of linguistic identity and cultural pride among the people of Tamil Nadu. This cultural assertion has contributed to a strong regional identity and solidarity, challenging the hegemony of a pan-Indian cultural narrative.

In terms of social justice, the Dravidian parties have actively worked towards eradicating untouchability and dismantling caste-based discrimination. Initiatives aimed at promoting inter-

caste marriages and social integration have been championed by these parties, challenging age-old prejudices and fostering a more inclusive society. The emphasis on rationalism and atheism within the Dravidian movement has also contributed to a more secular and progressive social ethos, encouraging a scientific temper and questioning traditional norms and superstitions.

Politically, the rise of leaders associated with Dravidian parties has ensured better representation for non-Brahmin communities and women in the political arena. The empowerment of leaders like M. G. Ramachandran and J. Jayalalithaa has shattered traditional power structures and inspired a new generation of leaders from diverse backgrounds.

The social impact of Dravidian parties is multifaceted, encompassing educational reforms, cultural assertion, social justice initiatives, and political empowerment. These parties have played a pivotal role in shaping a more inclusive and equitable social order in Tamil Nadu, leaving an enduring legacy in the pursuit of social transformation.

Cultural Impact of Dravidian Parties

The cultural impact of Dravidian parties in southern India, particularly in Tamil Nadu, has been profound, influencing various facets of society and fostering a distinct regional identity. One of the key contributions lies in their promotion of Tamil language and culture. Dravidian parties, such as the Dravida Munnetra Kazhagam (DMK) and the All India Anna Dravida Munnetra Kazhagam (AIADMK), have actively advocated for the primacy of the Tamil language in education, administration, and public discourse. This linguistic assertion has not only preserved the rich heritage of the Tamil language but has also instilled a sense of cultural pride among the people, challenging the hegemony of a uniform pan-Indian cultural narrative.

Furthermore, the Dravidian movement, from which these parties emerged, has been a proponent of social reform by challenging traditional norms and superstitions. The emphasis on rationalism and atheism within the movement has encouraged a scientific temper, contributing to a more progressive cultural ethos. This departure from orthodoxy has led to a broader acceptance of diverse perspectives and a rejection of regressive practices.

The Dravidian parties have also played a crucial role in fostering cultural pluralism and inclusivity. By championing the cause of social justice and actively working to eradicate caste-based discrimination, these parties have created a more egalitarian cultural environment. Initiatives promoting inter-caste marriages and social integration have challenged entrenched prejudices, fostering a sense of unity and harmony among diverse communities.

Politically, the leaders associated with Dravidian parties have become cultural icons, transcending their political roles to influence popular culture. Figures like M. G. Ramachandran (MGR) and J. Jayalalithaa, who were associated with the AIADMK, have achieved cult status, with their on-screen personas and political charisma shaping the cultural imagination of the region.

The cultural impact of Dravidian parties encompasses language preservation, social reform, and the emergence of iconic leaders who have become cultural symbols. The movement has left an indelible mark on the cultural fabric of Tamil Nadu, fostering a unique identity that celebrates linguistic diversity, social inclusivity, and progressive values.

Check Your Progress

- Analyze the achievements of the Justice Party within the Non-Brahmine Movement.

- Examine the contributions of E.V. Ramasamy as a social reformer.

- Explore the socio-cultural impact of Dravidian political parties..

REFERENCE

1. Kanaga sabhai , V.V., The Tamils, 1800 years ago
2. Pillay, K.K., History of Tamil Nadu – Her people and culture (in Tamil)
3. Subrahmanian, N., Social and cultural History of Tamilnadu (1336 A.D)
4. Sastri, K.A.N., The cholas
5. Sastri, K.A.N., History of South India
6. Srinivasa Aiyanga,r P.T., History of Tamils
7. Pandevattar, T.V.S., History of Late Cholas
8. Venkata Ramanappa, M.N., Outline of South Indian History