

## **History of Tamil Nadu upto 1336 A.D**

### **Unit I:**

Geographical features of Tamil Nadu – Sources – Sangam Age – Political, Social and Economic condition- Sangam Literatures – Sangam – Kalabra interregnum.

### **Unit II:**

Age of the pallvas – origin – Mahendravarma I Narasimhavarman I- Contribution of Pallvas to art and Literature.

### **Unit III:**

Cholas – Paranthaka I Rajaraja I, Rajendra I- Chalukya Cholas – Kulottungan III- Chola administration- Social, Economic and religious conditions – Contribution to art and architecture.

### **Unit IV:**

Pandyas – First Pandyan Empire – Second Pandyan Empire – Contribution of Pandas to art and Architecture.

### **Unit V:**

Muslim invasion in Tamil Country – Invasion of malik Kafur – Rise of Madurai sultanate- Impacts of Muslim rule.

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## **Contents**

### **Unit I:**

Geographical features of Tamil Nadu

Sources

Sangam Age

Political, Social and Economic condition

Sangam Literatures

Kalabhra interregnum

### **Unit II:**

Age of the pallavas – origin

Administration

Bhakthi Movement

### **Unit III:**

Cholas

Chola administration

Social, Economic and religious conditions

Contribution to art and architecture

### **Unit IV:**

Pandyas – First Pandyan Empire

Second Pandyan Empire

Contribution of Pandyas to art and Architecture

**Unit V:**

Muslim invasion in Tamil Country

Invasion of malik Kafur

Rise of Madurai sultanate

Impacts of Muslim rule

## UNIT-I

### 1. GEOGRAPHICAL FEATURES OF TAMILNADU

Tamil Nadu is not about the past only, but it has set its sight on the future. The state is developing rapidly on all the fronts whether it is economy, social, human resource, culture, and so on. Tamil Nadu is one of the top three Indian states which receive highest foreign investment in the sectors like automobiles, information technology, power, telecommunication, and others. On the social front, the state has a high per capita income, there is easy availability of social resources to people, and it produces quite a large number of trained manpower to increase the productivity. No wonder the past and present in Tamil Nadu has a harmonious coexistence. The land can be divided into five major physical divisions - the Kurinji or mountainous region, the Mullai or forest region, the Palai or arid region, the Marudham or the fertile plains and the Neidhal or coastal region. The Eastern and Western Ghats meet in Tamil Nadu and run along its eastern and western boundaries. The Cauvery River, originating in the Coorg district of the neighboring state of Karnataka, is the lifeline of the state. The lush Coromandal plains are irrigated by the Cauvery and its Thanjavur-Nagapattinam delta is called the granary of Tamil Nadu. Palar, Pennar, Vaigai, and Tamiraparani are the other rivers of the state.

Located in south India, Tamil Nadu is bounded on the north by Andhra Pradesh and Karnataka, on the east by the Bay of Bengal, on the west by Kerala and on the south by the Indian Ocean. Point Calimere and the Mudumulai Wildlife Sanctuary mark the eastern and western limits of the state. The northernmost limit is the Pulicat Lake while the southernmost tip, defining the end of the Indian landmass, is Cape Comorin or Kanyakumari. It is the 11th largest state in India, demarcating the union territory of Pondicherry in the district of South Arcot. The climate of the state is tropical. April and May are the hottest months with temperatures, rising to as high as, 40°C. During the day in the summers, even the coastal regions are warm and humid. Nightfall, however, brings some respite in the form of the cool sea breeze. During the winter season, extending from November to February, the mercury hardly falls below 20°C, except in the hill stations. The winter monsoons of Tamil Nadu occur in the months of October to December. Tamil Nadu is rich in flora and fauna and some of its major wildlife sanctuaries like Mudumalai and Annamalai (or Indira Gandhi Wildlife Sanctuary), are situated in the Western Ghats. These hills are ideal havens for elephants, tigers, bison, monkeys and deer. Also the 3,000 and more plant species found in Tamil Nadu,

a majority is found in the mixed deciduous forests of this region. One of the most noteworthy flowers is the Kurinji of Kodaikanal, which blooms once in 12 years. Cinchona, from which the anti-malarial drug quinine is extracted, and the medicinal eucalyptus grow, abundantly in the Nilgiri hills. Forests of other medicinal herbs are found in Palani hills and Courtallam. Palmyra trees grow profusely in Tirunelveli and its products are used as raw materials for several cottage industries. Rubber is the main plantation crop in Kanyakumari and sandalwood grows in the Javadhu hills of Vellore district.

Tamil Nadu was ruled by three major dynasties - the Cholas in the east, the Pandyas in the central area and Cheras in the west. This was during the Sangam Age - the classical period of Tamil literature - that continued for some 300 years after the birth of Christ. The Pallava dynasty was influential particularly in the 7th and 8th centuries. In the 13th century, with threats of Muslim invasions from the north, the southern Hindu dynasties combined and the empire of Vijayanagar, which covered all of South India, was firmly established. However, by the 17th century, due to the disintegration of the Vijayanagar Empire, various small rulers like the Nayaks ruled southern India. By the middle of the 18th century, there were frequent conflicts between the British, French, Danes, and Dutch due to their interest in these areas. The British were finally victorious, while small pockets like Pondicherry and Karaikal remained under French control. Under the British rule, most of south India was integrated into the region called the Madras Presidency. In 1956, the Madras Presidency was split up and Tamil Nadu was established.

### **Geographical Division**

Geography of the Tamil land influenced the Tamils of the Sangam period, to a large extent. According to Tolkaappiyam, the Tamil speaking people were divided into four major divisions based on the geographical auditions. They were the people of the mountain (Kuringi), of the forest (Mullai), of the plain (Marudom) and of the sea coast (Neidal), towards the end of the sangam epoch, the Tamil added one more division, ie. Paalai (Desert). People led different ways of life and different cultures evolved in these regions.

### **Historical Division**

Historically, Tamil Sangam was divided into four major divisions - Pandyanadu, cholanadu, Cheranadu and Pallavanadu. They were ruled by Pandya, Chola, Chera and Pallava inters respectively Madurai was the important city of Tamils. Tamil sangam flourished at Madurai.

## **Western Ghats and Eastern ghats.**

Tamilaham is triangular in shape. The Deccan is a plateau and its western edge is a steep brink called the Western Ghats. The Plateau has a gradual fall to the lower brinks aiding in the Eastern Ghats. The Western Ghats and the Eastern Ghats run parallel to the west and east coasts of the Peninsula. The Western Ghats form an excellent natural frontier. A gigantic sea wall, from Kasarkodu in the north, to Aralvaioli in the South forms another natural frontier. The Eastern Ghats and Western Ghats meet at Nilgris. The Doddabetta a peak in the Nilgris is 8760 feet in height. Nilgris receives abundant rainfall and it is famous for its luxurious vegetation and excellent scenery. South of the Nilgris is the famous Palghat gapping which is about twenty miles from north to south. It forms the main entrance from the Carnatic to the Malabar Coast. South of Palghat gap, there is the famous Anaimalai. It has a peak with the height of 8841 feet. This is one of the highest peaks in South India.

The Western Ghats continue south from this gap as far as Cape Cormorin. Aramboli and Shencottah are the passes found on the terminus of the Western hills. These passes provide routes between Travancore and Pandyan Kingdom. All the rivers that flow towards Tamil Nadu originate from the Western Ghats. Ooty, Kunoor, Kotagiri, Erkad and Kodaikkanal are some of the important hill stations existing on these hills. Again, Palani, Madurai, Anaimalai, Satyamangalam, Thekkadi, Dimbam and Pollachi are the important places located on the southern part of this ghats. Valuable, teak, rose-wood, coffee, peppers are grown abundantly in these areas. These hilly areas have been the dwelling places of the tribal people like Kadar, Irular, Pulayar and Muduvar.

The Eastern Ghats is not as attractive as the Western Ghats. They are scattered and broken. Geologically, they seem to be distinctly older than the Western Ghats. They are different in productivity and scenery. The detached and discontinuous nature of the hills provided free intercourse between the plateau and coastal plain. Most of the rivers of Tamil Nadu flow towards Bay of Bengal, cutting across the Eastern Ghats. River System Tamilaham has a fine river System, Kaviri, Palar, Vaigai, Pennar, Vellar, Tamiraparani, Paraliyar, Bharathappuzha and Periyar are the important rivers in Tamil Nadu. Though, they are short in length and small in size, they supply a substantial amount of water needed for cultivation. The Kaviri known as the 'South Indian Ganges' is famous for its sacred character, beautiful scenery and the maximum use of its water. It was celebrated in Tamil literature and history. It runs 475 miles.

Brahmagri near Talaikkaviri in Kudagu is its birth place. It flows southeastwards across the Mysore plateau and enters Tamil Nadu after crossing the Eastern Ghats. The Kaviri is the only river in South India whose waters are used for irrigation and other purposes without even a drop of it being wasted. The Chola ruler Karikala controlled the frequent floods and raised high banks along both sides of the river and constructed the famous Kallanai. Because of this river, Tanjore has come to be called 'the rice bowl of Tamilaham Srirangapatanam. Okenakkal, Srirangam, Trichy, Tanjore etc. are some of the places which are benefited by Kaviri. It bifurcates into two branches called Kollidam and Kaviri at Srirangam. The entire districts of Trichirappally and Tanjore get irrigation from this river.

The Palar originates from Nandidurga in Mysore. It runs through the North Arcot district and falls into the Bay of Bengal. The towns of Vaniyainbady, Vellore, Arcot and Chingelput are situated on its banks. It irrigates a limited area. The Pennar rises in Chennanarayan Pettai in Mysore. It passes through Bangalore, Salem and Cuddalore. It has limited scope for irrigation. The Vaigai raises from the Palani hills and flows through the town of Madurai. It falls into the Bay of Bengal, Now-a-days; it is dry for most part of the year. The Vaigai dam was constructed on it. It waters a limited area in Madurai and Ramnad districts. Indika of Megasthenes refers to the Tamiraparani River. It originates in the 'southern part of the Western Ghats (Pochyil). It flows through Tirunelvely district. The south-West monsoon waters it. This river falls into the Bay of Bengal, creating a large delta at its end. Korkai, the famous Sea-Port was situated at its mouth. The agriculturists of Tirunelvely depend on this river. It is said that Tirunelvely is the gift of Tamiraparani as Egypt is said to be the gift of the Nile.

Bharathappuzha is the largest river in Kerala state. Its length is 156 miles. On its banks stand Chittor, Palghat and Ponnani. Periyar is another river in Kerala. The length of the river is 146 miles. It rises in Ayiramalai. It flows through Kalali and Alwaye. One of its branches flows through Kodumgallur, the capital of Chera Kingdom. Another river is Paraliyaru. It flows through the taluks of Tovalai and Agastisvaram in Nanjinad and falls into the Manakkudy estuary. The length of the river is 23 miles. Bhutappandi, Kottar, Nagercoil and Suchindram, the important towns in Kanyakumari District are situated on the banks of the river. The Pandyan Anai constructed across this river recalls to our memory of the Pandyan rulers. Generally, the river beds are fertile. They provide people with the necessities of life. Most of the historical capitals, temples, cities and important towns were constructed on the banks of these rivers. These cities served as the seats of Dravidian civilization. The Gulf of Mannar is famous for pearl fishing.

## **Maritime Trade**

The unbroken western and eastern coasts of Tamilnadu had affected its economy. Storms and erosions also caused the destruction of several coastal areas. Hence, Tamil Nadu was fortunate to have large natural harbours. But it possessed harbours suitable for the small vessels. Musiri and Tondi on the west and Kavirippumpattinam and Korkai on the east were the important ports of this period. These ports enabled the Tamils to maintain maritime and colonial contact with the east and the west. The maritime activities of Tamil Nadu with Java, Sumatra, China, Persia, Ceylon, Babylonia, Greece and Rome contributed to the economic and social development of the Tamils.

## **Climate and Rainfall.**

The economy of the Tamils is closely associated with the rainfall and the climate. Tamilaham has been one of the driest regions in the south. Though Tamil Nadu enjoys a high temperature throughout the year, April, May and June experience the hottest climate. But Tamil Nadu is blessed with regular monsoons. Generally, South-West, (June-October), North-East (October to December) and South-East monsoons provide adequate rains to the Tamil Nadu, Kerala receives the largest amount of rainfall from the South-West monsoon. But it provides scanty rain to Dindugal, Madurai, Tanjore, Pattukottai, Coimbatore, Pollachi, Tenkasi, Kanchipuram, Tiruppattur, Ambur, Vaniyambadi, Namakkal Karur, Erode, "Trichy and Kanyakumari District. But the north-east monsoon provides the heaviest rainfall for Tamil Nadu. Usually, the south-east monsoon gives fertility to the southern districts of Kerala and Tamil nadu. The average rainfall is 40" Go certain occasions Tamilagam faced drought and famine due to the betrayal of monsoons. Agriculture Rivers and rainfalls provide adequate water for cultivation. In certain places agriculturists depend on wells and springs. Agriculture is the main occupation of the Tamils. Tea, Coffee, Bamboos, Rose-wood, Pepper, cardamom, tapioca, coconut etc. are the main products of the flora and fauna in the western and eastern ghats. Rice, tobacco, ground nuts, chillies, ragi, Kambu, Cholam etc, are cultivated in the low land deltas and dry areas. These agricultural products determine the industrial and economic development of Tamilaham since sangam age. Moreover, the growth, of population, and natural minerals also control its economy. Its effects the natural boundaries of Tamilaham protect its history to a large extent.

Tamilaham was not affected by any invasion while the north suffered from various expeditions like Sakas, Pallavas, Huns, and Ghazni etc. The geographical conditions of Tamilaham had helped to save it from the impact of exotic culture and political influences.

Till the Muslim invasion in 14th century, Tamilaham preserved the purity of Dravidian culture, mainly due to the geographical protection. So we can conclude that the historic, economic, cultural, social and religious developments in Tamilaham are moulded by its geographical character.

## **2. SOURCES OF TAMILNADU HISTORY**

In the examination of the past, historians primarily examine two categories of historical sources. These are primary and secondary sources of history. A primary source of history is something that originates from the past. It can be a chronicle, a piece of potter or coin found in an archaeological site, and so on. On the other hand, a secondary source of history is a work that comments on the past. Typically, this is a recently written book that describes past events, often written by a historian or trained scholar familiar about the time period and civilization in question. While examining Tamil history, historians examine literary, archaeological, epigraphic and numismatic sources. The foremost source of ancient Tamil history is the Sangam literature, generally dated to the last centuries BCE to early centuries CE. The unit will examine the various sources of Tamil history in detail.

The sources of history are the focus of discussion in this Unit. It relates to 'Historical Sources' that reveal and link historical facts with us for a concise comprehension of the historical happenings during any period of time. Sources are the edifices upon which theories are built by the historians. Facts are corroborated with the proof of evidences. Literature is compared to take cognizance of the discovered tools/weapons/utility items, etc. Sources lead to the logical arranging of the events in the chronological order and line up the historical facts and flow of events in rearranging them chronologically to formulate a conclusive observation on an Era. History gets updated and the scope of study enhances as the additional sources are researched by the ongoing research works of the historians. We have abundant sources that have supported the study of Tamil Nadu History, classified into different portfolios of study:

### **I. Archaeological Sources of Evidences**

1. Excavations of buried societal evidences, buildings etc.
2. Monumental Evidences such as temples, stone inscriptions, etc.
3. Evidences of copper plate
4. Coins in circulation

### **II. Literary Sources of Evidences**

1. Inland Literature
2. Foreign Literature

### **III. Foreign Accounts**

1. Traveller's accounts

### **I. Archaeological Sources**

Archaeological Survey Reports are a great source of historical importance. With these evidences and corroborations, the theories built upon the edifice of certain historic factors get further strengthened in formulating a firm authenticity on the history sheets. Archaeological surveys most of the times result in recovery of important old monuments, lost cities buried under the soil, old coins, memorials and various tools, implements and above all weapons used for the warfare.

#### **Buried treasures:**

Excavations make a history when the country's lost history is recovered due to some evidences. These evidences can be excavations of buried treasures, buried cities and towns, buried tools, furniture, household utensils, workmen tools, weapons of the civil and armed life. The pioneering work in the Tamil Nadu Archaeological Survey and excavations, were implemented at the instance of Robert Bruce Foote, a British geologist and archaeologist who conducted geological surveys of prehistoric locations in India for the Geological Survey of India.

#### **1. Excavation Locations during the Archaeological Surveys**

(i) Athirapakkam, Chingleput District: Athirapakkam is the source of Stone Age Tools and implements belonging to Aculian Technology, which is considered. 2 lakh years pre-historic. These were discovered by the experts Bruce Foote, Patterson, and Sangalia. These excavations led to the theory that Tamil History dates back to 2 lakh years prior.

(ii) Baiyampalli at North Arcot District: Dr. S.R. Rao took up a research work at this location. Sources such as implements and tools, grinding stones, priceless precious stones, lamps and bangles made out of clay, led the historians to conclude that they belong to the Iron Age and Megalithic Age. These sources enable us to learn the lifestyle of the people living in those ages.

(iii) Adichanallur at Tirunelveli District on the banks of River Tharabharani has provided a great push to the research conclusions on the life and social practices of Ancient Tamils. In these excavations, the sources recovered are swords, axes, bow and arrow, iron weapons, spear, and human skeletons as additional evidences to throw more light on the ancient Tamil History. Besides, a huge pot believed to have been used to bury the dead has been excavated. This is called the ‘Mudumakkal Thaazi’; Mudumakkal denotes elders and Thaazi denoting an earthen Pot.

(iv) Thiruthangal near Sivakasi in Virudunagar District: Sources such as black and red earthen pot tiles and copper pieces were recovered at this location and they are related by the historians to the Pandya King of Sangam Age. There were micro implements and tools of the Palaeolithic age,

(v) Kodu manal excavation and research led to the evidences on trade with Rome as they recovered mud pot tiles and clay dolls. This revealed the history during the Sangam Age.

## **2. Monuments and Memorials/Stone**

Inscriptions many of the forts, temples and palaces situated in Tamil Nadu and Andhra, remind one of the rich architectural value and heritage of the past. Besides, these monuments are considered as the richest treasures left for posterity. These monuments and memorials carry the evidence of the various sculptures and stone inscriptions as well as artworks displaying the scenes from the Puranas like Ramayana and Mahabharata.

### **Stone Inscriptions**

Stone inscriptions play a very prominent role in establishing the theories formulated in confirming the historic facts relating to ancient history of Tamil Nadu. Inscriptions are said to be in Tamil Nadu as well as outside Tamil Nadu. Similarly, they are inscribed in languages such as Tamil, Brahmi, Prakrit, Sanskrit and Kannada.

Locations: (i) Stone Inscriptions were initially found at Rameswaram, Brahmagiri, and Maski. Western Deccan sports a variety of stone inscriptions on the temple walls. They are located at Kanheri and Nasik. These inscriptions are in Bruhui letters of Prakrit language. Pallavas, Sungas and Kadambas have released their stone inscriptions in Sanskrit language.

(ii) Emperor Asoka’s rock inscriptions found in Siddapuram, Brahmagiri, and Errakudi, speak volumes about the Chera, Chola and Pandya Kingdoms. These inscriptions are not in Tamil.

(iii) Kalinga King Karavelar's Hadigumba stone inscriptions inform us about the syndication of the Tamil Kings highlighting the synergised approach of the Tamil Kings in those eras.

(iv) Samudra Gupta's inscriptions on Allahabad Pillar provide information on the rule of Kanchi Vishnugopan, a Pallava King.

(v) Aikol Inscriptions of Pulikeshin II, the most popular Chalukya King, reveal the details of the wars between the Chalukyas under Pulikeshin II and the Pallavas under Mahendra Varman.

(vi) Chola's stone inscriptions are innumerable and they are special. These stone inscriptions provide the store of historical evidences on the Chola History.

(a) Malpadi inscriptions and Raja Rajeswaran Temple inscriptions of Rajendra Chola I provide information on the Chola period.

(b) Tirumukkudal stone inscriptions of Veera Rajendra Cholan reveal the donations and support to the welfare activities such as study centres and hospitals.

(c) Thiruvédipuram stone inscriptions of Rajendra Chola III are a masterpiece of historic evidence recorded in the past.

(d) Velvikudi grant of Paranthaka Nedunchadayan, Pandya King of Sangam Period, describes the rededication and return of the village Velvikudi to the descendants of the Vedic scholars who were donated Velvikudi by the earlier Pandya King Palyagasalai Mudukudumiyan Peruvazudhi.

(e) Pallava King Mahendra Varman's inscriptions at Kudumiyanmalai near Pudukottai inform on the developments in music and art during the Pallava Rule.

#### **4. Copper Plate Records**

After the 7th Century AD, usage of copper plates for inscriptions increased. Pandyas, Chalukyas and other kings released copper plate inscriptions. Copper plate records releases give a lot of details on social and political events, religion and wars, etc.

(a) Anbil copper plate records reveal information on Chola King Chenganan.

(b) Pallavas copper plate records were in Prakrit and Sanskrit languages. Narasimhavarman III released Pallan Kovil plate records which indicate that the Jains were patronised during that era.

(c) Cholas' copper plates were very lengthy. Rajaraja Cholan I released Laidan plates; Rajendra Cholan I released Thiruvallangadu, Karandai plates; Veera Rajendran's Sarala plates; all these reveal the Chola History with broader details.

(d) Hariharan I of Vijayanagar Kingdom released Banganapalli copper plates; King Krishna Devaraya released the Amaravathi copper plates; Devaraya II released Srirangam copper records; all these describe the achievements of Vijaya Nagara Kings and the various programmes of their rule.

### **Numismatics**

It is noteworthy that the coins of any age that is found by archaeological surveys reveal information about the era, territory, economic status, the year of minting and also the ruler by name or by image.

(i) Arikamedu near to Pondicherry: In this location, Martimar Wheeler undertook Archaeological survey and research. A huge quantity of gold coins was recovered in this site. This reveals the trade relations between Tamil Nadu and Rome. These coins belong to the Emperor Augustus Ceaser. As for the Tamil Nadu coins, they were very crude and rough and are rare to find. Other coins reveal the contemporary levels of the kingdom, trade relations and economic activities including overseas trade. While initially coins were issued in copper with the insignia, later coins circulated in Third Century AD are in gold. They were named as 'PANAM' or 'VARAAGAN' in Tamil.

(ii) Periya Patnam excavation: This work was undertaken by the Tanjore Tamil University. Chinese coins and Chinese earthen pots were recovered at Tanjore, Tirunelveli and Periyakulam. These coins carry Chinese words 'RIUBIN' and 'TANGBO'. This reveals the trade relations between China and Tamil Nadu. Chinese coins also indicate that the trade was spread upto South of Pandya Kingdom. Chinese coins were also found belonging to the MING dynasty of China

(iii) Pallava coins carry bull on one side and two sail ship images. Swastika and lion images are also found on Pallava Coins.

(iv) Chera, Chola and Pandya age coins were artistic and also better shaped with inscriptions and images. Chera coins sported bow and arrow; Chola coins displayed tiger and the Pandya coins carry fish images; these coins have more or a tell-tale effect by revealing the strength of the economy, the societal development level and also the richness in their lifestyle.

(v) Rajaraja Chola's coins were discovered from Telleswaram on the banks of Godavari River. This indicates that the rule extended up to Godavari banks.

(vi) Besides major research projects, small projects were also undertaken at Korkai, Uraiyur, Madurai and Amaravathi. These historic evidences confirmed the various theoretical stands on the historical facts as concluded by the historians. In this, excavation, the coins issued by the rulers were recovered. It is concluded that the coins that were found in excavations open up a window of information on the social, cultural and economic factors of the era and also map the age of the coin with the dynasty in Tamil Nadu, corroborated by the contemporary rulers elsewhere.

### **Literary Sources**

Literature is the main source reflecting the societal development due to literacy supported by the other developments in culture and economic conditions provided by the political will and strength. Besides, literary sources provide a vivid description of the status of the lifestyle; the internal and external cultural norms, taboos, social divisions, casteism, economic activity, poverty, primary vocation etc., Literature with wider ramifications covered not only the King's courts but also the real life structures existed outside the palaces. Learning history and its flow of events are made easy by the Literature with its record of chronological events from various sources of literary contributions such as poems, writings, stories, drama etc.,

Literature that has been the sources of evidence for historians are divided into three major classifications:

- Inland Literary Sources: Literature born from the Indian laureates.
- Foreign Literary Sources: Literature born in foreign lands with a mention on the South Indian Kingdoms and the happenings.
- Foreigner Accounts happens to be a special mention notings and travelogues of foreign visitors, scholars and emissaries.

## **A. Inland Literary Sources:**

1. Literary sources evidencing Sangam Period:

(a) Sangam Period considered to be the Golden Era of Tamil Nadu has a rich literature to describe the values of Sangam Period. Though many are lined up as Sangam Period Literature, only two are recognized to be

### **1. Sangam Period Literature:**

(a) (1) Ettuthogai and (2) Pathupaattu.

(b) Apart from these two major authentic literature of Sangam Period,

(1) Agathiyam

(2) Tolkappiyam

(3) Pathinenkizkanakku

(4) Silappadigaaram

(5) Manimekalai

(6) Valaiyapathi

(7) Kundalakesi

(8) Seevagachinthamani and

(9) Thirukkural literature explains the social, religious status and values and also the superior culture of the Tamils who are also called Dravidians.

(c) Puranaanooru is a composition of poems that showcases the capacity of the rulers of the small kingdoms and also the kings ruling the country.

(d) Pathithupatru portrays the Chera Kings' qualities for peace, art, and war tactics.

All these literature speak volumes about the hospitality, love life, courage and benevolence of the Tamils from Sangam Period.

### **2. Kalabhras Age Literary Evidences:**

Though there are no noteworthy mention on any literature that brings sufficient evidence on the rule of Kalabhras, which is considered as the Dark Age of the Tamil History

for nearly three centuries, three important literary works with religious bent, do mention on the Kalabhras Rule.

- Tamil Navalar Sarithai
- Periya Puranam
- Yaapperungalam

### **3. Pallava Period:**

There are many references available from Literature on the Pallavas Era.

- (i) Thevaram written by Appar, Sundarar and Gnana Sambandar, gives a glimpse of Pallavas' social, economic and religious history.
- (ii) Nalaayira Divyaprabandam narrates on the Pallava Chalukya relationship.
- (iii) Nandivarman's Nandikalambakam is a literature that gives a detailed account of the political life and history in Pallava Kingdom.
- (iv) Perundevanaar composed a book named Bharata Venba. This collection describes the political life of the Pallavas.
- (v) Dandin's Periya Puraanam, Paandikkovai literary sources provide information on the Pallavas Rule and achievements.

### **4. Early Pandyas:**

Pandikovai, Periya Puranam, Divya Sucharitha, Guru Paramparai Literature of the era gives details on the history of Early Pandya's rule. Besides, several Vaishnava Literature and Tiruvilayadal written by Paranjothi mirror the history of this age.

### **5. The Cholas Period:**

There are several literatures that describe the rule of Later Chola Dynasty starting with King Vijayalayan. Seevaga Chinthamani, Valayapathi, and Kundalakesi describe the religious status of the Jains and Buddhas.

- (i) Veera Choliyam written by Buddha Mithirar and Kamba Ramayanam provide the sources to understand the Chola History.
- (ii) (ii) Kalingathu parani an epic written by Jayangondaar gives a vivid description of the Kalinga War carried out by Karunakara Thondaiman, General of Kulothunga Cholan I.
- (iii) This literature discusses in detail the time zone and chronological events of the Chola Rule

- (iv) Moovarula written by Otta Koother shares the information on the three Chola Kings viz., Vikrama Cholan, Kulothungan II, and Rajarajan II.

## **B. Literature from Other Languages**

In addition to the numerous literature found in Tamil Language, Tamil History has been discussed in the literature of other languages also with the same authenticity.

- i) Arthasastra written by Kautilya, in Sanskrit makes references on Madurai City and the pearl produced in the Pandya Country.
- ii) Dandin's Avanisundara Kathachara refers to history of the Pallava Era. Mahendravarman's Maththa Vilasa Prakachanam enables us to understand the history of the Pallava Era.
- iii) Literature such as Chola Vamsa Charithai, Kongudesa Rasaakkal Savisthaara Charithai, written in Sanskrit brings a lot of historical evidences and references of the Era.
- iv) Ganga Devi's Madura Vijayam, written in Sanskrit makes a mention about the invasions on Madurai by Kumara Kampana of Vijayanagar. This also describes the victory over the Madurai Sultanate by Kumara Kampana, deployed by the Delhi Sultanate of Tughlaq.
- v) Pamba's Pamba Bharatham and Ranna's Beema Vijayam, both written in Kannada, provide the traditional information of the society, economy and life, also discuss on Rashtrakoota, Chalukya history in a descriptive manner.
- vi) Another Kannada literature named as Kannada Desa Mahaana Tharangil gives a detailed description of the Vijayanagar Empire and the social life of that era.

## **Foreign Literary Source**

There are many literary works of foreign origin that give authentic information on the History of Ancient Tamil Nadu. Indica written by Megasthenes ranks as the top most literature giving out a number of historical evidences of the past Tamil Nadu. There are several mentions on the Pandya Kingdom. There is a mention about the Houses created for the governance of the country. One can also get information on the status of social, political and commerce during the rule. (Persian Wars written by Heratodus give information on the Overseas Trade by Tamil Nadu and also the various Port Towns of Tamil Nadu. Dalami's work called Global Map also mentions on the Overseas Trade and the Pot Towns of Tamil Nadu. Strabo's Notes reveal the Trade Relationship between the Pandya Country and the Rome. This literature also provides information on the political, social and economic status of Tamil Nadu under Pandyas. Pilini's literary work named as

Natural History gives an account of the Western Ports of Tamil Nadu. Ceylon's Literature, Mahavamsam and Deepavamsam written in Pali Language provide an authentic description of King Chera Senguttuvan.

Foreign Visitors' accounts in the form of diary noting also contributes to the sources of evidence to the History of Tamil Nadu.

(a) Chinese Traveller Fahien visited during the rule of Gupta King Chandragupta Maurya II has left many observations in the form of Diary.

(b) Another Chinese Traveller Hieun Tsang has left large number descriptive notes on the Tamil Nadu, during his visit to India in 7th Century AD.

(c) Benjamin and Marco Polo give a detailed description of the Social Status and Social Life in Tamil Nadu. Marco Polo visited Tamil Nadu in 13th Century AD.

(d) Ibin Batuta a traveller from Morocco gives an account of the Muslim Invasion on South India.

Thus, the archaeological evidences and literary evidences have made sizeable and authentic information on the Tamil Nadu culture, heritage, economy, political and social conditions.

### **3. Sangam Age**

The period between the 1st century B.C. to the end of 2nd century A.D. in Southern India is known as Sangam Period. It has been named after the Sangam academies during that period. According to the Tamil legends, there were three Sangams (Academy of Tamil poets) held in the ancient South India popularly called Muchsangam. These Sangams flourished under the royal patronage of the Pandya kings of Madurai. The First Sangam is believed to be held at Madurai, attended by gods and legendary sages. No literary work of this Sangam is available. The Second Sangam was held at Kapadapuram, only Tolkappiyam survives from this. The Third Sangam at Madurai was founded by Mudathirumaran. A few of these Tamil literary works have survived and are useful sources to reconstruct the history of the Sangam period.

#### **Sangam Literature:**

Three Sangams (Muchsangam) While Early Sangam was founded at the then Madurai, Middle Sangam was functioning from Kapadapuram and the Last Sangam was founded at Madurai. It is learnt that the Early Sangam of Then Madurai (South Madurai) and Middle Sangam of Kapadapuram, submerged due to a deluge and the Third Sangam which is considered the Last Sangam, was established by the Pandya Kings at Madurai. The Sangam

and its literature that we learn and understand belong to the Last Sangam of Madurai as other two Sangam's Literary as well as other resources went under the water world of Indian Ocean. The Sangam Literature is referred to as the ancient Tamil Literature in the ancient South India known as Thamizagam or Tamilagam. Akananooru, Kurunthogai, Natrinai are the classic collections which contained 2381 poems composed by 473 poets of whom 102 were remaining as anonymous. Categorization of the literature Sangam Literature fell into two categories such as: Akam (Inner) and Puram (outer). The classification of Akam and Puram though not strictly adhered to, the interpretation mattered, and the literature got distinguished under the appropriate category logically. Except Paripaatal, all other Sangam literature deals with human emotions and human relationships.

**Compilation:** Sangam Literature was compiled in the 10th century into two categories on the basis of chronological order.

1. **Pathinenmelkanakku**
2. **Pathinenkilkanakku** ('the eighteen greater text series') comprised Ettuthogai and Pattupaattu. The rest were under Pathinenkilkanakku ('the eighteen lesser text series').

Tirukkural authored by Tamil poet and philosopher, Thiruvalluvar is considered the most important work among the literature. While Thiruvalluvar focused on ethics, virtue, wealth and love, Mamulanar, who lived during the Sangam period, related his writings to the historical happenings of that age. As quoted by the Indologist Kamil Zvelebil in the words of A.K.Ramanujam, 'In their antiquity and in their contemporaneity, there is not much else in any Indian literature equal to these quiet and dramatic Tamil poems. In their values and stances, they represent a mature classical poetry: passion is balanced by courtesy, transparency by ironies and nuances of design, impersonality by vivid detail and austerity of the line by richness of implication. These poems are not just the earliest evidence of the Tamil genius.'

### **Classical Literature**

Sangam Literature is divided into Epics and other Literature. Epics that are prominent in Sanga Ilakkiyam:

1. Silappathigaram and

2. Manimekalai, Elango Adigal authored the epic Silappathigaram. Seethalai Sathanaar authored the Epic Manimekalai. Sangam Literature includes: Pathupattu, Ettuthogai, Pathinenkilkanakku and Tolkappiyam.

## **Two Main Topics in Sangam Literature**

1. Akattiyam

2. Tholkappiyam

The Popular Sangam Literature:

A. Tolkaapiyam was written by Tolkaapiyar. Though considered as grammar, it encompasses the political and socio-economic scenario of that age.

B. Ettuthokai (Eight Anthologies) comprises eight works: Eighteen Greater Texts (Pathinenmelkanakku) comprise eight anthologies and ten idylls. Eight anthologies are:

1. Ainkurunuru was compiled by Pulathurai Mutriya Kudalur Kizaar. Consisting of 500 lines, it covers the 5 types of the thinai. Each thinai is dedicated with 100 poems speaks about Pandya Kings of Sangam Age.

2. Akananuru consists of 400 poems of the emotion based inner subjects. Pandya King Ukkira Peruvazudi got this compilation made.

3. Purananuru gives information on the Sanga Period Kings and rulers. This exhibits the warfare skills, charity qualities of that Age. It also brings the picture of domination of Aryas in Tamil Nadu.

4. Kalittokai was composed by 5 poets consisting of 250 poems giving a glimpse of the love and emotional life of 5 thinai (land styles).

5. Kurunthokai was compiled by Purikko. This contains 402 lines covering the life and habits of Samanas.

6. Natrinai: Consists of 400 poems narrating the rulers of the smaller kingdoms such as Omu, Pamu, Athigan, Ninnan, Malayan, and Panan. It mentions important places such as Thondi, Korkai, Maruthurpattinam, Punalvayil, Irappaiyur, and Kudanthai.

It also presents the lifestyle and social beliefs, food habits and also dressing habits of the people living in the 5 different Thinai (Kurinji, Mullai, Marutham, Neithal and Paalai)

7. Paripatal is a resource to understand the religious life of Sangam Age.
8. Patitruppattu is a compilation of poems on the Chera Kings. It also brings out the economic and social status of the Sangam Period.

**Pathupattu (Ten Idylls)** contains ten different literary works:

1. Tirumurugatrupatai was composed by Nakkeeran. This is in praise of Lord Muruga.
2. Kurinchipattu deals with the life style and people of Kurinji
3. Malaipatakam is composed to bringout the akam aspects of life.
4. Maduraikkanci describes the Kingdom of Madurai and the lifestyles. It also gives an account of the Warfare of Pandya King, Thalaiyalanganathu Cheruvenra Pandiyan.
5. Mullaippattu, composed by Nipputhanaar deals with more of Mullai landscape and the people living in that landscape.
6. Netunalvatai, authored by Nakkeeran, deals with the Outer Factors such as Valour, Policies, Qualities and life in the Pandyan Kingdom led by Nedunchezian.
7. Pattinappalai deals with the life and people of Paalai landscape.
8. Perumpanatrupatai was composed by Nallur Kadiyalur Uruthirankannar. This Literature informs on Kanchi King Thondaiman and also description of the sangam period. Their mucical instrument Yal.
9. Pournaratrupatai: was composed by Mudaththaama Kanniyaar. The Literature deals with Scholars getting rewards from the Kings or Philontraphists for their works.

Sirupanatrupatai, composed by Nallur Naththanaar, discusses the Charitable Provincial Chieftains holding the title of 'Kadai Ezu Vallalgal'. Many of the poems are consider older than Sangam Age and consist of 269 lines. Pathinenkilkanakku comprises of eighteen works about ethics and morals.

**Eighteen Minar works: (Pathinenkilkanakku)**

1. Naladiyaar
2. Nanmanikkadikai
3. Inna Narpatu

4. Iniyavai Narpatu
5. Kar Narpatu
6. Kalavali Narpatu
7. Aintinai Aimpatu
8. Tinaimoli Aimpatu
9. Ainthinai Elupatu
10. Tinaimalai Nutru Aimpatu
11. Tirukkural
12. Trikatukam
13. Acharakkovai
14. Palamoli Nanuru
15. Sirupangamulam
16. Mutumolikkanchi
17. Elathi
18. Kainnilai.

### **The Sangam Span (Sanga Kaalam) and the Social and Economic Practices**

We need to understand the era of happening of Sangam Literature to have a glimpse of the parallel developments in the social and economic practices of the people living in that age. At the same time, the literature will portray the exact lifestyle and the ethos of the society and different segments of landscapes in the Sangam age. Noted historians are yet to arrive at a consensus in determining the actual Sangam Period inferred out of the various sources of evidences that are available through the Literature and also the Stone with us at present. Generally, the Sangam Period or Sangam Span is calculated from Century 300 BCE to 300 AD.

The South India as described in the historical references lead to the geographical area falling beyond the South of Thungabhadra and Krishna Rivers. Megasthenes, Strabo, Pliny and Ptolemy make a passing reference of the Western Contacts with South India on Commercial

Trade and Merchandise. Inscriptions of Asoka recognize the Chera, Chola and Pandyan Kingdoms on the South of Mauryan Empire. References on the Kingdoms of Chera, Chola and Pandya are traced from the literary evidences of the Sangam Period. Tamil Kingdom references are also available at the inscriptions of Hathikumbha (Kharavela of Kalinga) Geographical and Environmental Classifications: Tolkappiyam describes the thematic classification of the Sangam landscape and environment. These classifications interleave the emotions in akam poetry to a specific landscape. Landscapes in Sangam Age are called Tinai. Description of Tinai

- Kurinchi (Mountains and surrounding areas)
- Mullai (forests and adjacent areas)
- Marutham (agricultural fields and its surrounding areas)
- Neithal (sea and the coastal areas)
- Paalai (desert areas) Puram poems do project classifications about Tinai but under a different context of activities rather than the landscapes. Puram Tinai are as follows (identified with the activities in the areas).
- Vetchi
- Karanthai
- Vanchi,
- Kanchi,
- Uzhignai,
- Nochchi
- Thumbai
- Vaagai
- Paataan

Thirumurugattruppadaai was brought out into print in the year 1851 by Arumuka Navalar. In 1887, C.W. Thamothersampillai brought out the first of the Eight Anthologies (Ettuthokai) as Kalithokai. U.V.Swaninatha Iyer brought out Pattupattu (Ten Idylls) in print

form, in 1889. More than 100 works were published by these scholars with scholarly commentaries.

- Tholkappiyam Nachinarkiniyar urai (1895)
- Tholkappiyam Senavaraiyar urai (1868)
- Manimekalai (1898)
- Silappadikaram (1889)
- Pattuppattu (1889)
- Purananuru (1894) Pattuppattu English translation in 1945.

Historians have accepted the Sangam period to have flourished somewhere between 500 BC and AD 300. The details of the social conditions and the economy have been revealed in the Sangam literature. Sangam literature offers insight into the practice of caste system, position of women, religious practices, etc. It developed into a plethora of issues ranging from the government, war, charity and renunciation to warship, trade and agriculture. This unit will discuss in detail the state of education, fine arts and polity in the Sangam period.

### **Sangam Society, Religion and Polity**

It is difficult to determine the chronology of the works of the Sangam age. Modern writers have dismissed the first two Sangams as pure myths. The inclusion of the supernatural agencies into the Sangams, incredibly long reigns ascribed to the Pandyan kings and the astoundingly long periods of duration assigned to the Sangams positively weaken the historicity of the Sangam tradition. The generally accepted period of the Sangam, especially the last one, is somewhere in between 500 BC and AD 300. However, L. D. Swamikkannu Pillai assigns the Sangam age to the seventh and eighth century AD. Dr. N. P. Chakravarthy pushes it back to the sixth century AD. While S. K. Iyengar, S. Pillai and K. K. Pillai place these works in the first and second century, Raghava Iyer, Sessa Iyer, Ganapati Rao and others place them in the third and fourth centuries AD as based on astronomical calculations. The Academy at Madurai produced a large mass of literature dealing with a large variety of subjects ranging from grammar to pure romance. Social customs, religious practices, popular deities, art of war, folk tales, foreign trade and philosophical problems were also dealt by the Sangam poets.

The Sangam seems to have done very useful work in the literary field. It collected the scattered literary pieces, edited them properly and tried to preserve them. It was a sort of parliament of letters, a censor board and an editorial committee. That we do not have examples of such academies elsewhere in India can be no reason why we should wholly reject the local tradition about them.

### **Society and Religion**

The Sangam literature provides sufficient proof that cultures of the South and the North were fairly integrated in the far South. The caste system was not fully accepted and social divisions were primarily based on the basis of different professions of the individuals. Yet, the Brahmins, the Kshatriyas and the castes who had adopted fighting as their profession enjoyed a better status in society. The ruling class had virtually acquired the status of the Kshatriyas and adopted the practice of donating lands and other presents to the Brahmins to keep them appeased. Eight types of marriages were also accepted in the Tamil Pradesh and marriage was regarded as a religious institution. The position of women was better as compared to the North and they were employed even as bodyguards by the kings, nobles and other rich people. However, there are certain references to the practice of Sati, which means that because of the influence of the Vedic culture, deterioration in the status of women had started and the family was gradually becoming patriarchal. There were no untouchables in the society, but the status of the poor people had worsened.

The people in the far South accepted the Vedic religion of the Aryans. According to a widely accepted legend, Sage Augustya initially propagated the Vedic religion in the South. Many stories refer to his exploits of forcing the Vindiyas to submit, killing the demons, Ilbala and Vatapi, drinking the entire water in the sea and killing all demons who had found shelter beneath the sea. It is also believed that sage Augustya was responsible for the birth of Tamil literature and grammar. The name of another sage, Kaudinya, is also popular in this regard. He was also largely responsible for the propagation of the Vedic religion and Brahmanism in the far South. Many stone and copper inscriptions have referred to the grant of land and other articles to the Brahmins of Kaudinya's gotra by several rulers.

Social and Economic Conditions and Religion people in the far South accepted the rituals and the Yajnas of the Vedic religion as a part of their religious ceremonies. But the Brahmins here accepted many religious traditions of the people of the South as well within its fold. The worship of God Murugana or Murukana is very popular in the South from very

ancient times. He was, later on, accepted as the representative of God Kartikeya. Besides this, the worship of Siva, Krishna, Balrama, Vishnu and Indra also started in the South.

The practice of sacrifices in Yajnas was also accepted in the South though it blended the Vedic rituals with the traditions of the South. Jainism and Buddhism were also accepted by the people in the far South. Buddhism, probably, became popular in the South during the reign of Emperor Asoka. Several stupas such as Dharamchakra of Buddhism have been found at different places in the South. Later on, Nagarjunakonda and Kanchipuram became the centres of learning of Buddhism. Jainism also reached far South during the period of the Mauryas. Probably, it was first propagated by Bhadrabahu, who migrated to the South with the disciples when a widespread famine occurred in Magadha two hundred years after the death of Mahavira. Thus, the Sangam literature provides us useful knowledge concerning the history of the far South till the third century AD. Though, of course, we have to take help from other sources as well. The glory of the South declined by the end of the third century AD. It revived itself in the sixth century AD when several ruling dynasties succeeded in establishing powerful states of their own in the South.

### **Sangam Age: Literature and other fields**

The view of Prof. K. A. Nilakanta Sastri is that the Sangam literature, which combines idealism with realism and classic grace with indigenous industry and strength, is rightly regarded as constituting the Augustan age of Tamil literature. This literature is different from the Tamil literature of later periods. It alone can be called 'the unadulterated literature of the Tamils'. It is an isolated piece holding noticeably the different ideas, forms and ideals from later ones. It gives a clear picture of the Tamil society at a stage when Sanskritic ideas and forms were attempting to dominate the picture but had not met with much success. It reveals to us secular-minded people engaged in the battle of life in all its aspects and refusing to yield to religious fanaticism. It deals with secular matters relating to public and social activities like government, war, charity, renunciation, worship, trade and agriculture. It also deals with physical manifestations of nature such as mountains and rivers and private thoughts and activity such as conjugal thoughts and domestic life of the inner circle of the members of the family. They are called Puram and Aham. Puram literature deals with matters capable of externalization or objectification. Aham literature deals with the matters strictly limited to one aspect of subjective experience.

The Tamils were not strangers to another form of classifying literary themes viz. Aram, Porul, Inbam and Vidu. These are the four goals of life and the literature, which deals

with them, falls under the corresponding sections. This classification is not much different from the Aham, Puram classification because Aram, Porul and Vidu come under Puram and Inbam. The poets played an important role in the social life of the people. They were a source of education and performed the functions of laudatory and instructive nature. They showed the spirit of universal kindness and benevolence. Among the poets and thinkers of the Sangam age, Talkapprar, Valluvar, Inlango Adigal, Sittalai Sattanar, Nakkiranar, Kapilar, Paranar, Auvaiyar, Mangudi Mnudanar and a few others are outstanding.

The great grammatical work Tolkappiam, the ten poems (Pattuppattu) the eight anthologies (Ettuttagai) and the eighteen Killkkanakku works and two epics (Silappadikaram and Manimekalai) all belong to the Sangam age. There are other works, which have completely or mostly perished and have left behind either only their names or just a few stray stanzas quoted by the commentators. The exact literature consists of 7334 poems and we come across 490 mentioned poets besides 102 anonymous pieces. Of these 7334 poems, 1612 are the Tolkappiam Sutras and 1330 Kural aphorisms. Tolkappiyam is the oldest Tamil grammar written by Tolkappiyar. It is divided into three major parts. The Pattuppattu is a collection of ten long poems. Of these Mullaippattu, Kurinjpattu and Pattinappalai belong to Aham and the rest are Puram. The eight anthologies are Narrinai, Kuruntogai, Aigurunuru, Patiruppattu, Paripadal, Kalittogai, Ahananuru and Purananuru. Some of them belong to Aham group and the others to Puram group.

The same is the case with the eighteen Killkkanakku works. The two epics, Silappadikaram and Manimekalai, are a grand epic treatment of an indigenous story, the first part of which is dealt with in Silappadikaram by Ilango Adigal and the second part in Manimekalai by Sittalai Sattanar. The Kural was composed by Valluvar. It is divided into three divisions Aram, Porul and Inbam. It consists of 1330 stanzas. It pays considerable attention to matters pertaining to government and hence the Sangam polity has often been called the Kural polity. While the author of the Kural mentions the king and his associates, their qualifications and some of their functions, he does not mention the contemporary condition in a factual record. He speaks of an ideal king. He does not exhaustively deal with all the contemporary institutions. He only chooses the prominent and major political institutions and draws an ideal code of behaviour for them. Dr. S. Krishnaswami Iyengar and V. R. Ramchandra Dikshitar have compared the Kural with the Arthashastra of Kautilya. It is true that there are certain similarities between the two works, but that does not mean that the author of the Kural was indebted to Kautilya for his views. The view of Dr. N. Subrahmanian is that most probably both Valluvar and Kautilya borrowed from a common source.

## **Education during Sangam Age.**

The Tamil society of the Sangam age was an advanced and civilized society. Education was not merely known and encouraged but was a widespread social and Economic Conditions and Religious activity. The pattern of education was not merely reading and understanding of books, but also listening to the learned persons. It was believed that the advice given by wise and experienced persons was like a support on a slippery ground. Those who listened to the learned were the very abode of humility. Education of a secular nature was not the peculiar preserve of any particular community or caste, sex or station in life. The Sangam scholars belonged to all the classes. It was believed that education gave self-confidence and dignity to men and hence was sought after. The Brahmins must have pursued the traditional. Vedic studies and the kings must have pursued horse-riding, target-practice, wrestling, etc. The merchants and loyal servants were probably more interested in arithmetic for professional reasons.

The Brahmins were interested in astronomy. Fine arts were cultivated by special artisans. J.A. Kanakkayar was a teacher who collected a group of students and taught them literature and grammar. Teachers who collected a large number of students and organized education on a large scale were called Kulapatis. The teacher was paid either in cash or in kind by the students. The ideal student was a dependable assistant or help to the teacher in time of emergency or danger. He gave much wealth to the teacher. Corporal punishment inflicted by the teacher on the student was not objected to. Some students stayed in public rest houses and led a mendicant's life. The number of Sangam poets might be nearly 500. They lived within a period of three or four centuries and many of them belonged to the same generation. Their number included kings and women. Works on grammar like the *Tolkappiyar*, on poetics and mathematics were subjects studied by every student. Astronomy was allied to mathematics.

The fine arts like music, dance, drama, painting, building architecture, sculpture, etc., were specialized in by the hereditary artists. Much of the teaching was oral. The students wrote but sparingly and got practically everything by heart. A fine art during the Sangam Age Among the fine arts, painting was greatly developed. The walls of the houses of the rich people and courtesans were painted with appropriate colours. In the theatre, screens were painted with suitable scenes. There was a treatise on painting, which elaborately dealt with the different systems of painting of moving objects and static objects. On the ceilings of houses and palaces, many objects and scenes were painted. Sculpture was a familiar plastic art to the Tamils. The material used by the sculptors was of a perishable nature and hence

there is no concrete evidence about the Sangam sculptures. Dance, drama and music were allied fine arts and they received princely encouragement. They were developed to a rare degree. The art of dance had in a sense reached perfection in those days. Dance was performed by both men and women. Tamil art influenced the foreigners also.

Sangam works were the only available evidence to know the system of education that developed in this period. The prevalent system, of education in the sangam society was traditional. By this system, the range of knowledge and the subjects taught and learnt were limited. Such education was provided, only to men. The privilege of education to women was totally neglected. But the sangam works highlighted the contribution of certain, poetesses to Tamil literature. The subjects of study followed in this period varied from place to place and person to person. Though the king was provided with the highest education available in the state, priority was also given to horse riding, wrestling etc., Merchants and royal servants concentrated more on arithmetics. Though Brahmins concentrated more on the study of Vedas, their contribution to literature cannot be denied. The artisans concentrated on fine arts. Anyhow, society respected the learned. The Schools Teacher in the sangam period was called Kanakkayar. He was also called Asiriyar, Asah and Uvattiyar. The student was called Manavan or Pillai. Teachers collected a large number of students and organised education. The school of this period was known as Palli. The tinnai of the house of the teacher was used as Palli. The student used to write on the Palm-leaves.

This leaf was called Olai and its bundle was known as Suvadi. Eluttani was used as pen. Floor writing also developed in this period. Sand was spread on the floor and the student was directed to write on it. This system still existed in certain schools in remote village.

### **Teacher - Student relation**

Teacher - student relation in the period was very cordial unlike modern times. The student was the disciple of the teacher. At the initial stage, secular education was given to the students. But, in the later stage, importance was given to religious education. Martial training was also given to them. Students also studied fine arts like musics dance, drama, painting, building architecture, sculpture etc. Oral teaching was done. The teacher used to sit on a Dias. The pupils always stood before him in a row. The pupils showed keen interest in the teaching of the asiriyar. The students studied the lessors by heart. Proper training was given to memorise the lesson.

They cultivated the habit of reproducing the subject learned by heart. Thus the remarkable memory of the student was largely responsible for the presentation of literary

production of that age. Less importance was given to writing. The teacher was remunerated by the students. It was paid in cash or in kind. Certain students used to give much wealth to the teacher as presentation. An ideal student always stayed with the teacher and rendered necessary assistance to him. The teachers were much respected by the students, they even worshipped him. Severe punishment was also given to them. Corporal punishments were common. The parents never interfered in the dealings of the teacher. Some students stayed with the teacher and others stayed in rest houses. They came out of the school with his blessings. Tamil Poets Sangam poets were a source of education. They were learned scholars. Five hundred poets lived in this period. Most of them were contemporaries. They contributed to the Tamil language by composing poetry. Certain rulers and women also composed poetry. Oviayar was a well-known poetess of this age. Sangam rulers patronised these poets. They were also respected and honoured. Society too gave due respect to the scholars. Tamil Sangam Tamil sangam at Madurai flourished in this age. The Pandya rulers patronised it. It served as a teaching institution. Cholas from all over Tamilnadu met there and shared their scholarship. Tamil Sangam recognised the contribution of the poets.

One of the important features of the Sangam works was that it dealt with every aspect of the life of the people. It treated aham and puram equally. Their contribution to medicine, politics, astrology, diplomacy and mathematics was remarkable. As a teacher, the poets of the Tamil sangam gave valuable advice to the public. The greatest service rendered by the Tamil Sangam was that it compiled certain anthologies. Thus Tamil Sangam systematised the activities of the scholars of this age.

### **Art and Architecture**

Development of art and architecture can be understood from the palaces, houses and the temples that were constructed during this period. The palaces of the king were constructed on a large scale. The houses of this period contained all facilities. The Jains and Buddhists stayed in different places. The Jains used caves. The caves provided all facilities to the Jains. The temples constructed at important centres like Madurai, Puhar, attracted the attention of common people. The building construction was an art. The services of carpenter, the blacksmith and other skilled persons were utilised for the construction of palaces, buildings and temples in this period. The temples were decorated with painting and sculptures. Though most of the buildings of this age were constructed with perishable commodities like wood, mud and day, it revealed the pure Dravidian style. Paintings Sangam society gave much importance to fine arts. The highly developed fine art of this period was painting. The art of painting was called Oviyakalai. The painter was called Oviyar. The

painting of Oviyar was called Oviyam. The people had great fascination towards painting. The rulers and the wealthy people, including courtesans decorated their palaces and houses with painting of gods, animals and flowers.

Different systems of painting developed, the Oviyanar described the various types of paintings that developed in the society. Sculpture Sculpture, was a familiar art. Sculptures were made of mud, wood and paste. Pottery - making was a familiar art of the people. Sculpture was called Sirpam and the sculptors were Sirpasarigal. The sculptures of this period were perishable in nature. Most of the paintings and sculptures were executed on perishable commodities. Hence, they vanish within a short span of time. Silappadikaram mentioned the image of dolls and pavai which were placed and worshipped in the temples. The chariots were decorated with sculpture. Dance Sangam rulers and society patronised fine arts like dance, drama, and music. Dance and drama could not be functional without music. The sangam works like Silappadikaram gave a clear description of the art of dance. Madavi was well versed in dance. She even received a royal award of 1008 kalangies of gold for her excellent performance in dance. Likewise, Attan Atti was also a well known dancer. He was the husband of Adimandi, a daughter of Karikalan. Thus both men and women performed dances. Madurai Tamil Kuttanar, the poet, was a good dancer. In Sanskrit, dance was known as Natanam. In Tamil, it was known Kuttu or Attorn.

In Tamil a Kuttan or a Porunan or an Attan represented dancer. The female dancer was known as Kutti. Santikkuttu and Ariykkuttu were also familiar in sangam period. The dancer used to dance at Adukalam. The artists appeared before the audience in attractive dress. Another attractive and popular art of this period was BharataNatyam. The dancer used to learn the art at the age of five. He or she appeared on the stage after seven years of study under a master. The Stage Dance, drama and music performances were held in stages. The stage was called Arangu. The arangu possessed all facilities for an artist to move freely. The stage had one entrance and one exit. Curtains were also used in the stage. At the time of performance, the artists were usually accompanied by the dance master, music master, the composer (the Kaviner), the flutist, the drummer and the player on the Yal. The performances started only after the arrival of the royal guests. Usually, the performances started with an invocation to god. Drama People enjoyed drama. Drama attempted to represent a story on the stage. Music gave full perfection to drama. Tolkappiyam contained rules and regulations to be adopted by the artists at the time of their performances. Religious dramas were given priority in the sangam period. Kumarikkuttu was a well known art. At the time of the performance, the dancers of Kumarikkuttu hugged each other and danced.

Tungai was a kind of dance in which both man and women participated. Kodukkotti was saivite dance. It was also called Kodutottu. Kuravai was also an art. Silappadikaram mentioned two different Kuravaies. The cowherdess in the Mullai land performed Aichchiyakuravai to praise Tirumal. The hunters of the Kurinji region did Kunrakkuravai to praise Murugan. Music Music was the art of aristocrats. The music performances were usually held in palaces. The nobles and the wealthy also enjoyed music in their houses. It was called Chamber Music. Vocal and instrumental music were known and practised in this period. The music was called Isai and Suara. The music artists of this period were well versed in seven svaras. They were Kural, Tuttam, Kaikkilai, Ulai, Ili, Vilari and Taram. Music Instruments The artists used a number of musical instruments. The instrumental music had attained a high peak of perfection. The Yal was a famous music instrument. There were four kinds of Yal. They were Periyal, Mahara Yal, Sokota Yal, and Sengottu Yal. The Yal rarely used, was Adiyal. The instruments were kept preserved in leather sheets called Pachchai. Veena was another popular instrument. Iyam was another instrument. An instrument commonly used was flute called Kulal.

Usually; it was made up of bamboo or bronze. Among the instruments Yal and Kulal were the most popular and pleasant instruments. The drum was used to keep tala for vocal and instrumental music and for dance. Leather musical instruments were also commonly used in those days. The sangam poet Adiyarkkunallar gave a list of thirty leather musical instruments used by the artists. Tadari was one among them. The wandering Panar of the sangam age used to sing with Yal. The Yal was closely associated with panar. So they were called Yal panar. Music was also a profession of the people. Silappadikaram mentioned the deep involvement of a village of Brahmins in music in Pandyanadu. Music was the main profession of the village. Artists who lived in the sangam age represented the highly advanced civilization of the Tamils. Arts flourished in Tamilnadu and had great influence in foreign countries, especially Rome.

### **Economy**

Agriculture was the main occupation in this Age. Rice was mostly grown by the people. Some other crops grown included ragi, sugarcane, cotton, pepper, ginger, turmeric and different fruits. Handicrafts were famous during this Age which included making of ornaments such as beads, stones and ivory, metal works and carpentry, weaving, stones and ivory. These products were in great demand as trade both internal and external was flourishing well in the Sangam Age. Merchants carried the goods on carts and on animals back and forth. However, internal trade was conducted through the barter system. Polity

There are references to three powerful kingdoms in the Sangam works, viz. the Cholas, Cheras and Pandyas. Their innumerable vassals added to their power and glory. The achievements of the kings were praised by the poets and many kinds of myths and legends were associated with one another to praise their patrons who actually did not have the position of the provincial governors of the Mauryas or the Guptas. It is difficult to say which out of the three kingdoms mentioned above was the earliest. It may be presumed that their origin was not later than the third century BC.

**1. The Cheras:** The earliest Chera king about whom we have any information was Udayan Cheralathan. It is said that he fed sumptuously both the intending parties at Kurukshetra and won the nickname of 'Udayan of the Big Feed'. The view of P. T. Srinivasa-Iyengar is that this refers to the celebration for Sraddha for the dead heroes in the Mahabharata war. Udayan ruled from the capital city of Vanchi, which has been variously identified. He was a great warrior and is said to have defeated Satakarni II, the Satvahana king. Nedum Cheralathan was the successor of Udayan. He won a naval victory against a local chieftain on the Malabar Coast. He possessed a large army. He defeated the Yavanas and imprisoned many of them. Later on, they were released for a large ransom. Nedum is said to have 'quelled the valour of Northern kings up to the Himalayan region.' The view of P. T. S. Iyengar is that Nedum might have marched a few miles north of the Chera kingdom, possibly up to the Konun.

However, his court poets praised him to the skies by saying that he conquered Northern India. Nedum built many temples and performed many sacrifices. This shows that Brahmanism had a considerable influence in the Chera kingdom. Nedum assumed many high-sounding titles like Imayavaramban (He whose fame is as high as the sky). These high-sounding titles are really misleading because the territory of this king was a small one. Nedum was killed in a duel with the Chola king Virarkilli. Nedum Cheralathan had many sons from many wives. His two sons from his Chola wife were Senguttuvan and Ilango Adigal. Ilango Adigal became an ascetic and immortalized his brother Senguttuvan through the epic poem Silapadikaram.

Cheran Senguttuvan alias Kadalpirakottiya Chenkuttuvan was probably the greatest Chera king of the Sangam age. His achievements have been described by his court poet Paranar. He might have emulated Parasurama tradition of throwing a weapon into the sea. Chenkuttuvan made a journey to the Himalayas to bring a stone for making the idol of Kannaki. However, this does not mean that he led an expedition to the North as a conqueror to prove his martial valour and prowess. Chenkuttuvan reached the Northern hills, cut a piece

of rock and left a mark on a stone. He consecrated a temple for Kannaki and on that occasion Gajabahu, King of Ceylon, and a prince of Malwa were present among the high dignitaries. The history of the Cheras after the death of Cheran Chenkuttuvan is not eventful. Various petty kings ruled the country one after the other. Slowly and steadily, the Chera kingdom disappeared from the scene of history.

**2. The Cholas:** The origin of the Cholas is not certain. Tradition connects them with the Manu of the Puranas. The first Chola king was one Uruvappahrer Ilam Setsenni, who ruled from Uraiyur (Urandai). He possessed 'many beautiful chariots' and had fabulous wealth. The greatest Chola king of the Sangam age was Karikala Chola. He was the posthumous son of Uruvappahrer Ilanjetchenni. The early life of this ruler was not happy. An attempt was made by the relatives of his father to snatch the throne. He was imprisoned but he came out of it by sheer good luck. The author of Pattinapalai describes how Karikala re-established himself on the throne. Karikala was the victor of many battles. In the first Battle of Venni near Tanjore, Karikala defeated the kings of Pandyas and Cheras and their innumerable vassals. A potter woman of Venni sang songs about the victory of Karikala.

The second Battle of Venni made Karikala the master of an extensive dominion including Tondaimandalam. A confederation of nine kings and their vassals was routed in the battlefield of Vahaiparanpalai. The Pallavas of Kanchi and the Kurumbas were compelled to accept suzerainty. He prevented the migration of his subjects to other countries. During his rule, forests were cleared and inducements were offered to agriculture and trade. Karikala shifted his capital from Uraiyur to Kaveripattanam (Puhar). He did so because he wanted to control his possessions by means of naval power, and because he could better encourage foreign trade from that place. A beautiful picture of the new capital of Karikala is given by the author of Pattinapalai. It is said that the city was with strong walls in which was placed the Goddess of victory. It was furnished with a door on which a tiger-crest was carved. Brahmanical sacrifices were encouraged during his reign. He was also a patron of literature. It is said that as Karikala had no enemies, he left his capital with a sword and an umbrella and proceeded to the North up to the foothills of the Himalayas. The view of Seshadri Sastri is that Karikala ruled during the early second century.

The suggestion of P. T. S. Iyengar is that 'the most probable period when Karikala flourished was the end of the fourth and the beginning of the fifth century, the central year of his reign being AD 400.' There is not much to write about the later history of the Cholas. The Chola kingdom was plunged into chaos and confusion. Karikala had two sons. Nalankilli ruled from Uraiyur and Mavalattan ruled from Kaveripattanam. In due course, the successors

of Nalankilli and Mavalattan became deadly enemies. They fought to the finish in the Battle of Kariyaara. However, the Chola family survived for over a century with various ups and downs.

**3. The Pandyas:** The Pandyas of Madurai had an ancient past. Many Pandya rulers seem to be mythical heroes. Palyagasalai Mudukudumi Peruvaludi was the earliest known Pandya king who ruled from Madurai. He was a follower of the Vedic religion. He constructed many sacrificial altars. It appears that he was a heroic soldier whose fame spread to the North. He might have defeated some petty rival tribes but his achievements were glorified by the court poets. It is said that he yoked his enemies to a plough and ploughed the streets. Aryappadaikadanda was the fourth king after Palyagasalai Mudukudumi Peruvaludi. His name is mentioned in the Silapadikaram. He is said to have defeated the Aryan kings of the North. That is why he was given the title of Aryappadaikadanda, which means 'he who conquered the Aryan soldiers.' His achievements are recorded in the Maduraikkanji. It is said that he died broken-hearted when he learnt that he had unknowingly ordered the execution of an innocent person. He was succeeded by his brother.

The greatest Pandya king of the Sangam age was Nedunjeliyan of Talaiyalanganam. He was the hero of the Madurai Kanchi, the longest of the Ten Idylls. At the time of his accession, he was a young man and the neighbouring Chera and Chola kings declared war on him. However, he met the combined armies of the Cheras and Cholas in the historic field of Talaiyalanganam and defeated them. The Chera king was captured and thrown into a dungeon. Mangudi Marudan, a poet patronized by him, wrote the Maduraikkanji in which he described the city of Madurai and gave advice to the king to give up martial activity and become peace-loving. Nedunjeliyan was a great patron of art and literature.

The city of Madurai was beautified so that it could compete with the important capitals of the North. Foreign trade was encouraged and agriculture was improved. He became the hero of many legends. The last great Pandyan king of the Sangam age was Kadalul Maintha Ukkirap Peruvaludi. He was a poet and a patron. He defeated Vengai Marban, the ruler of Kataiyar Kovil, a forest fortress. He was a contemporary of the great Chola Perunarkilli, who performed the imperial sacrifice. Among the feudatories of the Pandyas, the greatest was Pari who ruled over the Parambu and is reckoned by tradition as the greatest among the patrons of those times. His patronage of Kapilar, the great poet, is proverbial. The three crowned monarchs became jealous of Pari and invaded his Parambu. When they could not take it by storm, they called him to a conference and treacherously killed him. There were a number of local chieftains who played a vital role in the history of

the Sangam Tamils. The tripartite struggle among the Cheras, Cholas and Pandyas dug their grave. By about the fifth century AD, the Sangam glory disappeared.

### **Trade and Commerce**

The agricultural and industrial commodities produced in various parts of Tamilnadu boosted the activities of trade and commerce. Internal trade was older than the foreign trade. They established markets to sell and buy commodities in almost every town. The markets or bazaars were called Angadies. The markets were of two types. They were the nalankadi (morning market) and allankadi (evening market). The internal trade was mainly based on the barter system. Cattle were an attractive exchange commodity. The accepted medium of exchange was paddy. Salt was sold for paddy. Honey and roots were exchanged for fish, oil and arrack. Sugarcane was exchanged for toddy. Grains were exchanged for fish. Housewives purchased vegetables by giving paddy or rice. Gold coins were mainly used for foreign trade. All the markets in the towns were crowded with buyers and sellers, in the markets, there were various merchants to sell textile, copper wares, wooden articles, gold ornaments, dolls, perfumes, flowers, sandal paste, salt, oil and fish. Flowers were in great demand during festivals. The traders were settling in separate streets.

The merchants stored their articles in the warehouses situated very near to the markets. The warehouses had no ventilators or windows. Roads available in the country were utilised for transport of commodities. Local carts were the only available vehicles to carry the commodities. Articles were also brought to the market on head loads. Tolls were collected from the cart on roads. Special officers were appointed mainly for this purpose. The merchants moved from place to place in caravans, due to the fear of highway robbers. Foreign Trade Tamilnadu carried out an extensive and brisk trade with foreign countries. The commodities produced in Tamilnadu had great demand in foreign markets. Tamils had brisk commercial contacts with Egypt, Rome, Greek, Burma, Malaya, Java, Sumatra and China. Elephants, Lions, leopards, monkeys, tigers, dogs, birds, parrots, peacocks, female slaves, elephant driver, cooks, prostitutes, sheep, goats, wool, horns, ivory, shells, pearls, ornaments, gems, sandal wood, pepper, oil, ginger, cardamum, turmeric, cotton fabrics and rice were the commodities exported to the foreign countries. In the first century A.D., Tamil people had lucrative trade with Rome Pandyan ruler sent an embassy to the court of Augustus to win his favour. The account of Strabo gave authentic information about the trade relations between Rome and Pandyan kingdom. As a result, the trade between the Roman Empire and South India became more active than before. Tamilnadu also maintained close commercial contact with North India.

Arthashastra of Kautilya mentioned some important commodities exported from Pandya kingdom. It mentioned the pearls produced in Pandya kingdom as Pandyakavatakam. A kind of cotton fabric from Madurai was mentioned in Arthashastra as Maduram. On certain occasions, the foreign trade was disturbed by the sea pirates. So military protection was given to the mercantile ships. Roman military possessed excellent discipline. Impressed by the discipline of the Roman soldiers, the Tamil rulers appointed them as guards of the fortress gates. The foreign trade enriched the economic condition of Tamilnadu. Roman gold coins poured into Tamil country. Every year Roman gold coins worth of one and a half crores of rupees were imported into several parts of India in retain of luxuries. They were sold to the consumers within the Roman Empire at fabulous prices. This was accused by the Roman leaders such as Petronius, Seneca and Pliny, Roman aristocrats and wealthy ladies lived luxuriously. A Roman empress, Lollia Penlina wore precious stones worth a crore of rupees at an ordinary marriage function. Emperor Nero decorated his shoes with pearls. Even Seneca possessed five hundred tables with ivory legs. This luxurious life of the Romans led to the economic drain and financial collapse of the Romanempire. Druing the third century A.D., the direct trade between Rome and Tamilnadu declined because of the growing anarchy in the Roman Empire.

While coins of the previous century were found, in such huge quantities, coins relating to the third century were rarely to be found. It meant that the trade did not vanish completely. But Roman coins re-appeared soon, as in the past. The merchants carried out the trade scientifically with the help of guilds and Chambers of Commerce. In due course, the Romans came and colonized permanently in certain parts of Tamilnadu. They lived in considerable number on the west coast.. They acted as agents for the foreign traders. Special arrangements were made for the protection of traders. It is said that, they maintained a force containing 800 to 1200 men at Muziri to protect their trade. The Romans were brave. The Romans who settled in Tamilnadu mixed with the politics of Tamilnadu. They entered the royal service and served as body guards and palace guards. A temple of Augustin erected at Cranganore proved that they resided permanently in Tamilnadu. Foreign trade flouished in the first two centuries AD. Gold and silver coins of the Roman Emperors of this period had been discovered in large quantities in Coimbatore, Travancore and Pudukkottai areas and to a small extent in other parts of India. The excavations at Arikamedu have brought to light the existence of a Roman mercantile industry mainly to mint local Roman coins in Tamilnadu. Ships were used for foreign trade. Ship-building was a native industry in Tamilnadu. The ship was called as Marakkalam, as it was made up of wood. From the small Kattumarams to the

big ocean going ships and boats were anchored in Tamil ports. The ships were anchored in the ports with the help of thick long rope attached by a big stone. Tamilaham had many natural ports. Important among them were Puhar, Musiri, Korkai, Tondi, Kollam (Quilon) etc. The harbours possessed all required facilities, as in the present day. The chief ports (harbours) had light houses called Kalamkarai Ilanguchudar for the safe arrival of the ships. Ware houses were constructed very near to the harbours to store and protect the imported and exported commodities. Tamilaham imported the excellent wine from the Yavana country. The Yavanas also exported sugar candy to Tamilnadu. The wine occupied a prominent place in the social life of the people. Usually, the wealthy people including the ruler used foreign wine. From the above study, we can imagine that the economic condition of the sangam period was really at its heights.

#### **4. THE AGE OF KALABHRAS**

The Third Century reign from 250CE to 690CE is also called as the Interregnum. It is interpreted as the interval when the normal administration or government is suspended and the period falls in between two successive reigns or regimes. Though branded by a few as a 'Black Age', few other historians certainly uphold the rule as a stable rule and the zenith period for the spread of Jainism and the wider usage of Prakrit language in Tamil Nadu. While Dr. Rajamanikkanaar does not accept them as from the Royal family, Krishna Sastri confirms that they are from Royal Family though there are varying inputs on their status, Kalabhras are considered to be from the Royal Background and that they had their own country. The historical sources do indicate that they belong to the Royal Families of Bordering Hill Kingdoms.

##### **Kalabhras' Aggression:**

Kalabhras are depicted in the history as the invaders from Karnataka, who ruled entire Tamil Nadu, with Kaveripattinam as their capital. Kalabhras displaced the ancient Chola, Pandya and Chera dynasties, which by virtue of lack of strong successors had to submit to the force. Traditional powers in Tamil Nadu surrendered to the Kalabhra Authority. Kalabhras subdued powers of Pandyas, Cholas and Cheras – bought them under a common authority. Their flag incorporated all the three insignia of Chera, Chola and Pandya.

##### **The Geographical Domain:**

Kalabhras ruled the geographical landscape from Venkata hills (Tirupathi Hills) spread over to Kanyakumari. At the zenith of their power, Kalabhras rule extended to Lanka

also. Kaveripattinam grew into a centre of maritime, political and social activities. The Duration of The Rule of Kalabhra Dynasty: The reign of Kalabhras is claimed to be between 3rd and the 7th century C.E. The Kalabhras were at their peak for nearly 75 years in the 7th century CE. This resulted the Kalabhra Dynasty. Though historians do express their difference of opinions in the Kalabhra rule and the duration, it is widely accepted by a majority of the historians that the rule lasted for 3 centuries. Except a few sources, there are no historical evidences of sources establishing the factual positions of the history.

### **The Invasion Strategy**

The invasion strategy of the Kalabhras is discussed below: The capture of Thondai Nadu (Thondai Mandalam) Driven out of their own native country by the Kadamba King, the earliest Kalabhra Pulli made an exit from Northern Venkata Hills towards Thondai Nadu, where Pallavas were the rulers. During the two invasions, Kalabhras could not succeed due to the strong Pallava King Pappadevan and also during the Rule of Pallava King Sivaskanda Varman. Due to the political uncertainties in the Thondai Nadu, Kalabhras captured Thondai Nadu in the 3rd and 4th century CE.

This king is mentioned as Kuutruva Nayanaar in Thiruthonda thogai, as published in Periya Puranam. Annexing Chola Nadu After infiltrating into the Thondai Nadu, Kalabhras moved towards the South and invaded Chola Nadu. Chola Nadu at that juncture did not have a stable rule and strong rulers. Succession disputes and internal disturbance in the society also contributed to Kalabhras' success. It is also claimed that they could provide a stable Rule and also could ensure some public good.

### **Sources and Information on Kalabhras Rule**

There are no artefacts or monuments or inscriptions that are found to have been left by the Kalabhras dynasty. Scattered informations are available in certain Buddhist and Jain Literature which are the sole sources of information on Kalabhra rule. By design, they did not leave any artefacts or monuments as in the case of the other dynasties. According to this literature, Achyuta Vikranta of Kalavr Kula (Kalabras ruler) kept many Chola, Chera, Pandyas kings imprisoned. These prisoner kings were ordered to compose Navalar Charithai in praise of Kalabras. Text from early Cholas mentions about King Achyuta Vikranta of the Kalabharakula, who ruled the Chola country from Kaveripumpattinam. He followed Buddhism. The Karnataka inscription refers to Kali Deva and Velvikudi grant refers to Kali arasan (meaning wicked king of Kalabras)

## **A. Literary Sources**

1. According to Poygai Alvar, the Vengadam hill was the habitat of elephants, in which the 'Kuravars' or 'Kurbas' lived. He observes that, the Tamil term 'Kuravar' used by the early Alvars is corruption of 'Kuraba', who were residents of this area and also of Kurnool, Mysore, Salem, Coimbatore and the Nilgiris. He mentions the names of Kurubalakota, Kurubalpatti, Kuruba Nagalapuram, Kurumba Palayam, Kurumbapatti, Kurumbharhalli etc. in various areas. He says Kurabas or Kuravar were a verile people, who were in possession of Tirupathi Hills and surrounding area before Pallavas conquered it. Kalabhras are claimed to be from Karnataka.

2. Tamil Navalar Charithai poems number 154-157 (four) mention about Kalabhras. The note further informs that Achutha Kalappaalan, Kalabhra King, who ruled from Nandi Hills was ruling the entire Tamil Nadu from the Chola Country. This note further confirms that Chera, Chola and Pandya kings were subordinated to Kalabhras under a single rule.

3. Kootruva Nayanar mentioned in the Periya Puranam belongs to Kalabhras Tribe. Being one of the 63 Nayanmars he is mentioned as Kalappaalan by Nambiyandaar Nambi. In the 5th Century Buddadattar, a Tamil Buddhist wrote a book called Vinayavinichayam in the language of Pali. Achyuta Vikrantan, Kalabhra King, who ruled from the Chola Kingdom, is praised in this book as Kalabagulanandan. Aganaanuuru and kalladam literature too mentions about Kalabhras.

4. Buddadatar composed another literary work called Abidammavataaram, when Vikranthan (kalabhra) was very popular.

## **B. Grants and Inscriptions**

1. Velvikkudi grants (of Pandya King Parandaga Nedunjadayan) mention and confirm the defeat of Kalabhras at the hands of Kadungon who is also called as Maa Kadungon.

2. Kuram grants (of King Parameswarar I) have confirmed the victory of Kalabhras by the Pallavas. Simha Vishnu retrieved Chola Country from the Kalabhras.

3. In the Vaikunda Perumal Inscriptions at Kanchi, it is shown that one Mutharaiyan attended the Coronation Ceremony of Pallava King Nandi Varma Pallava. Some historians believe that Muttaraiyar (Mudirajas) are the descendants of Kalabhras, who lived in the uplands of Karnataka (Hampi Region), and Tirupati (Vengadam) Hills. The areas of Hampi and Tirupati hills were part of Dandakaaranya in Deccan India.

4. Senthalaithun Inscriptions describe one Big Bidugu Mutharaiyan Kalvar Kalvan is from the Kalabhras.
5. Thirupugalur Inscriptions mention one Nerkunram Kilar, a Kalabhra King.
6. Kotra Mangalam and Vinayadithya's Hariharar grants refer to Kalabhras
7. Kurubas are a major community in Karnataka, who are also present in large number in western districts of Tamil Nadu.

The community speaks Kannada dialect. Historians' Views on the Kalabhra's origin T.A. Gopinatharao opines that based on the Kanchi inscriptions, it can be inferred that Kalabhras are Mutharaiyar. The title Kalvr is interpreted in the Prakrit language as Kalabhras. Hence Kalabhras are Mutharaiyars.

M. Ragava Iyengar differs from the opinion of T.A. Gopinatharao and argues that Kalabhras are Peasant Kalappalars belonging to Tamil Nadu and not outsiders. He cites evidence from a literature Yapperum kalagam wherein the Kalabhra King Achuthavikkandan is said to have supported and sponsored the Brahmins. S. Krishnasami Iyengar firmly defends that the Kalabhra King cited in Yapperum Kalagam is originating from Nandi Hills, north of Tamilagam, in the Karnataka area. Hence, they are not Tamils. He takes examples from Sangam Literature to take a step ahead to associate Kalabhras to the Kallar Tribes lived in Venkata Hills (Tirupathi) and their Chief Pully was a Kalabhra. Due to the suppression by Andhra Kings and also the strong Pallava Kings, this tribe entered into Thondai Nadu and later established their Rule in the Chola Kingdom. Later they moved and acquired the Pandya Kingdom. He further claims that in the later part of the history, Mutharaiyars lived in Tanjore and Kodumbalur are the descendent of Kalabhras. S. Krishnasami Iyengar's arguments and conclusions are widely accepted by the other contemporary Historians including N.Subramanian. K.R. Venkatarama Iyer's opinion differs when he relates Kalabhras to the early 5th Century CE living near to Bengaluru and Chittor. Living nearer to Sravanabelagola in the beginning, Kalabhras were driven away by the Kadamba Kings; they later moved eastwards and entered into the Tamil Nadu at the close of 5th Century CE. The grants refer to them as Kaliyarasar and Kalikulam, it is related to Kalabhras.

The point of entry into Tamil Nadu at the end of 5th Century CE is not acceptable to N. Subramaniam as his description of Kalabhras existed prior to 3rd Century CE. Venkayya cites Murthinayanaar Purana and Tiruvalayadal Purana information's on the Kalabhra's capturing Tamil Nadu. Besides, in the War of Thalaiyalanganam, one of the opponents to

King Nedunchezian is considered to be Erumaiyuran, who is a Kalabhra. P.T. Sreenivasa Iyengar reiterates that Kalabhras are to be considered Tamil Small Rulers of Tamil Nadu as Chera Chola and Pandya Kings have praised them with Tamil verses. Maraimalai Adigal confirms that Kalabhras belong to Karnataka State. This opinion he holds due to the recent sources of historic evidences confirm the theory. The sources relating to Kalabhras are available more in Karnataka. In one of the inscriptions at Hoskote Stone Monument, a mention of Kalavara Nadu is seen. There is also a mention in the inscriptions that Kadamba King Kagustan is a declared enemy of the Kalebora Tribals. In Asoka's Inscriptions mention on a tribe Kalapuriar, point to the Kalabhras, as per the theory of Maraimalai Adigal. T.V. Sadasiva Pandarathar takes an analytical view that Kalappalar and Kalabhras are two different tribes. While Kalappalar means peasants from Kalappaz near Thanjore. According to him, the mention in Periya Puranam on Kuutruvanayanaar leads to Kalappalar and not Kalabhras. However, the recent grants available near Dalavaipuram reveal that Kaliyarsan of Chinnamanur Grant and Kalappalar of Dalavaipuram Grant are one and the same.

T.V. Mahalingam opines that Oliyars belonging to Oli Nadu situated in the Southeast side of Tamil Nadu, can be considered as Kalabhras taking the lead from the Velvikudi grants. This argument is not fully acceptable to N. Subramaniam and he denies that Venkata Hills Kalabhras and Oli Nadu Oliyars do not have any connection, whatsoever.

### **Other Arguments**

1. Dr. Panneerselvam subscribes to the view that Kalabhras are rulers from Venkata Hills and further agrees to the concept that Kalabhras and Mutharaiyars are the same.
2. K.P. Aravanan stresses that Kalabhras are Tamils.
3. Natana Kasinathan views that Kalabhras belong to Velir tribe from South of Mysore and Northern border of Tamil Nadu.
4. Apart from all these arguments, it is also concluded that Kalabhras are from Kolar District, Karnataka and they were the followers of Jainism. It is also observed conclusively that the Kalabhras entered Tamil Nadu through Thondai Nadu and later on sneaked into the Chola Kingdom and annexed Pandyan Kingdom leading to their reign in the entire Tamil Nadu.

## **Spread of Jainism and Buddhism in Tamilagam**

The Kalabhras were both Jains and Buddhists in their religious practices. Early Kalabhras were Buddhist and later Kalabhras were Jains who made Kanchi centre of Buddhism and Madurai centre of Jainism. Buddhist viharas and Jain monasteries were built in large numbers. The spread of Jainism and Buddhism, into Tamil Nadu was more spelt, after the invasion of Kalabhras from Karnataka which has its origin and long history there. Historians portray Kalabhras rule as a dark period in the history of Tamizhagam this could be due to the fact that Jain culture was a challenge to the Brahmin culture during Kalabra era. Buddhism also grew in Kalabhras era from Kanchi, thereby suppressing the Brahmins and the spread of Brahminism. Besides, Brahmins were reduced in their positions and possessions. Grants were not continued as before. During Chera, Chola and Pandya reign, in the age of Brahmanism, the kings used to grant vast lands to the Brahmins of the temples. The Brahmins became rich and often mistreated the people belonging to lower caste. This was the main reason for the Kalabhras to revolt and attack the Brahmins, dethrone the king and establish their own rule. When they came into power they executed Brahmins on large scale, and put ban on custom of granting lands to the Brahmins, collection of taxes from villages to run the temple affairs were called 'Evil people' by the citizens of Chola, Pandyan kingdoms because of their barbaric attitude towards Brahmins and nobles of Royal family.

### **Legacy of the Kalabhras**

- Best of the legacy left by Kalabhras could be the streams of Jainism and Buddhism in the religious framework.
- Kalabhras also established the stability in their rule and dispelled the instability in the governance as well as the internal chaos and intolerance.
- The administrative system of Kalabhras also displays a sense of consistency and a definite system of governance.
- Kalabhras' pattern of administration was identical and followed in the same way throughout the Kalabhras period.
- During their administration, there was not much development in society, but few steps of development were seen under them in few fields of society, including Literature and Administration.

- For administration purpose, the country was divided into large provinces, namely Naadu, Mangalams/Kurams, and Urs.
- Literature growth is also attributed to them as the immortal great works in Tamil were written in Kalabhras Era.
- The three Kings of Chera, Chola and Pandya were brought under a single umbrella of command and a common flag was adopted keeping the three insignias together.
- Prakrit, a northern language was widely used in Tamil Nadu and benefitted in general.
- Trade and Commerce, Maritime activities were also thriving during Kalabhras' reign.
- Port City was filled with activities and development.

### **Literature:**

Jaina Sangam founded by Kalabhras encouraged the growth of Tamil literature. The immortal great works of Kalabhras age include: Kural, Silapadigaram and Manimegalai. The authors of these classics were themselves Jains and Buddhists.

### **Anti - Brahminical Attitude**

Kalabhras ruled Tamiinadu for nearly three centuries. The administration of the Kalabhras was entirely different from that of the sangam rulers. The sangam rulers gave much importance to Aryanisation. The highly educated Brahmins influenced the rulers and gradually dominated politics and religion. It improved the position of the Brahmins. When the activities of the temples and politics increased, the demands for Brahmins also increased. Hence, more and more Brahmins were invited to Tamilnadu from its northern parts. The Brahmins possessed separate culture and language. They considered the people of Tamilnadu as their enemies. The rulers patronised Brahmins. They were appointed as ministers and prokita and occupied an important place in society. They never mingled with the local population and led a separate life. The Brahmin settlements were known as agraharams or chadurvedimangalam. The rulers also granted lands to them. The lands granted to them were known as Brahmadana lands. These lands possessed all facilities. These lands were exempted from taxation. The Brahmins, who worked in temples, imposed the Agama principles of the Aryans in the religious worship. Within a short period, the system of worship was also Aryanised. The rulers patronised the temples and donated lands in their names. These lands were known as Devadhana lands. These lands were also brought under the control of the

Brahmins. Thus the Brahmins acted as landlords and enjoyed all political and religious privileges. They suppressed the common people and treated them as slaves. Thus society was divided into two divisions. In short, the Sangam society centered on temples and Brahmins. They determined the welfare of the society. After the decline of the Sangam age, the Kalabhras came to power. Their administration was different. It was deadly against Brahmin domination. They adopted anti-brahminical attitude.

The Hindu religion which flourished, during the sangam age was neglected by the Kalabhras. They suppressed the domination of hindusim by encouraging Jainism and Buddhism. Kanchi flourished as a Buddhist centre. Jainism was encouraged in Madurai. Jain Pallies and Buddhist monasteries were constructed in almost all important centres. The number of cave temples increased. New cave temples were constructed at Anaimalai, Thirupparamkuntam, Samanaramalai and Sittananavasal. The concession and support rendered to the Hindu temples and Brahmins was stopped. So the fortunes of the Brahmins began to decline. The agraharams were neglected. They ignored Vedic and puranic principles. They prohibited their luxurios life. The simple and natural life of the Tamils once again re-appeared in the society. The sangam religion began to flourish. Tims the Kalabhras during their administration revoitutionarised the social and religious set-up in Tamilnadu, Kalabhras gave due importance to the development of Tamil language, In 467 A.D. Vajirananthi founded the Dravida Sangam at Madurai. It contributed much for the development of Tamil literature. It led to the decline of Sanskrit language. Tamil educational institutions were started. Much importance was given to the development of Tamil language and culture. Anti Brahminical attitude gathered momentum. Jainism began to dominate politics. The Hindu society was neglected. Thus during the reign of kalabhras the Brahmin domination in Tamilnadu was to some extent prevented.

### **Downfall of Kalabhras**

The Kalabhras kept on invading territories belonging to the Cheras Cholas, Pallavas. To put an end to this anarchy, the three kingdoms of South Tamil region came together. King Simhavishnu son of Simhavarman II the Pallava king defeated the Kalabhras. Similarly, Pandyan king Kadungon ended the Kalabhra rule in a coalition with Pallava Simhavishnu. He is credited for the triumph of Brahmanism over the evil Kalabhras. The Chola Pallava and Pandyas regained their powers in South India. Kalabhras were displaced in the 7th Century CE by the revival of Pandya and Pallava Powers in Tamil Nadu.

## Unit - II

### 1. AGE OF THE PALLAVAS

The history of the region south of the Vindhyas between 300 and 750 A.D. constitutes a water-shed. After the collapse of the Satavahanas, Ikshvakus rose to power in the Krishna-Guntur region. They were supplanted by the pallavas. In northern Maharashtra and Vidharba the Satavahanas were succeeded by the Vakatakas. They in turn, were followed by the Chalukyas of Badami. After two centuries they were overthrown by their feudatories, the Rashtrakutas in 757 A.D. During the period review, the region south of the Vindhyas witnessed the march of Brahmanism. In early stages, extensive Buddhist monuments came into existence. A little later Jainism came to prevail in Karnataka. And the peninsula, as a whole saw the emergence of a stone temple for Shiva and Vishnu in Tamilnadu under the Pallavas, and in Karnataka under the chalukyas of Badami. In a way, south India ceased to be the land of megaliths in early 4th century A.D. Along with religion, the language of the rulers and the literate class witnessed a transformation. From about 400 A.D. Sanskrit became the official language of the peninsula. The history of the pallavas illustrate three characteristics the L.C.Ms of Indian history till the 17th century: wars with neighbouring States, controversial nature of historical material, and royal patronage of literature and arts.

#### Origin

Very little reliable information on the origin of the Pallavas is available. They appear to have intruded into the south. Katyayana (fourth century B.C.) mentions the Pandyas and the Cholas, but not the Pallavas, Ashoka (third century B.C.) refers to the Cholas, the Pandyas and Keralas, but not the Pallavas. The Pallavas were a branch of the Pahleves of Parthians is the opinion of some scholars, like father Heras; but there is no positive evidence for the Pallava migration into the south. That Pallavas were an indigenous dynasty which rose to power after the dismemberment of the Andhra Empire, is another thesis. Probably their leaders gathered around themselves the Kurumbas, the Moravars, the killers and other predatory tribes in order to form one great community. According to srinivas Aiyangar, the Pallavas belonged to the ancient Naga people who themselves were composed of a primitive Negri, an element of Australisian and the later mixed race. To start with they lived in the Tondaimandalam districts around Madras. Later, they conquered Tanjore and Trichinopoly districts. The Pallavas recruited their troops from the martial tribute of pallis of Kurumbas. The Pallavas were the hereditary enemies of Tamil Kings. Even now the term palava means a rogue in Tamil language; and a section of the Pallavas who settled in the Chola and pandya

countries came to be known as kallar or thieves. All these people doubtless belong to a Naga race.

The third is that the Pallava dynasty emerged and owed its origin to a Chola prince and the Naga princess of Manipallavam in a land near Ceylon. According to this theory, the son born out of the wedlock was made the king of Tondaimandalam by his father, and the dynasty was so named after his mother's home land. Dr. Krishnaswamy Aiyangar argues that the Pallavas are mentioned as Tondaiyar in the literature of the Sangam era and that they were descended from the Naga chieftains but owed allegiance to the Satavahana kings. But this theory, too, is doubtful because of their continual fight with the Cholas and their striking northern character as compared to the Cholas. Dr. K.P. Jayaswal argues that the Pallavas were a branch of the Brahmin dynasty of the Vakatakas. Except for their early copperplate charters which are in Prakrit. All the other epigraphic records are in Sanskrit. Hiuen-Tsang says that their language and literature differed very slightly from that of northern India. The Talagunda inscription, however states that the Pallavas were Kshatriyas.

### **Political History of Pallavas**

The first important ruler was Siva Skandavarman who performed an Aswamedha and other Vedic sacrifices. His capital was Kanchi. Samudragupta forced the Pallava king, Vishnugopa, to acknowledge the Gupta suzerainty and the story of the Pallavas in the 5<sup>th</sup> and 6<sup>th</sup> centuries is very sketchy. By end of the sixth century the Pallavas re-emerged on the scene. Simhavishnu (575 to 600 A.D.) captured the territory of the Cholas and humbled the pride of his neighbours including Ceylon. He was an Vaishnava faith as borne out by the magnificent reliefs representing Simhavishnu and two of his consorts in the Varsha cave at Mamallapuram. With Mahendravarman I, the son and successor of Simhavishnu, began the titanic tripartite struggle with the Chalukyas of Vatapi and the Cholas. The Chalukya king, Pulakesin II, captured Kanchi. Pulakesin II won the pitched battle fought at Pullalur, fifteen miles north of Kanchi. However, Narsimhavaram I, the son and successor of Mahendravarman I, defeated Pulakesin II in many battles and probably killed Pulakesin himself. He also defeated the Cholas, the Cheras and the Pandyas. He even sent two naval expeditions to Ceylon and placed his protégé on the throne of Ceylon. Narasimhavaram I was a great builder too. Mamallapuram was embellished during his time. Hiuen-Tsang visited his kingdom. He states that the soil was fertile and produced abundance of grain; flowers and fruits. Many precious gems and other luxury articles were known and the people were courageous and greatly attached to learning, honesty and truth.

Narasimhavarman II. He too, fought with the Chalukyas. He was succeeded by Paramesvaravarman I in whose reign Vikramaditya I of the Chalukyas, in alliance with the Pandyas, renewed the hostilities. He probably captured the city of Kanchi. Later, Paramesvaravarman I defeated Vikramaditya II. The Pallava records claim that the Chalukya attack was hurled back. Yet, as we know, the Chalukyas once again swept through the Pallava dominions under the captainship of Vikramaditya II in the 8th century, A.D. Nandivarman was defeated and Kanchi was captured. By then, the Pallavas faced a serious challenge from the rising dynasties of the south. The Pandyas advanced along the banks of Kanchi. The last nail in the coffin was driven by Aditya Chola who defeated Aparajita Pallava and took possession of his kingdom towards the end of the 9<sup>th</sup> century A.D.

The Chalukya victory over the Pallavas in 740 A.D. was the beginning of the end of the Pallavas supremacy. The Cholas, in alliance with the Pandyas, defeated the Pallavas by the close of the 9<sup>th</sup> century. Very soon even the Chalukyas collapsed but the Pallavas: chiefs continued to exist till the end of the 13<sup>th</sup> century. After the 17<sup>th</sup> century all traces of the Pallavas as a distinct community of clan disappeared; but the Kallar, Palli and Vellala castes trace their origin from them.

### **Chalukya-Pallava Conflict**

The Chalukya-Pallava war began with Pulkasin II and ended with the collapse of both the dynasties significantly, the power that rose thereafter, the Rashtrakutas and the Cholas, continued the same sort of struggle. This was because the Chalukya-Pallava struggle was to a great extent determined by the geographical location of the Chalukya and Pallava kingdoms. After the first fight was over, the Pallavas averted their defeat during the days of Narasimhavarman I, he captured the lost territories. In their, he was assisted by the king of Ceylon. He entered the capital of Badami in 642 A.D. and assumed the title of Vatapikondan, that is, the conqueror of Vatapi. After that, for the next twelve years there was a respite; the Pallavas were involved in naval wars while supporting the Ceylonese kings, and the Chalukyas were troubled by their feudatories, After the Chalukyan house was set order in 655, they re-occupied the territories lost to the Pallavas. This was the third phase. Soon the tables were reversed. There was a rift in the Chalukyan royal family. Taking advantage of this, the Pallavas once again entered Badami. Details of relating to this campaign are to be found in the Pallava grant found near Kanchi. This was the fourth phase. The fifth phase started when the Chalukyas and the Gangas united in 731 to attack the Pallavas. The reigning Pallava king was killed and Kanchi was occupied. Later, the council of ministers chose Nandivarman II.

In the last phase the ball was in the the court of Pallavas. At this time, the neighbours of the Pallavas in the south, that is, the Pandays joined the conflict. The Pandyas of Madura were not well disposed towards the Pallavas. In the meantime the Chalukyas wre threatened by the Arabs, the latter already being in occupation of Sing. While the Chalukyas were engrossed in the threat from the north, one of their feudatories Dantidurga, broke away from the but they, too, within a century ment their end, the last of the Pallavas was assassinated by the son of a feudatory.

### **Pallava Society**

The Pallavas political history covering four centuries is tortous and complex but their contribution to society is singnificant in two ways - comletion of Aryanisation of southern India, and consmation of traditional or indigenou art. The Aryanisation of south India as completed during the period of the Pallavas. Their grants show that the Aryan structure of society has gained frim hold on the south by the sixth century. Grants to Brahmins are specifically mentioned which show that the north Indian Dharma Sastras had acquired authority in the Pallava kingdom. Sanskrit had established its sway. The University of Kanchi played to doubt a great part in India, and we know from Hiuen-Tsang that it was the greatest center of education in the south. Vatsyayana, the logician, the author of Nyaya Bhashya who lived in the fourth century. A.D, seems tohave been Pandit of Kanchi. Denage the famous Buddhist dialectian is also said to have had his training in the souther capital. In the fifth century we have epigraphic record of Nayurrsarman of the Kadamba family going for higher studies to Kanchi. In fact it cans ligtimately be calimed that Kanchi of the Paalvas was the great center from which the Sanksrinitisation of the south as well as the Indian colonies in the far-east proceeded. Pallavas were orthdox Hindus and they patronized the great reformation of the medival ages. Most of the kings ere brahminical Hindus devoted to the worship of Shiva. Mahendravarman was the first, who about the middle of his reign, adopted the worship of Siva and he was influenced by the famous saints of the age. He showed reverence to other Hindu gods also. But, he was intolerant of Jainism and destroyed some Jain monastries. Some Vaishnava and Saiva saints lived during his time.

In general, the Pallavas were tolerant to other sects. Buddhism and Jainism lost their appeal. Indeed Hiuen-Tsang saw at Kanchi one hundred Buddhist monastries and 10,000 priests belonging to the Mahayana school but this has to be taken with a pinch of salt. In general, the Vedic tradition was super imposed on the local traditions, as Brahmins were custodians of Vedic tradition, they automaticallay enjoyed privillages. The Vedic tradition, a

little later, received stimulus because of Sankarcharya. The Temples were the focal points. The out-castes were not permitted to enter the precincts of the temple.

Even then, Tamil saints of the 6<sup>th</sup> and 7<sup>th</sup> centuries, who were the progenitors of the bhakti movement, mostly belonged to the lower castes. The hymns and sermons of the Nayanaras (Shaivism) and the Alvars (vaishnavism) continued the tradition. Amongst the Shaiva saints the important were Appar (supposed to have converted Mahendravarman) Sambandar, Manikkavasagar, and Sundarar. The most about them was the presence of women, Saints, such as Andal. This Bhakti cult was derived from the ideas in the Upanishads and also from the heterodox doctrines. Dr. Thapar opines that the concepts of compassionate God was a resultant of the impact of Buddhist ideas particularly the bodhistava concept, although the Christians in Malabar might have provided a new perception of religion. What the bhakti movement contributed was great. The religious hymns and music as popularized by Tamil saints were sung during temple rituals. Dancing was also included. From the Pallavi period onwards dancers were maintained by all the prosperous temples.

Regarding education, in the early days, education was imparted by Jains and Buddhists. The Jaina institutions were located at Madurai and Kanchi. Soon brahminical institutions superseded them. Ghatkias or Hindu colleges were attached to the temples. They were primarily Brahmin institutions are mostly confined themselves to advanced studies and in the 8th century the maths also became popular, which was an ominous institutions because of its being a rest-house, a feeding center and an education center. In all these colleges Sanskrit was the medium of instruction which was also the official language. Kanchi, the capital, was a great centre of Sanskrit learning. The scientific works of Varahmihira and the poetry of Kalidasa and Bhairavi were known in the Pallava country and Parameshvaravarman I granted the Kurram copper-plate that was made for the recitation of the Mahabharata in a mandapa at the village of Kurram, near Conjeevaram. By the beginning of the 7th century the Pallavas of Kanchi, the Chalukyas of Badami and the Pandyas of Madurai emerged as the three major states. By the time the political rule of these dynasties came to an end, an event known as the revolt of the Kalabharas took place.

The Pallavas, the Kadambas (North Canara in Karnataka) and the Chalukyas of Badami along with along with a large number of their contemporaries were the protage of Vedic sacrifices. Logically, the Brahmins emerged as an important segment of society but at the expense of the peasantry. Possibly, this predominance was oppressive leading to the revolt of the kalabhars in the 6th century A.D. It is also said that they overthrew innumerable kings and established their old in Tamilnadu. They ended the Brahmadeva rights earlier

granted to Brahmins in numerous villages. It is also said that the Kalabhras patronized Buddhism. In the end, the revolt of the kalabhras could be ended only by the Joint efforts of the Pandays, the Pallavas and the Chalukays.

### **Pallava Administration**

Kingship was attributed to define origin. The kings claimed their descent from the God Brahma. It has hereditary. Yet, on one occasion a king was elected. Most of the kings were accomplished scholars. Mahendravarman I wrote the famous burlesque, *Masttavilasa Prahsana*. Many of the Vaishnava alvars and Saiva nayanars flourished during their rule. The kings adopted high-sounding titles like maharajadhiraja, dharma-maharajadhiraja (great king of kings ruling in accordance with the dharma), agnistomavajpeya, asvamedha-yaji (he who has performed the agnithoma-vajapeya and asvamedha sacrifices) they were assisted by ministers. History shows that the ministerial council played a great part in the state policy in the later period.

A hierarchy of officials in provincial administration, the governor of a province was assisted by district officers, who in turn worked in collaboration with autonomous local bodies. In local administration the meeting of assemblies were frequent, and the administration the meeting of assemblies were frequent, and the assemblies were of many varieties and of many levels. Often special meetings were held. At the village level the assembly was the sabha which looked after almost all the matters of the village, along with endowments, irrigation, crime, maintaining census and other necessary records, Courts at village's level dealt with minor criminal cases. The judicial courts of the town and districts were presided over by government officials, climaxing with the king as the supreme arbiter of justice. The sabha worked in close association with the urar, and informal gathering of the entire village. Above this unit was a district administration. Finally, the head man of the villages was the link between the village assembly and the official administration.

Theoretically the king owned the land. The status of a village depended on the prevalent land tenure. The first variety was the village with inter-caste population where in the people paid taxes to the king. The second was the brahmadeya village in which the entire land was donated to a single Brahmin or a group of Brahmins. A variation of this village was the Agraharas, grant which was an entire village settlement of Brahmins. Both these forms were exempt from royal taxes. In the devadana village the revenue was donated to a temple, and the temple authorities in turn provided employment for the villagers in the temple whenever possible. In the Pallava period the first two categories of villages were in vogue.

Apart from these major points relating to land there was a special category of land, the sripatti or tank land. The revenue from such a land was sent apart for the maintenance of the village tank. The tank itself was built by the efforts of the entire village. All shared the water stored in the tank. Many inscriptions of the Pallavas refer to the up-keep of tanks. There are two Points about taxes.

The land revenue varied from one-sixth to one tenth of the produce of the land. This was paid to the State. The local taxes that were collected in a village were spent for the needs of the village. As land revenue was necessarily small, the State revenue was supplemented by additional taxes on draught cattle, marriage-parties, potters, makers of clarified butter, textile manufacturers, washermen and weavers. The major source of revenue was from land, since the revenue from mercantile activity was not fully exploited. Regarding expenditure, most to the revenue went for the maintenance of army. The king preferred a standing army instead of feudal levies. The army primarily consisting of foot soldiers and cavalry along with a sprinkling of elephants. Indeed the Pallavas developed a navy although the mercantile activity was not great. Two dockyards were built at Mahablipuram and Nagabatom. This pioneering effort of the Pallavas reached its climax during the days of Cholas. The navy served a double purpose. It was meant for defence and also assisted the maritime trade with south-east Asia, particularly with the three kingdoms of Kambuja (Cambodia) Champa (Annam) and Shrivijaya (Malayan peninsula and Sumatra).

### **Pallava Architecture and art**

The unique Pallava Architecture flourished under the reign of the mighty Chola dynasty. One of the greatest sculptors of those times was Akshara. The rock cut phase and the structural phase are the two phases of Pallava Architecture. Primarily worshippers of Shiva Bhagwan and Vishnu, Pallavas were tolerant of both Jainism and Buddhism as well. However, both Jainism and Buddhism never flourished in this region unlike Hinduism. In fact, the Pallavas are credited with the construction of South India's first stone and mortar temples. It followed the brick and timber prototype which preceded Pallava Architecture style. Between 610 C.E. and 668 C.E., the rock cut phase dominated the Pallava Architectural Style

### **Four main Pallava Architectural styles**

The Pallava architectural style began with rock cut temples. This style which can be divided into four groups, are as below:

## **Mamalla Style**

Mamalla group of temples were built between 630 C.E. and 668 C.E. What makes Mamalla group of temples unique were the massive monolithic shrines and other free standing structures such as elephants, Nandi Bull etc. These rathas or chariots were often accompanied by spacious halls with multiple pillars. The pillars have small carvings of their own. Some of the finest examples of Mahendra group of temples include the famous Arjuna's Penance and Pancha Rathas, both in Mahabalipuram.

## **Mahendra Style**

As the name suggests, Mahendra group of temple were commissioned during the rule of Mahendravarman I who reined between 610 C.E. and 630 C.E. He was the pioneer in rock cut temple architecture. Some of the features of Mahendra group of temples include pillared mandapas or halls. This Pallava architecture style stands out. These impressive structures which were carved out of mountain faces also resemble the architectural style of Jain temples of that era. Some finest examples of Mahendra group of temples include the ancient cave temples of Mamandur, Mandagapattu and Pallavaram, all of them in South India of course. The temple at Mandagapattu was the first rock cut temple commissioned by Mahendravarman.

## **Rajasimha and Nandivarman Style**

This Pallava architecture style lasted between 674 C.E. and 800 C.E. One of the examples includes the Vaikuntha Perumal at Kanchipuram in Tamil Nadu. Vaikuntha Perumal was built by Nandivarman II. Kanchi Kailasanatha Temple, also in Kanchipuram, was built by Rajasimha aka Narasimhaverman in late 7th century C.E. Aparajita architectural style. This Pallava architecture style dominated in early ninth century C.E.

During the reign of Pallava Dynasty in South India, art and architecture flourished. We are lucky that we are still able to visit some of the best places where Pallavas left a mark through their skilled craftsmanship. These are some of the best places to see in South India and you must not miss them. Pallava temple architecture is one of the best in all of India.

## **PALLAVA ART**

Four distinct stages of architecture can be gleaned from the Pallava temples. The first is the Mahendra style. The influence of the cave style of architecture is to be seen in an ancient pillar engraved in the Ekambaranatha (Kanchipuram) temple. The second is the

Mamalla style. The seven Pagodas are small temples, each of which is hewn out of a single rock boulder. They lie near Mahabalipura Mahabalipuram, founded by Narasimhavarman. These monolithic temples are complete with all the details of an ordinary temples and stand as an undying testimony to the superb quality of the Pallava art. The third is the Rajasimha style. The most famous temple of this style is the Kailasha style. The most famous temple of this style is the Kailasha temple of Kanchi. It has a pyramidal tower; a flat-roofed mandapam and a series of cells surround it resembling rathas. This style is a very elaborate one foreshadowing the ornate Chola architecture. The fourth is the Aparajita style. This is more ornate resembling the Chola architecture. A few temples built in the style are found at Dalavanur. The noteworthy feature of some shrines is that they are adorned by beautiful life-like images of Pallava kings and their queens. All told they are unique in the history of temple architecture.

Pallava sculpture owed more to the Buddhist tradition. On the whole it is more monumental and linear in form, thus avoiding the typical ornamentation of the Deccan sculpture. The free standing temples at Aithole and Badami in the Deccan and the Kanchipuram and Mahabalipuram in the Tamil country provided a better background for sculpture than the rock-cut temples. And the Pallava sculpture was monumental and linear in form resembling the Gupta sculpture. Although the basic form was derived from the older tradition, the end result clearly reflected its local genius. Now for literature it has been recently proved that Bharavi and Dandin lived in the Pallava court. Bharavi's *Kiratarjuniyam* and Dandin's *Dashakumaracharita* were the two masterpieces. One of Dandin's poems was written with such skill that when read normally it gives the story of the Ramayana; and when read in reverse, the story of Mahabharata. Dandin was the author of a standard work on poetics. Till the eighth century Pallava influence was predominant in Cambodia. Saivism was the official form of worship. And the Pallava type of *sikhara* is to be found in the temples of Java, Cambodia and Annam. This dissemination of Hindu culture proves that it was dynamic till 1,000 A.D in southern India.

Thus, the Pallavas rendered invaluable service to the country both within and without as they were one of the torch bearers of Hindu civilization to south-east Asia. Far more singular is their contribution to architecture-transforming the architecture and sculpture from wood to stone. Smith opines that this great disparimmense length of the course of Indian history, and the extreme slowness with which changes have been effected.

Religion was most pervasive during the Pallava period. The Jains and the Buddhists seem to have become powerful and entrenched in royal courts during the latter end of the

Kalabhra period. Therefore, Saivism of the early 7th century A.D. became quite aggressive and fought out the issue with the heretics. Owing to the conflicts between the Saivites and the other religious sects the entire Pallava period was preparatory to that consummation which was to come after Sankara. The Pallava family worshipped different Gods at different times. Mahendravarman was first a Jaina and then a Saiva, Paramesvaravarman was a Saiva, Rajasimha's name was Narasimhavarman (quite common among the Pallavas) but he built a temple for Kailasanatha (Siva). Nandivarman whose earlier name was Paramesvara built a temple for Vaikuntha Perumal (Vishnu). This certainly is different from the religious affiliation which characterized the Cholas from Aditya I to Kulottunga II, which was nearly fanatical Saivism.

The Bhakti movement is the name generally given to the activities of the Alvars and the Nayanmars. The movement itself achieved the sophistication of these two Hindu sects especially the Saivite. The Kalamukhas and the Pasupatas were two ferocious primitive Saivite sects, which indulged in orgies including human sacrifice. The Nayanmars created a sophisticated type of Bhakti Saivism whose chief slogan was 'love is Siva'. They had to fight on two fronts i.e., while they were reforming the crude sects among themselves they had to deal with the then dominant Jainism and Buddhism while taking care not to forget the potential Vaishnavite hostility. The two Bhakti streams, however collectively achieved a marvellous new atmosphere of God - consciousness among the people. A straight product of the Bhakti movement was the construction of a number of temples dedicated either to Siva or to Vishnu. It is said that Cholan Senganan caused a number of Siva temples to be constructed in the Chola country. The kings constructed many new temples and some of the older ones were made centres of religious education. Of these the pride of place goes to Chidambaram, which later in Chola times was to become even a secondary capital. The Bhakti movement could be traced back to the Bhagavad Gita that was given a new and monistic interpretation by Sankaracharya of Kaladi. He attempted a philosophical justification of Smartaism.

### **Bhakti Movement**

Bhakti Movement was a historical event in Hindu religion, in the history of the Pallavas. During the reign of the Kalabhras, the status of Hinduism had gone down. Hence, with a view to revive the Hindu religion and to spread its principles among the common people, a movement was started by Nayanmars and Alvars. This movement was called Bhakti movement. It attracted the attention of the people and flourished due to the hard labour of the Hindu saints. The emergence of Hinduism, led to the decline of Jainism and Buddhism in Tamilnadu. The Bhakti Movement flourished from fifth century A.D. Nayanmars the Saivites

were the Nayanmars. Among 63 Nayanmars four were prominent. They were Thirunavukkarasu (Appar), Sundarar, Sambandar and Manikkavasagar. They visited the holy places of Hindu religion and preached the principles among the common people in the villages. They used to sing religious songs. They believed that Love is Sivam. Their hymns were collectively called Devaram and Thiruvagam. They rendered meritorious services for the development of Hindu religion in Tamilnadu.

### **Thirunavukkarasu or Appar**

The Saiva Saint, Thirunavukkarasu was born in a Vellala family in Thirumunaipadi at Thiruvarur. He lost his parents when he was young. Originally, he was a Jain Scholar and earned the title Dharmasena. Later, on inducement of his sister Tilakavatiyar he embraced Saivism and accepted Siva as his god. He visited the Hindu holy places and attracted the common people to Hindu religion. He was a contemporary of the Pallava ruler, Mahendravarman I. The Trichirapally inscription mentioned that Thirunavukkarasu was responsible for the conversion of Mahendravarman from Jainism to Hinduism. His conversion was an epoch marking event in the history of Saivism in Tamilnadu. He sang 311 hymns on Siva. It had religious maturity and purity. He belonged to seventh century A.D. He died at the age of eightyone.

### **Sambandar**

Sambandar was born in a Brahmin family at Sirkali in Tanjore district. His parents were staunch Saivites. According to a legend, he received divine knowledge from Parvathi. He visited the holy places and sang religious songs. He maintained cordial relation with Appar. Sambandar gave due importance to religious principles and Vedic sacrifices. He contributed much for the revival of Hinduism in Tamilnadu. He participated in the religious debates, and defeated a number of Jains. His contemporary was Maravarman Arikesari, (640 - 670 A.D), the ruler of the first Pandyan Empire. He was a staunch advocate of Jainism. He married the Chola princess Mankayarkarasi. She was a devotee of Siva. On the inducement of Mankayarkarasi, Sambandar visited Madurai and converted Maravarman Arikesari to Saivism. After conversion, he stood against Jainism and persecuted the Jain monks. It is said that during his administration he murdered nearly 8000 Jain monks at Madurai. Thus Sambandar was responsible for the disappearance of Jainism from the Pandyan kingdom. He lived only a short period of sixteen years. During this period he composed six thousand Devaram Songs.

## **Sundarar**

Sundaramurthi was born in a poor Brahmin family at Tirunavalur in Tirumunaipadi. Narasinga, a chieftain adopted him as his son. He was a Siva saint. His marriage with a girl of his own caste was stopped by the mysterious intervention of Siva, who claimed him as his, slave. Then he was advised to return to family life. He married two ladies namely Paravainaachiyar and Changilenaachiyar, who did not belong to the Brahmin caste. He stood against caste system and advocated inter caste marriage. He did many miracles. He was a close friend of the Chera ruler Cheramanperumal. They met at Chidambaram and visited several holy places in Tamilnadu and Kerala. They also made a journey to mount Kailasa, where both of them died. Sundarar composed 100 songs. His musical compositions were simple. He belonged to the later part of seventh century A.D. and first part of eighth century A.D. The Pallava Period witnessed radical changes in religious activities. The Saiva saints were given prominence during this period. Devarnam belonged to this period. It contained the songs of "Appar, Sambandar and Sundarar. Nambiyandarnambi compiled this work. It contained 8000 songs.

## **Manikkavasagar**

Manikkavasagar was born in Thiruvathavur. He was brilliant and highly educated. As a minister, he served under Varaguna I, the Pandya ruler. The king directed him to go to Thiruperumthurai to buy horses. There he met a Siva saint and embraced Saivism. The king punished him, on the ground that he had purchased useless horses. He vanquished the Buddhists by religious debates. The famous Thiruvasagam and Thiruccitrambalakkovai were his contribution to Hindu religion. Thiruvasagam contained devotional songs; it contained 51 divisions and 656 songs. Dr. Pope translated it into English. He belonged to the ninth century A.D.

The Vaishnavites were Alvars. They worshipped Thirumal. Vaishnavism flourished parallel to Saivism in South India. The Vaishnava wing of the movement was represented by twelve Alvars. They were Poygai Alvar, Pudam Alvar, Pay Alvar, Thirumalaisai Alvar, Periyalvar, Andal, Thirupanalvar, Thirumangai Alvar and Madurakavi Alvar. Among them, the earliest Alvars were Poygai, Pudam and Pey. Each of them had sung 100 verses. They sang the greatness of Lord Vishnu in simple venba verses. It is believed that they were contemporaries and belonged to the Pallava country. Their verses were full of humour. The bhakti of these early saints was gentle and simple.

Rest of the Alvars belonged to the eighth and ninth centuries A.D. Periyalvar won a religious reputation in the court of the Pandyan king, Srimara Srivallabha. Andal, the daughter of Periyalvar was the greatest and the only women saint. Her songs revealed her attachment towards Vishnu. Kulasekhara, the ruler of Kerala was the next Alvar. In his songs, he praised the Lord at Srirangam. Ramayana was his favorite theme. Lastly came the celebrated Nammalvar and Madurakavi. Madurakavi was the last Alvar and perhaps a disciple of Nammalvar. He was a native of Tirunelveli district. The collection of the devotional songs of the 12 Alvars was called Nalairadivya Prabandam. Nathamuni compiled this work it was divided into Mudalairam, Periya Thirumozhi, eyarpa and Thirumozhi. It contained 24 volumes. Among the Alvars Nammalvar and Thirumangai Alvar sang more songs. Thirumozhi of Nammalvar was considered as Dravidavedam.

### **Impact of Bhakti Movement**

The Bhakti movement made radical changes in the society, since, the Pallava period, Hinduism flourished in two directions. The Alvars and Nayanmars spread the Hindu principles among the common people. In the period, for the first time in the history of South India, the Hindu religion reached to the masses. As a result, the joint system of worship developed. This was one of the greatest achievements of the Bhakti movement. The religious reformers of this period contributed much for the development of Tamil literature. The character of the works of this period was totally different from the sangam works. The literature of this age gave importance to Eyal and Easi. Hence an attractive form of Tamil known Eyal Esai Tamil developed. The Devaram, Thiruvagasam and Nalayiradivya prabandam belonged to this style. Moreover literature like, Pillai Tamil Anthathi, Ula developed. Puranic stories were accepted in Tamil literature. Sanskrit words mingled with Tamil literature during this period. Religious and devotional activities of the Nayanmars and Alvars resulted in the growth of Saivism and Vaishnavism. These principles radiated in the society through religious movements. The revival in Hindu religion took place mainly against the domination of Jainism and Buddhism. The emergence of Hindu religion gave a death knell to Jainism and Buddhism. No doubt Jainism and Buddhism disappeared gradually from South India.

## Unit - III

### 1. Imperial Cholas

After the decline of the Sangam period, the Cholas became feudatories in Uraiyur. They became prominent in the ninth century and established an empire comprising the major portion of South India. Their capital was Tanjore. They also extended their way in Sri Lanka and the Malaya Peninsula. Therefore, they are called the Imperial Cholas. Thousands of inscriptions found in the temples provide detailed information regarding the administration, society, economy and culture of the Chola period. The founder of the Imperial Chola line was Vijayalaya. He captured Tanjore from Muttaraiyars in 815 A.D and built a temple for Durga. His son Aditya put an end to the Pallava kingdom by defeating Aparajita and annexed Tondaimandalam. Parantaka I was one of the important early Chola rulers. He defeated the Pandyas and the ruler of Ceylon. But he suffered a defeat at the hands of the Rashtrakutas in the famous battle of Takkolam. Parantaka I was a great builder of temples. He also provided the vimana of the famous Nataraja temple at Chidambaram with a golden roof. The two famous Uttiramerur inscriptions that give a detailed account of the village administration under the Cholas belong to his reign. After a gap of thirty years, the Cholas regained their supremacy under Rajaraja I.

#### **Rajaraja I (985 – 1014 A.D.)**

Under Rajaraja I and his son Rajendra I that the Chola power reached its highest point of glory. His military conquests the defeat of the Chera ruler Bhaskara Ravivarman in the naval battle of Kandalur Salai and the destruction of the Chera navy. The defeat of the Pandya ruler, Amarabhujanga and establishment of Chola authority in the Pandya country. The conquest of Gangavadi, Tadigaipadi and Nolambapadi located in the Mysore region. The invasion of Sri Lanka which was entrusted to his son Rajendra I. As the Sri Lankan king Mahinda V fled away from his country, the Cholas annexed the northern Sri Lanka. The capital was shifted from Anuradhapura to Polonnaruwa where a Shiva temple was built. The Chola victory over the growing power of the Western Chalukyas of Kalyani. Satyasraya was defeated and Rajaraja I captured Raichur Doab, Banavasi and other places. Hence the Chola power extended up to the river Tungabhadra. The restoration of Vengi throne to its rulers Saktivarman and Vimaladitya by defeating the Telugu Chodas. Rajaraja gave his daughter Kundavai in marriage to Vimaladitya. Rajaraja's last military achievement was a naval expedition against the Maldive Islands which were conquered.

By these conquests, the extent of the Chola empire under Rajaraja I included the Pandya, Chera and the Tondaimandalam regions of Tamil Nadu and the Gangavadi, Nolambapadi and the Telugu Choda territories in the Deccan and the northern part of Ceylon and the Maldiv Islands beyond India. Rajaraja assumed a number of titles like Mummidi Chola, Jayankondam and Sivapadasekara. He was a devout follower of Saivism. He completed the construction of the famous Rajarajeswara temple or Brihadeeswara temple at Tanjore in 1010 A.D. He also helped in the construction of a Buddhist monastery at Nagapattinam.

### **Rajendra I (1012-1044 A.D.)**

Rajendra had demonstrated his military ability by participating in his father's campaigns. He continued his father's policy of aggressive conquests and expansion. His important wars were Mahinda V, the king of Sri Lanka attempted to recover from the Cholas in the northern part of Ceylon. Rajendra defeated him and seized southern Sri Lanka. Thus, the whole of Sri Lanka was made part of the Chola Empire. He reasserted the Chola authority over the Chera and Pandya countries. He defeated Jayasimha II, the Western Chalukya king and the river Tungabhadra was recognized as the boundary between the Cholas and Chalukyas. His most famous military enterprise was his expedition to north India. The Chola army crossed the Ganges by defeating a number of rulers on its way. Rajendra defeated Mahipala I of Bengal. To commemorate this successful north-Indian campaign Rajendra founded the city of Gangaikondacholapuram and constructed the famous Rameshwaram temple in that city. He also excavated a large irrigation tank called Cholagangam on the western side of the city.

Another famous venture of Rajendra was his naval expedition to Kadaram or Sri Vijaya. It is difficult to pinpoint the real object of the expedition. Whatever its objects were, the naval expedition was a complete success. A number of places were occupied by Chola forces. But it was only temporary and no permanent annexation of these places was contemplated. He assumed the title Kadaramkondan. Rajendra, I had put down all rebellions and kept his empire intact. At the death of Rajendra, I the extent of the Chola Empire was at its peak. The river Tungabhadra was the northern boundary. The Pandya, Kerala and Mysore regions and also Sri Lanka formed part of the empire. He gave his daughter Mangareva to the Vengi Chalukya prince and further continued the matrimonial alliance initiated by his father. Rajendra, I assumed a number of titles, the most famous being Mudikondan, Gangaikondan, Kadaram Kondan and Pandita Cholan.

Like his father he was also a devout Saiva and built a temple for that god at the new capital Gangaikondacholapuram. He made liberal endowments to this temple and to the Lord Nataraja temple at Chidambaram. He was also tolerant towards the Vaishnava and Buddhist sects. After Rajendra I, the greatness of the Chola power was preserved by rulers like Kulottunga I and Kulottunga III. Kulottunga I was the grandson of Rajendra I through his daughter Ammangadevi. He succeeded the Chola throne and thus united the Vengi kingdom with the Chola Empire. During his reign Sri Lanka became independent. Subsequently, Vengi and the Mysore region were captured by the western Chalukyas. Kulottunga I sent a large embassy of 72 merchants to China and maintained cordial relations with the kingdom of SriVijaya. Under Kulottunga III the central authority became weak. The rise of the feudatories like the Kadavar Mayas and the emergence of the Pandya power as a challenge to Chola supremacy contributed to the ultimate downfall of the Chola Empire. Rajendra III was the last Chola king who was defeated by Jatavarman Sundarapandya II. The Chola country was absorbed into the Pandya Empire.

## **2. Chola Administration**

### **Central Government**

The Cholas had an excellent system of administration. The emperor or king was at the top of the administration. The extent and resources of the Chola Empire increased the power and prestige of monarchy. The big capital cities like Tanjore and Gangaikondacholapuram, the large royal courts and extensive grants to the temples reveal the authority of the king. They undertook royal tours to increase the efficiency of the administration. There was elaborate administrative machinery comprising various officials called perundanam and sirudanam.

### **Revenue**

The land revenue department was well organized. It was called paravubarithinaikkalam. All lands were carefully surveyed and classified for assessment of revenue. The residential portion of the village was called Ur nattam. These and other lands such as the lands belonging to temples were exempted from tax. Besides land revenue, there were tolls and customs on goods taken from one place to another, various kinds of professional taxes, dues levied on ceremonial occasions like marriages and judicial fines. During the hard times, there were remissions of taxes and Kulottunga I became famous by

abolishing tolls and earned the title Sungam Tavirtta Cholan. The main items of government expenditure were the king and his court, army and navy, roads, irrigation tanks and canals.

### **Military Administration**

The Cholas maintained a regular standing army consisting of elephants, cavalry, infantry and navy. About seventy regiments were mentioned in the inscriptions. The royal troops were called Kaikkolaperumpadai. Within this there was a personal troop to defend the king known as Velaikkarar. Attention was given to the training of the army and military cantonments called kadagams existed. The Cholas paid special attention to their navy. The naval achievements of the Tamils reached its climax under the Cholas. They controlled the Malabar and Coromandel coasts. In fact, the Bay of Bengal became a Chola lake for some time.

### **Provincial Administration**

The Chola Empire was divided into mandalams and each mandalam into valanadus and nadus. In each nadu there were a number of autonomous villages. The royal princes or officers were in charge of mandals. The valanadu was under periyannattar and nadu under nattar. The town was known as nagaram and it was under the administration of a council called nagarattar.

### **Village Assemblies**

The system of village autonomy with sabhas and their committees developed through the ages and reached its culmination during the Chola rule. Two inscriptions belonging to the period of Parantaka I found at Uthiramerur provide details of the formation and functions of village councils. That village was divided into thirty wards and each was to nominate its members to the village council. The qualifications to become a ward member were,

- Ownership of at least one fourth veli of land,
- Own residence, above thirty years and below seventy years of age and
- Knowledge of Vedas.

However, certain norms of disqualification were also mentioned in the inscriptions. They were those who had been members of the committees for the past three years.

- Those who had failed to submit accounts as committee members.
- Those who had committed sins.
- Those who had stolen the property of others.

From the persons duly nominated, one was to be chosen for each ward by the kudavolai system for a year. The names of eligible persons were written on palm-leaves and put into a pot. A young boy or girl would take out thirty names each for one ward. They were divided into six variyamas such as samvatsara variyam, erivariyam, thotta variyam, pancha variyam, pon variyam and puravuvuri variyam to take up six different functions of the village administration. The committee members were called variya perumakkal. They usually met in the temple or under a tree and passed resolutions. The number of committees and ward members varied from village to village.

### **Socio-economic Life**

Caste system was widely prevalent during the Chola period. Brahmins and Kshatriyas enjoy special privileges. The inscriptions of the later period of the Chola rule mention about two major divisions among the castes.

The Chola rulers were Hindus. They followed the tradition of the Pallavas and enforced the Vamasiramadharmam in their country. To enforce this, they constructed temples throughout their empire. They constructed temples based on agamas. Almost all the rulers since Vijayalaya, considered the construction of the temples as part of their administration and donated wealth in the form of money or land. They considered it as a service to god and religion. The land donated to the temple was known as Devadhanam. In the temples, Brahmins were appointed to conduct regular religious ceremonies. The rulers spent the major portion of state income for the construction of temples. Moreover, they were provided with endowments for the regular functioning of the temple. It possessed huge wealth in the form of gold, gold ornaments, precious stones, vessels, idols etc.

The revenue of the temple and temple lands was kept preserved in it. Thus, it acted as a landlord and treasury. As temples developed, the position of the Brahmins became stronger. When the activities of the temple increased, it required the service of more Brahmins. So Brahmin families were invited from northern part of India to settle permanently in the Chola kingdom. As a result, Brahmins from Telugu, Kannada, Mysore, Gujarat etc. regions came and settled in different parts of the kingdom. Special grants were awarded for their settlement. These grants were called Brahmadanam lands. The villages inhabited by the Brahmins were called Chadurvedimangalam. It was known by various names such as Mangalam, Agaram, Brahmapuram, Agraharam, Agra -Brahmadeya, Agra-Brahmadesa, Brahmadesam and Brahmamangalam. They were provided with all facilities. These lands were exempted from taxation. Separate force was deployed for their protection. Brahmins

were also provided with food on certain important occasions at the expense of the temple. An inscription of Kulothunga I mentioned an endowment for feeding the Brahmins on new moon day. Most of these settlements existed in and around the temples. They received royal favours then and there of and consolidated their position. They were treated as high caste in the society.

The Brahmins were respected and honoured. They fully involved themselves in religious activities and interpreted Vedas, puranas and Upanishads. Epic stories were also narrated to the common men. They also acted as Rajaguru to the kings. These highly educated and diplomatic Brahmins grabbed the favour of the ruler and served under him as advisors and administrators. Most of the Chief Ministers and Commanders in Chief of the army were the Brahmins. King appointed them as juries in the court. They got recognition for their posts and received several concessions and grants from the rulers. The temples were closely associated with the society. It gave employment opportunities to the people. People worked in the temple as artist and labourers in the temple lands. The temples also accommodated potters, blacksmiths, goldsmiths and washermen in the temple premises to purchase articles required for them. The employment potentiality and capacity available in his temple provided material comforts to hundreds of persons. Thus the temple provided the means of livelihood for a considerable number of people in the society.

The Tanjore and Tiruvorriyur temples inscriptions gave a clear account of the servants who worked in the temple and their remunerations. The temples provided accommodation, to the houseless servants. The houses constructed to the temple premises were distributed among them for a minimum rate of rent. The temple also rendered meritorious services to the people by providing food and cloth. Much attention was given to the education of the illiterate in the society. The local temple was utilised to impart religious education to them, it also rendered medical aid to the public. As a debtor, the temple lent money to the tenants of the village for cultivation and maintenance of their lands. Thus the temple encouraged cultivation in society. The commodities produced in the land related to the temple solved to some extent, the food scarcity. The temples also solved local problems. Thus it maintained close touch with the people, the consumer items produced in the Devadana and Brahmadana lands had great demand from the public. The temple also served a centre of music and entertainment. Various performances of the artists, including dance were held in temples and madams. It enlightened the local population. Thus the temple acted as an agent for the development of cultural, economic and social life of the people.

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Likewise, the development, of the villages and the towns were closely associated with the temples. The temple was the nucleus around which, a town, in course of time grew. It attracted a large number of the population, because, cities and villages were closely connected with the deities in the temple. As temples were the only recognised institution, people gave due respect and importance to them. The political and economic situation that prevailed in this period compelled the people to depend more on temples. People began to settle very close to the Devadana and Brahmadana lands and considered temple as their guide and saviour. Most of the temples exploited the situation and brought them under their control

and guidance. Thus the temple oriented society developed. The enforcement of Varnasiramadharman confirmed the domination and status of Brahmin in religion and society. They began to interfere in the affairs of the village and regularised its activities. They even acted as landlords and collected taxes from lands, houses and articles in the name of temple and government. The privileged high caste Brahmins treated the economically backward and, low natives as untouchables and slaves. Their legitimate rights were denied. Hence, the unprivileged Idangai sects, protested against the inhuman activities of the privileged Valangai groups.

As temples were mainly responsible for the dominance of Valankai, the common people turned against the temples. The Idangai people destroyed temples and looted the Pandarams. People even opposed the feudal society and refused to pay taxes. In 1071 A.D. the Chadurvedimangalam of the Brahmins were burnt.

The inscriptions of this period mentioned such social unrests. Thus the negative attitude of the temples and high castes created unrest in society. Valangai and Idangai groups the broad division of the population of the Chola country into valangai or right - land and Idangai or left - hand highlighted the social inequality that existed in society. The origin of this division is unknown. It was equated with an incident it's the royal court of Karikaia. On one occasion, two sections, of the people laid their disputes before karikaia, the sangam ruler. At that time, one group stood on the right hand side .of the ruler and the other on the left hand side. Legend says, the group that stood on the right side of the monarch was Vaiangai sects and the group that stood on the left side as Indangai. The puranic evidences attributed that there were 98 tribes each in Valangai and Idangai groups. But the chola inscriptions mentioned them as two inimical groups. Later, these groups flourished and had influence in politics, society and even in. military. Serveral regiments of the Chola army were counted as of the Valangai in the reign of Rajaraja I People even used these divisions to highlight their status. Generally, the highcaste wealthy people in. the Vaiangai division treated the unprivileged agriculurist and other tax payers as Indangai divisions.

Thus in the Chola period these divisions attained social colours and quarreled each other as enemies. The Vaiangai groups enjoyed political, social, economic and religious benefits. Whereas the Indangai people were strictly denied to enjoy minimum rights and freedom. They were treated as low castes and prohibited to get education, government jobs, protection, land rights, temple entry and other civic rights. Disparity was shown in temples. These divisions affected even in the class of courtesans and dancing girls. Thus the Idangai was in an awkward position. The deep-seated antagonism between these two sections often

burst into, open hostilities and resulted in unlawful activities against the government and highcastes.

### **Devadasi system**

Devadasi forms a unique class of employees in the temples of South India. Devadasis, as the designation implies, were those who dedicated themselves to the service of fee deva or deity of the temples. They were treated as the chosen, servants of god and were known also as devaradiyar. The girl to be admitted to the rank of devadasts should not have attained puberty. Invariably, the dedication took place soon after her sixth or ninth year of age. The houses of devadasis were located in the streets running around the pagoda or temple. These colourful, young, attractive girls were used to promote cultural entertainments and to raise funds. They were expert in music, dance and other arts. They had an admirable place in society. They mingled freely with the local population and maintained close touch with the wealthy higheastes.

They utilised them for entertainment and sexual purposes. They performed dances in the temples. They also participated in Santhikoothu, Ariyakoothu, Kakkai-koothu and Tamilkoothu in and outside temple and madams. The courtesans led cultured life and enjoyed pleasure in the company of others. The courtesans surrendered their earnings to the temple. When the temple and its activities increased, the demand for the devadasis also increased. Rulers, nobles and richmen patronised them. They donated grants and gifts in the names of Devadasis for their maintenance in temple. The Thiruvorriyur temple inscription of Kultunga III mentioned the land donated to the temple in favour of a dancing girl. They were also permitted to have married life. A few devadasis became bouses wife after marriage. Tiruvorriyur inscription of 1049 A.D described the matrimonial relation of a courtesan with a citizen. Again, an inscription at Tanjore that belonged to the period of Kulottunga III mentioned the marriage of a dancing girl. Sometimes devaradiyars were dedicated voluntarily to temple service. These devaradiyars were recognised with stamped trident in 1119 A.D. some women were dedicated to the temple, at Tiruvallam.

On the festival days, oppertunites were also provided to certain families, to dedicate them to look after certain additional, work in the temple. They were remunerated for tlieir services. The temple also had the habit of purchasing devaradiyars. In 1119 A.D four women were purchased for 700 kasu to the temple at Tiruvalangadu. It happened during the reign of Rajadhiraja. II. These purchased girls were known as Matha adimaigal. They were treated as slaves. Most of the slaves of this type were sold to the temple due to famine and poverty.

Devadasis were transferred from one temple to another by royal order as in present day government servants. For instance, 400 dancing girls were transferred to Tanjore from other temples. The devadasis were honoured with the hereditary title of Talaikkol for their excellent performance in dance and music. The images of the dancing girls were also kept preserved in the temples. They gave attraction to the temples; their images were contained in certain important temple like Chidambaram, Tribuvanam, and Tanjore etc.

One of the gopurams of Chidambaram temple contained the images of the dancing girls in 108 poses. The money - minded devadasis even involved in prostitution. It was an evil in the society. Hence, various agitations were launched for the abolition of this institution. Finally, it was abolished constitutionally. Even now it existed in certain temples as Kudikari system. Anyhow, the credit for the development of dance, music and other fine arts in Tamilnadu was given to the devadasis.

### **Valangai and Idangai castes.**

The inscriptions of this period mentioned such social unrests. Thus the negative attitude of the temples and high castes created unrest in society. The broad division of the population of the Chola country into valangai or right land and Idangai or left hand highlighted the social inequality that existed in society. The origin of this division is unknown. It was equated with an incident in the royal court of Karikala. On one occasion, two sections, of the people laid their disputes before Karikala, the sangam ruler. At that time, one group stood on the right hand side of the ruler and the other on the left hand side. Legend says, the group that stood on the right side of the monarch was Valangai sects and the group that stood on the left side as Idangai. The puranic evidences attributed that there were 98 tribes each in Valangai and Idangai groups. But the chola inscriptions mentioned them as two inimical groups. Later, these groups flourished and had influence in politics, society and even in military. Several regiments of the Chola army were counted as of the Valangai in the reign of Rajaraja I. People even used these divisions to highlight their status.

Generally, the highcaste wealthy people in the Valangai division treated the unprivileged agriculturist and other tax payers as Idangai divisions. Thus in the Chola period these divisions attained social colours and quarreled each other as enemies. The Valangai groups enjoyed political, social, economic and religious benefits. Whereas the Idangai people were strictly denied to enjoy minimum rights and freedom. They were treated as low castes and prohibited to get education, government jobs, protection, land rights, temple entry and other civic rights. Disparity was shown in temples. These divisions affected even in the

class of courtesans and dancing girls. Thus the Idangai was in low position. The deep-seated antagonism between these two sections often burst into, open hostilities and resulted in unlawful activities against the government and highcastes. The Valangai and the Idangai rupture reached its zenith during the reign of Kulottunga I. In 1071, the affected Idangai people burnt Chadurvedimangalam, a Brahmin settlement and destroyed, a number of temples. The government adopted severe measures to liquidate their feelings without solving their problems. They were treated as robbers and anti-social elements. These groups continual to exist even after the Chola period.

However, there was cooperation among various castes and subcastes in social and religious life. The position of women did not improve. The practice of 'sati' was prevalent among the royal families. The devadasi system or dancing girls attached to temples emerged during this period. Both Saivism and Vaishnavism continued to flourish during the Chola period. A number of temples were built with the patronage of Chola kings and queens. The temples remained centres of economic activity during this period. The mathas had great influence during this period. Both agriculture and industry flourished. Reclamation of forest lands and the construction and maintenance of irrigation tanks led to agricultural prosperity. The weaving industry, particularly the silk-weaving at Kanchi flourished. The metal works developed owing to great demand of images for temples and utensils. Commerce and trade were brisk with trunk roads or peruvazhis and merchant guilds. Gold, silver and copper coins were issued in plenty at various denominations. Commercial contacts between the Chola Empire and China, Sumatra, Java and Arabia were extensively prevalent. Arabian horses were imported in large numbers to strengthen the cavalry.

### **Education and Literature**

Education was also given importance. Besides the temples and maths as educational centres, several educational institutions also flourished. The inscriptions at Ennayiram, Thirumukkudal and Thirubhuvanai provide details of the colleges that existed in these places. Apart from the Vedas and Epics, subjects like mathematics and medicine were taught in these institutions. Endowment of lands was made to run these institutions. The development of Tamil literature reached its peak during the Chola period. Sivakasintamani written by Thiruthakkadevar and Kundalakesi belonged to the 10<sup>th</sup> century. The Ramayana composed by Kamban and the Periyapuramam or Tiruttondarpuranam by Sekkilar are the two master-pieces of this age. Jayankondar's Kalingattupparani describes the Kalinga war fought by Kulottunga-I. The Moovarula written by Ottakuthar depicts the life of three Chola kings. The Nalavenba was written by Pugalandi. The works on Tamil grammar like Kalladam by Kalladanar,

Yapperungalam by Amirthasagarar, Jain, and Nannul by Pavanandhi and Virasoliyam by Buddhamitra were the products of the Chola age.

### **Art and Architecture**

The Dravidian style of art and architecture reached its perfection under the Cholas. They built enormous temples. The chief feature of the Chola temple is the Vimana. The early Chola temples were found at Narthamalai and Kodumbalur in Pudukottai district and at Srinivasanallur in Tiruchirappalli district. The Big Temple at Tanjore built by Rajaraja I is a master-piece of South Indian art and architecture. It consists of the vimana, ardhamandapa, mahamandapa and a large pavilion in the front known as the Nandimandapa. Another notable contribution made by the Cholas to temple architecture is the Siva temple at Gangaikondacholapuram built by Rajendra I. The Airavathesvara temple at Darasuram in Tanjore District and the Kampaharesvara temple at Tribhuvanam are examples of later Chola temples. The Cholas also made rich contributions to the art of sculpture. The walls of the Chola temples such as the Tanjore and Gangaikondacholapuram temples contain numerous icons of large size with fine execution. The bronzes of the Chola period are world-famous. The bronze statues of Nataraja or dancing Siva are masterpieces. The Chola paintings were found on the walls of Narthamalai and Tanjore temples.

After defeating the Kalabhras the First Pandyan period ruler ruled between 550 AD to 950 AD. And after the fall of Pallavas and Chollas, Once again Pandyan ruled this period was referred as Second Pandyan Empire starting from 1190 AD to 1310 AD. Thiruvandipuram inscription explains about the warfare of Maravarman Sundara Pandya.

### **Monuments:**

The cave temples found in Tirumalaipuram, TiruparanKundram, Anaimalai, Kundrakudi and Kalugumalai are the best monuments of Pandya period. Meenakshi Temple of Madurai and the Arunganathar Temple in Srirangam is also the wonderful monument.

### **Religion**

The temple and the matha were the two great gifts of mediaeval Hinduism to South India. These two institutions expanded gradually and consolidated their position, in Tamilnadu. To a large scale, religion and temple controlled and regularised the activities of the people. The Chola period witnessed the growth of Saivism and Vaishnavism, the two branches of Hinduism and the development of various religious philosophies. The Chola period was the age of South Indian Saivism and Vaishnavism. The Chela rulers patronised

Saivism and constructed a number of temples. Most of these temples were, dedicated to Siva. The queens of the royal family also showed keen interest towards Hinduism. They even constructed temples and granted endowments. The contribution of Sembiyan Mahadevi, Vanavan Mahadevi etc., to Saivism was noteworthy. Likewise, the Saiva saints Nayanmars dedicated their life to Saivism. To pay homage to them, their images were installed and worshipped in most of the Siva temples. Festivals were even conducted in their names. Their images were also taken in procession on festival days. In the name of Nayanmars, mathas were also established at important places like Kanchi, Valivalam and Tiruvaligai.

The hymns of the saints were sung in the temples. As the hymns were written in the language of common people it penetrated into their hearts without much strain. The Saivites of Tamilnadu maintained cordial relation with the saivites of North India. It enabled them to intensify religious activities in the Chola kingdom. The Saiva saint Nambiyandar nambi, the contemporary of Rajaraja I and Rajendra I, compiled the twelve thirumaris of Saivism. Again, Saivasiddhanta philosophies developed on the principles of Appar, Sambandar, Sundarar and Manikkavasagar.

Saints, who belonged to Sanghara charriyar groups, interpreted the philosophies of this religion for the convenient understanding of the people. Among them, Meykandar, Aral Nandi, Maraiganar, and Umapathy were important. References were also made to Siva followers like Kapalika and Kalamuka. Vaishnavism and Saivism were the two eyes of Hinduism. But in the Chola period equal treatment was not given to Saivism. It had only limited temples. Still, this religion flourished due to the dedication of certain saints and scholars. Among them, Nadamuni was noteworthy. Vaishnavism faced various vicissitudes of fortune under Cholas.

### **Nadamuni**

The Vaishnavites, who worshipped Thirumal, were known as Achchariyas. They preached the Vaishnava principles by singing songs in temples, madams and even in Vaishnava houses. The important contribution of Nadamuni to Vaishnavism was that he compiled Nalayiradivya Prabandam. It was sung in the Vaishnava temples. He stayed in Srirangam and derived Niyayathuva philosophy. His ideas deviated the Vaishnavites from the main stream and had great appeal in the Hindu society.

The new branch established by him was known as Srivaishnavism. Yamunachariyar His successor was Yamunachariyar. He had a deep involvement in Vaishnavism and

defeated a scholar in the court of the Chola king. So the king honoured him with a title Alavanthar. He evolved the famous Visista Adyaitha philosophy.

## **Ramanuja**

Vaishnavism faced difficulties at the time of Ramanuja. He was born in 1010 A.D at Sriperumbudur in Chingleput District. While staying at Kanchi, he adopted the Advitha Philosophy of Sankara. It failed to console his mind. He wrote a number of religious works, when he was in Srirangam. Famous among them, were Vethanda Saram, Vethanda Camkirahm and Vethantha deepam. He also interpreted Brahmasuddiram and Bhahavathagita. He vehemently adopted the revolutionary Visista Advitha philosophy. He attracted common people through his reolutionary philosophies. He opened the gates of the Hindu temples to the untouchables and made radical religious changes.

Adirajendra condemned his activities and punished him severely. Finally, he was persecuted during the reign of Kulottunga I, as he exeeded the limits. Thus, he became a martyr to his faith. Vadakalai and Tenkalai Sects after Ramanuja, there arose a schism among the followers of the Visista advitha philosophy of Vaishnavism. They were known as Vadakalai and Tenkalai based on their differences in language, region and doctrine. The founder of the Vadakalai sect was Vedantadesika. He composed 95 works in Sanskrit and 25 in Tamil. It contained the Vadakalai doctrines of Vaishnavism. Kanchipuram became the headquarters of the Vadakalai sect. The followers of the Vadakalai sect emphasised the caste distinction and the superiority of the Brahmins over other castes. The Vadakalai Vaishnavas adorned their preheads with a particular form of namam and used to ring bells while doing worship. The leader of the Tenkalai sect was Manavala Mahamuni. He was born in 1370 A.D. He constructed a hall of discussion called Tirumalai Alvar mandapa, mainly to preach Tenkalai doctrine, Srirangam was the head-quarters of the Tenkalai sect. They did not emphasise the caste distinctions too much. They maintained the equality of Brahmins and non Brahmins before god. The namam of the Tenkalaiyar was different from that of Vatakaliyar. They avoided ringing of bells at the time of worship. The followers of both the sects were found throughout South India.

## **Saiva Siddhanta Philosphy**

Meykandar, Arulnandi, Umapati and Manavasagam were prominent in evolving the Saiva Siddhanta philosophers. Meykandar was the son of one Achyuta Kalappaia of Pennadam in South Arcot district. He was a student of Paranjothi and learnt the essentials of Saiva Siddhantar. He was called as Meykandar. His masterpiece was Sivagnanabodham. He

belonged to the period of Rajaraja III. Arulnandi was a native of Tirutturaiyur near Villupuram. He was a student of Meykandar. He was the author of Unmaivilakkam. The next Saiva Siddhanta' philosophers were Manavasagam and Umapathi. The Saiva siddhanta philosophical system was based on the three essential fundamentals of Pali, Pasu (Soul) and Pasam.

### **Vira Saivism**

Vira Saivism had its origin in the Karnataka region. Then it spread to Andhara and Tamilnadu regions. They worshipped Siva in the form of Linga and rejected the authority of the Vedas. They had no faith in the doctrine of rebirth. They opposed child marriage and recognised the remarriage of widows. It stood against the interest of the Brahmins. This religious philosophical movement became popular at the expense of Jainism and Buddhism in the Kannada region. It also led to the enrichment of Kannada literature.

### **Saiva-Vaishnava Conflict**

The Saiva and Vaishna relations were cordial in the early part of Chola history. In certain places, the Saiva and Vaishnava temples were constructed very closely. We can see this at Chidambaram. Again, the habit of installing the Vaishnava image in Siva temples and Siva images in Vaishnava temple was common tradition in the Chola period. Likewise, the stories of Devarams, Thiruvasagam and Nalayiradivya Prabandam were depicted in all Vaishnava and Siva temples. These instances revealed that religious toleration existed among them. But later, these religions abused each other acted as enemies. Each religion reacted strongly to the other. During the reign of Vikrama Chola, he removed the idol of Govindaraja for Nadaraja in Chidambaram temple. This was extended even in other temples located at Tirumaiyan, Pudukkottai etc.

The Vaishnava and Siva saints also quarrelled each other in certain places. Due to dispute, the temples in certain places were suspended. Savites were instructed not to mingle with Vaishnavites in certain places. Severe punishments were given to those who violated this instruction. With a view to maintaining discipline in the state, the government adopted severe measures. The revolutionaries were persecuted and others were driven out of the kingdom. Still then, the Chola rulers never forgot to extend their assistance to the Vaishnava temples. The Madams Besides the temples, the Chola rulers erected madams through out the country for religious purposes. Religious meetings and conferences were held in madams. Madams were also used for educational purposes. They taught grammar, medicine and religion. They provided food for the Brahmins and Saints. Like temples, madams also

possessed landed endowments. On certain occasions, it supplied salt, drinking water and light freely to the travellers. Medical assistance was given to the patients.

### **Buddhism and Jainism**

The revival in Hinduism caused the decline of Jainism and Buddhism in Tamilnadu. The Chola rulers paid equal treatment to all religions. The Inscription of this period showed the donations of the Chola rulers to the Jain temples. Though Buddhism and Jainism declined, they maintained their control in certain centres in Tamilnadu. The Nagamman temple at Nagercoil was a Jain centre till 11th century. At Tanjore, a Jain shrine was constructed with the assistance of Kulottunga I. Generally, the Chola rulers never adopted negative attitude against the Jains. But in certain places, Jain areas were converted into Hindu centres. Even at the time of its decline, Jainism rendered meritorious services to the growth of Tamil language. Thiruthakkadevar was a Jain who composed Sivaga chindamani Perumkathai also belonged to this period. Unlike Jainism, Buddhism declined rapidly in this period. Though it declined, its contribution to Tamil literature and society cannot be underestimated. Amman worship was not a new innovation of the Chola period. The Tamils were very familiar with Ammai since the sangam period. It was revived in the Chola period and they constructed a number of temples known as Thirukamakottam for this deity. The habit of constructing temples for this deity became popular since Rajaraja I. Separate places were provided for Ammai in Saiva and Vaishna temples in Tamil Nadu. People worshipped this deity to get protection from evils. Vinayaka Worship Vinayaka was new to Tamils. It was not found in the list of gods of Dravidians.

The Aryans who invaded the Tamils also disliked it. It was introduced into Tamilnadu during the reign of Narasimhavarman I, the Pallava. He brought this deity from Vatapi as a monument of his success in the war against Pulakesin II. Vinayaka was not permitted in any of the temples in Tamilnadu, till the reign of Rajasimha. Since then, it was given due importance in Hindu temples. The temples at Pangkudi, Thruppanthalur and Thirukkattalai gave importance to this deity by providing separate place to it. Now it is a popular deity in Tamilnadu.

### **Navagraha Worship**

Navagraha worship became prominent in Tamilnadu during the Chola period. The Chola rulers had the practice of conducting festivals on their birthdays. In similar manner, the Navagraha worship was also practised in the chola kingdom. When it became popular, separate temples were constructed for the worship of Sun. Kulottunga I provided facilities for

the arrangements of a festival of this deity Provisions were also made to conduct festivals at the time of solar eclipse. This Chola period witnessed the domination of various religions in Tamilnadu.

### **Temple Economy**

Temple served as a powerful social and economic entity and a source of religious inspiration to the people. They possessed fortresses, treasuries, court-houses, parks, fairs, exhibition sheds and hail of learning and assessment. Temples in addition to secular activities, maintained dose touch with the economic life of the people. Temples were constructed on a large scale. It appointed various categories of artists to perform religious functions and officials for temple administration.

The inscription of this period mentioned the appointment of dancing girls, dancing masters, singers, pipers, drummers, flute players, toilers, potters, barbars, astrologers, accountants etc. Temples provided salaries to them. Probably, they were paid by grants of lands. The Brahmins conducted prayers and sacrifices in the temples. The appointment of these posts was hereditary in nature. Besides permanent posts, the temple appointed temporary servants, to carry out repair works in the temples. A house-site and a particular area of land was given to them as remuneration. If land was not given as wages, a specific quantity of paddy or a portion of daily food prepared.in the temple was given as wages. Sometimes, land, house-site and food were given as full wage. For certain jobs, a specific quantity of paddy every day and a fixed number of gold coins per year were given as wages. The wages of the servants vary from temple to temple and persons to person based on the nature of jobs. The appointed servants of the temple frequently washed the idols and, cloths of the idols with holy waters. The temple fixed speical salaries for them.

The washermen supplied cotton rags for torches. He was also utilised to carry the torch in front of the goddess. The servants maintained close touch with the temples and even laid down their life for them. Temples in the Chola kingdom determined the economic condition of the people by providing job opportunities. The temple constructed during the period of study showed the involvement of the ruler in Hindu religion and his attitude towards fine arts. It also reflected the economic background of the ruler. The temples constructed by Rajaraja and Rajendra at Tanjore and Gangaikonda Cholapuram were the best examples and they served as historical monuments even today. Certain temples possessed enormous wealth in the form of fertile lands donated by kings and nobles. Various offerings from the well-wishers for specific purposes accumulated in the temples. These temple lands

or devedana villages or lands were fully exempted from taxation. For example, Rajaraja I donated a number of villages to Tanjore temple. Thus temples acted as landlords. The lands were either cultivated by the servants of the temples permit on lease. The buildings which belonged to the temple were also given to the servants for rent. The supervisors of the temples collected the rents regularly. The rents, the income from the land and the regular offerings were the common income of the temples. Some temples had a large income, whereas others had limited revenue. Temples too owned gardens. It grew flowers and fruits. Arrangements were made for the disposal of fruits.

Flowers were mainly used for religious purposes. The temples acted as a centre for relief to the poor. This was another meritorious service of the temple. It collected endowments for feeding, clothing and imparting education to the poor. The endowed property for this purpose was amalgamated with that of the temple. Some temples also had large educational establishments. An inscription of 1122 A.D. mentioned a gift of 44 villages at Kurnool by the Chola ruler. The weavers, who made handicrafts, were permitted to colonies these villages. The Ennayiram inscription mentioned the grant of 45 Veli of land for similar purposes. The surplus income of certain important temples was also used for charitable purposes. In certain temples, the surplus amount was utilised. For celebrating festivals or making gold ornaments and metal vessels. These articles were kept in the temple as reserve fund. Temples acted as an owner of house property. They had separate rules for the construction and occupation of the houses.

Mainly, these houses were allotted to the houseless temple servants for rents. The rent collected from these houses was utilised to look after their repairs and maintenance. The coconut trees planted in the house premises supplied oil to the temple. As part of encouraging intensive cultivation, the waste lands of the temples were leased for reclamation. The lessee was directed to cultivate plantain, sugarcane, turmeric, ginger, areca and coconut. A minimum tax was collected from these lands. The tax was paid as gold or in grain. This was an important economic service of the temple. These reclaimed areas were utilised to inhabit additional Brahmin families. For example, Rajaraja I ordered to inhabit 25 Brahmin families in Tiruvalangadu temple land. This settlement was called as Rajendra Choiappadi. In turn, the new settlers were entrusted to maintain fifteen lamps of the temple. The attitude of the temple towards tenants was liberal and humane. The temple lent money to the servants from its treasury to meet their urgent requirements. It also provided loans to the tenants for cultivation and maintenance of the lands, when they were in distress. The temple also lent money to the parents to arrange marriage for their daughters. This help consoled the poor parents. The

temple too sold a portion of its land for the repair of the breached village tank, if the treasury was empty.

On certain occasions, the temple lent money to the village assemblies to purchase lands for house sites. As the people had great confidence on the safety of the temples, they deposited their wealth in the temples. In this capacity, it served as a safe locker. The temple also served as a consumer. The inscription of this period mentioned that the servants in the temple used to purchase coconuts, sandal, rice, turmeric, incense, leaves, flowers, lights, gee, salt, pepper, arecaunt and betal nuts in addition to oil mustard, pulse, sugar, plantains, curds, and firewoods produced in the temple lands. The temple servants also had fascination towards spices like rosewater, musk, camphor and European saffron. Due importance was given to the cultivation of temple lands. Priority was given to the supply of water from village tanks and channels to the temple lands. At the same time, the public were not permitted to use the water from temple tank, mainly reserved for it. The persecutors were excommunicated from the religious group. Likewise, the cows and sheep which belonged to the temple were not restricted to graze on certain lands in the villages. The property which belonged to a person, who died without issue, was amalgamated with Devadhanam land. Again, the villagers were asked to set apart a certain amount of momey to the temple on marriage occassions by private agreement. The temple goods were also exempted from petty tolls at the time of its conveyance.

The villalge assembly provided amble street lights at the time of the processions- of gods on village streets. The accumulated wealth in the temple was a permanent menace as its safety was threatered. The Tanjore inscription presented a list of articles such as bells, Jewells, copper and gold and other offerings in various forms donated to the temple as gifts. On certain occasions certain articles of the temple were sold in auction due to its difficulty to protect them from robbers. No wonder, the wealth of the temple was an attraction to the invaders. In 1310 A.D. Malikkafur carried away 192000 kilos of gold estimated at a hundred million sterling of English money. Barbose also testified to the existence of great wealth in the temples.

## UNIT- IV

### 1. Pandya kingdom

#### Introduction

The Pandyan kingdom was an ancient Tamil state in South India of unknown antiquity. Pandyas were one of the three ancient Tamil kingdoms (Chola and Chera being the other two) who ruled the Tamil country from pre-historic times until end of the 15th century. They ruled initially from Korkai, a sea port on the southern most tips of the Indian peninsula, and in later times moved to Madurai. Pandyas are mentioned in Sangam Literature (c. 100 - 200 CE) as well as by Greek and Roman sources during this period. The early Pandyan dynasty of the Sangam literature went into obscurity during the invasion of the Kalabhras. The dynasty revived under Kadungon in the early 6<sup>th</sup> century, pushed the Kalabhras out of the Tamil country and ruled from Madurai. They again went into decline with the rise of the Cholas in the 9th century and were in constant conflict with them. Pandyas allied themselves with the Sinhalese and the Cheras in harassing the Chola Empire until they found an opportunity for reviving their fortunes during the late 13<sup>th</sup> century.

Pandyas entered their golden age under Jatavarman Sundara Pandyan (c. 1251) who expanded their empire into Telugu country and invaded Sri Lanka to conquer the northern half of the island. They also had extensive trade links with the Southeast Asian maritime empires of Srivijaya and their successors. During their history Pandyas were repeatedly in conflict with the Pallavas, Cholas, Hoysalas and finally the Muslim invaders from the Delhi Sultanate. The Pandyan Kingdom finally became extinct after the establishment of the Madurai Sultanate in the 16th century. The Pandyas excelled in both trade and literature. They controlled the pearl fisheries along the south Indian coast, between Sri Lanka and India, which produced one of the finest pearls known in the ancient world. Tradition holds that the legendary Sangam were held in Madurai under their patronage. Some of the Pandya kings were Sangam poets.

Religiously the ancient Pandyas were Jains with a strong influence of the Dravidian religion. Aruhakkadavul was the major God. The later day Pandyas after 600 AD were Hindus who proudly claimed to descend from Lord Shiva and Goddess Parvati. Pandiyar Nedumchadayan became a staunch Vaishnavite.

## Sources

### **Sangam Literature:**

Various Pandya kings find mention in a number of poems in the Sangam Literature. Among them Nedunjeliyan, 'the victor of Talaiyalanganam', and Mudukudimi Peruvaludi 'of several sacrifices' deserve special mention. Besides several short poems found in the Akananuru and the Purananuru collections, there are two major works - Mathuraikkanci and the Netunalvatai (in the collection of Pattupattu) give a glimpse into the society and commercial activities in the Pandyan kingdom during the Sangam age. It is difficult to estimate the exact date of these Sangam age Pandyas. The period covered by the extant literature of the Sangam is unfortunately not easy to determine with any measure of certainty. Except the longer epics Silapathikaram and Manimekalai, which by common consent belong to the age later than the Sangam age, the poems have reached us in the forms of systematic anthologies. Each individual poem has generally attached to it a colophon on the authorship and subject matter of the poem, the name of the king or chieftain to whom the poem relates and the occasion which called forth the eulogy are also found.

It is from these colophons and rarely from the texts of the poems themselves, that we gather the names of many kings and chieftains and the poets and poetesses patronized by them. The task of reducing these names to an ordered scheme in which the different generations of contemporaries can be marked off one another has not been easy. To add to the confusions, some historians have even denounced these colophons as later additions and untrustworthy as historical documents. Any attempt at extracting a systematic chronology from these poems should take into consideration the casual nature of these poems and the wide differences between the purposes of the anthologist who collected these poems and the historian attempts to arrive at a continuous history.

### **Epigraphy**

The earliest Pandya to be found in epigraph is Nedunjeliyan figuring in the Minakshipuram record assigned from the second to the first centuries BCE. The record documents a gift of rock-cut beds, to a Jain ascetic. Punch marked coins in the Pandya country dating from around the same time have also been found. Pandyas are also mentioned in the Pillars of Ashoka (inscribed 273 - 232 BCE). Asoka in his inscriptions refers to the peoples of south India as the Cholas, Cheras, Pandyas and Satiyaputras as recipients of his

Buddhist proselytism. These kingdoms, although not part of the Mauryan Empire, were in friendly terms with Asoka: "The conquest by Dharma has been won here, on the borders, and even six hundred yojanas away, where the Greek king Antiochos rules, beyond there where the four kings named Ptolemy, Antigonos, Magas and Alexander rule, likewise in the south among the Cholas, the Pandyas, and as far as Tamraparni (Sri Lanka)." (Edicts of Ashoka, 13th Rock Edict, S. Dhammika).

### **Foreign Sources**

The Periplus of the Erythraean Sea ( 60 - 100 CE) describes the riches of a 'Pandian Kingdom' Nelcynda is distant from Muziris by river and sea about five hundred stadia, and is of another Kingdom, the Pandian. This place also is situated on a river, about one hundred and twenty stadia from the sea. The Chinese historian Yu Huan in his 3rd century text, the Weil, mentions The Kingdom of Panyue: "The kingdom of Panyue is also called Hanyuewang. It is several thousand li to the southeast of Tianzhu (Northern India), the inhabitants are small; they are the same height as the Chinese." The Roman emperor Julian received an embassy from a Pandya about 361. A Roman trading centre was located on the Pandyan coast (Alagankulam - at the mouth of the Vaigai River, southeast of Madurai). Pandyas also had trade contacts with Ptolemaic Egypt and, through Egypt, with Rome by the first century, and with China by the 3rd century. The 1st century Greek historian Nicolaus of Damascus met at Damascus, the ambassador sent by an Indian King "named Pandion or, according to others, Porus" to Caesar Augustus around 13 CE (Strabo XV.1-4, and Strabo XV.1-73).

### **List of Pandyan Kings**

Although there are many instances of the Pandya kingdom being referred in ancient literature and texts, we currently have no way of determining a cogent genealogy of these ancient kings. In order to maintain verifiability of this article, the names of these early Pandya Kings have been omitted. We have a connected history of the Pandyas from the fall of Kalabhras during the middle of the 6th century. The following lists of the Pandya kings are based on the authoritative A History of South India from the Early Times to the Fall of Vijayanagar by K.A.N. Sastri, OUP, New Delhi (Reprinted 1998).

### **Early Pandyas**

Nedum Cheliyan I (Aariyap Padai Kathantha Nedunj Cheliyan)

Pudappandiyan

Nedum Cheliyan II (Pasumpun Pandiyan)

Mudukudumi Paruvaludhi

Nedum Cheliyan III (Talaiyaalanganathu Seruvendra Nedum Cheliyan)

Nan Maran

Maran Valudi

Musiri Mutriya Cheliyan

Ukkira Peruvaludi

### **First Empire**

After the close of the Sangam age, the first Pandyan Empire was established by Kadungon in the 6th century defeating the Kalabhras. The following is a chronological list of the Pandya emperors is based on an inscription found on the Vaigai riverbeds.

Kadungon 560 - 590

Maravarman Avani Culamani 590 - 620

Cezhiyan Cendan 620 - 640

Arikesari Maravarman Nindraser Nedumaaran 640 - 674

Kochadaiyan Ranadhiran 675 - 730

Arikesari Parankusa Maravarman Rajasinga 730 - 765

Parantaka Nedunjadaiyan 765 - 790

Rasasingan II 790 - 800

Varagunan I 800 - 830

Sirmara Srivallabha 830 - 862

Varaguna II 862 - 880

Parantaka Viranarayana 862 - 905

Rajasimha III 905 - 920

After the defeat of the Kalabhras, the Pandya kingdom grew steadily in power and territory. With the Cholas in obscurity, the Tamil country was divided between the Pallavas and the Pandyas, the river Kaveri being the frontier between them. After Vijayalaya Chola conquered Thanjavur defeating the Muttarayar chieftains around 850, the Pandyas went into a period of decline. They were constantly harassing their Chola overlords occupying their territories. Parantaka Chola I invaded the Pandya territories and defeated Rajasinha III. However Pandyas reversed this defeat to gain back most of their lost territories.

### **Under the Cholas**

The Chola domination of the Tamil country began in earnest during the reign of Parantaka Chola II. Chola armies led by Aditya Karikala, son of Parantaka Chola II defeated Vira Pandya in battle. The Pandyas were assisted by the Sinhalese forces of Mahinda IV. Pandyas were driven out of their territories and had to seek refuge in the island of Sri Lanka. This was the start of the long exile of the Pandyas. They were replaced by a series of Chola viceroys with the title Chola Pandyas who ruled from Madurai from c. 1020. The following list gives the names of the Pandya kings who were active during the 10<sup>th</sup> and the first half of 11<sup>th</sup> century. It is difficult to give their date of accession and duration of their rule. Nevertheless their presences in the southern country require recognition.

Sundara Pandya I

Vira Pandya I

Vira Pandya II

Amarabhujanga Tivrakopa

Jatavarman Sundara Chola Pandya

Maravarman Vikrama Chola Pandya

Maravarman Parakrama Chola Pandya

Jatavarman Chola Pandya

Srivallabha Manakulachala (1101 - 1124)

Maaravaramban Seervallaban (1132 - 1161)

Parakrama Pandiyan (1161 - 1162)

Kulasekara Pandyan III

Vira Pandyan III

Jatavarman Srivallaban (1175 - 1180)

Jatavarman Kulasekara Devan (1180 - 1216)

### **Pandya Revival**

The 13th century is the greatest period in the history of the Pandyan Empire. Their power reached its zenith under Jatavarman Sundara Pandyan in the middle of the 13<sup>th</sup> century. The foundation for such a great empire was laid by Maravarman Sundara Pandya early in the 13<sup>th</sup> century.

Maravarman Sundara Pandya (1216 - 1238)

Sundaravaramban Kulasekaran II (1238 - 1240)

Maaravaramban Sundara Pandyan II (1241 - 1251)

Jatavarman Sundara Pandyan (1251 - 1268)

Maaravaramban Kulasekara Pandyan I (1268 - 1308)

Sundara Pandyan IV (1309 - 1327)

Vira Pandyan IV (1309 - 1345)

### **End of Pandyas**

The Pandyan kingdom was replaced by the Chola princes who assumed the title as Chola Pandiyas in the 11<sup>th</sup> century. After being overshadowed by the Pallavas and Cholas for centuries, Pandyan glory was briefly revived by the much celebrated Jatavarman Sundara Pandyan in 1251 and the Pandya power extended from the Telugu countries on banks of the Godavari River to the northern half of Sri Lanka. This success had a lot to do with the rapid decline of the Great Imperial Cholas and also to the extraordinarily brilliant revival attempts made by the later pallava chiefs Kopperunjinga I and Kopperunjinga II, who in their brief tenure were very successful against the Hoysalas who were rising to power. The Pandyan kingdom was only a default successor to the void created by complete extinction of illustrious Cholas and Pallavas. Marco Polo notes that the Pandyan kingdom though the richest in the world, and very prosperous did not possess the proportionate military strength. Many chiefs

keeping up the trend of that age all over the world were not only corrupt and irresponsible but also displayed their evil tendencies when they allowed and supported the revival of obscure and occult practices (like black magic and manipulation) that had stayed strictly banned since early pallava period.

On the death of Maravarman Kulasekara Pandyan I in 1308, a conflict stemming from succession disputes arose amongst his sons. Sundara Pandya and Vira Pandya fought each other for the throne. Soon Madurai fell into the hands of the invading armies of the Delhi Sultanate who were making the most of corruption and anarchy in the subcontinent. Pandyas and their descendants were confined to a small region around Tirunelveli for a few more years and after the 17<sup>th</sup> century C.E. we hear no more of them. After Madurai fell into the hands of the invading armies of the Delhi Sultanate, the Pandyas sought the help of Vijayanagar Empire. The Vijayanagar Empire replaced the Delhi Sultanate in Madurai and appointed Nayak governors to rule from Madurai.

The term “Bhakti” symbolises devotion or a passionate love for the divine. The Bhakti movement stresses the mystical union of the individual with God. Although the seeds of Bhakti can be found in the Vedas, it was not emphasised during the early period. The process of adoration of a personal God developed during the course of the 6<sup>th</sup> century BCE, with the rise of the heterodox movements of Buddhism and Jainism. For instance, under Mahayana Buddhism, the Buddha began to be worshipped in his gracious (avalokita) form. The worship of Vishnu too started around the same time, which was popularised to a great extent by the Gupta kings. Vaishnava and Shaiva devotionism were given new emphasis and expression by the Alvars and Nayanars saints of South India in the early medieval period. As per the tradition, there were 12 Alvars and 63 Nayanars. Using devotion to achieve salvation was a key component of the Bhakti movement which was started as a religious reformation in medieval India. The period of the 8<sup>th</sup> to 18<sup>th</sup> century is dedicated to the Bhakti movement where a number of saints (Hindu, Muslim, Sikh) evolved as the messiah of Bhakti (devotion), teaching people the transition of life from normally to enlightenment through salvation.

## **2. II Pandya Empire**

### **Vikraman:-**

Vikraman was the Pandya King beginning the Second Pandiyan Empire. Jadavarman Kulasekara-I (1190 AD - 1210 AD) :- Succeeded the throne after Vikraman . He ruled

Madurai. He fought and compromised with Kulothunga-III. He created Rajagambina Chaturvedi Mangalam consisting of 1030 Brahmadeyas, so was called as 'Rajagambeera'.

### **Maravarman Sundara Pandyan-I (1216 - 1231 AD)**

He was the brother of Jadavarman Kulasekar-I. Maravarman Sundara Pandyan-II (1238 - 1268 AD) defeated the Chola king Rajendra-III. He made many grants to temples. Jatavarman Sundara Pandya - I (1251 - 1268 AD):- (important king) He conquered Elam, Kongu and Chola kingdom. Hence he was hailed as 'Tribhuvana Chakravathy'. This period was when Pandyan Empire took form.- Cholas disappeared, Ceylon was conquered, Chera ruler was defeated, Kongudesam annexed as Pandya province. Due to his victories he was known as 'Emmandalamum Kondarulliya Pandiya'. He patronised Saivism, Vaishnavism and Hinduism.

### **Maravarman Kulasekara - I (1268 - 1308 AD) :-**

During period foreign visitor Marco Polo visited. Captured Kollam from Chera's, hence hailed as 'Kollamkonda Pandya'. He was considered as last efficient ruler of Second Pandya Empire.

### **End of Second Pandya Empire:-**

The frequent fight between Pandyan heirs for throne made the Muslim ruler to invade Pandyan Kingdom. Malik Kafur invaded and looted the whole empire.

### **Socio-Economic and Religious Condition**

The following information is available regarding the socio-economic and religious conditions prevailing during the rule of later Pandyas.

#### **Society:**

The caste distinction retained the Brahmins as the top caste and agriculturists and other artisan class remained as middle and lower in the strata of the society. However, the social relationship or the strata was not looking healthy and the social upheavals due to casteism and violence on the Brahmins were marked with a social disorder due to establishing of the caste rights. Economy: Agriculture and Commerce were predominant in the Later Pandyan Rule.

Uncultivated lands were brought under cultivation and commercial crops such as sugarcane, plantain, ginger, turmeric, vegetables were preferred to paddy or pulses. Trees

were also grown. Irrigation system was reformed and new systems were introduced through small rivulets. Ponds were dug and lakes were created. Landless labourers remained to earn wages and work from the lowest strata.

### **Trade and Commerce:**

Inland and Foreign Trade were flourishing in this period. Various trade groups were formed and they were carrying out the export trade and commerce. Taxes were also levied through checkposts. Licences were given for Pearl Hunting, to Arabians. Kayal, Pavitra Manicka Patinam, Srivallavapattinam were important Port Towns in the Pandyan Empire. Money was named as 'Panam' and the gold coins were of two varieties namely 'kalanjju' and 'semon'. The system of money becoming a medium of exchange was established. Lands were purchased and sold. Donations were made to the Temples in terms of 'panam'.

### **Religion:**

People were following Saiva Cult, Vaishnava Cult and also the Jainism. Many temples were constructed during the rule. Sankara Mutt at Kanchi was established. Many literatures were published in praise of Lord Siva. Vaishnavism also flourished due to the arrival of hoysalas. As Maravarman Sundara Pandyan patronized Jainism, donations were given to establish institutions and Jain abodes. Buddhism did not show any growth in this regime. In general, the public opinion and involvement in religion and religious practices were observed to have enhanced compared to the earlier regimes. People were celebrating festivals at the temples. Rituals were carried out in public for public good to praise the God. The Bhakti Movement was more active and was reaching its zenith until the Madurai City was invaded by Malik kafoor and the city was torched by the invaders.

### **Literature**

The Pandya king Adhiv eerarama pandya of Thenkasi wrote Naidadham. Sri Kaviraya wrote 4 books namely Thirukkalathintharula, Thiruvannamalaiyar vanna m, Seyur Murugan ula, Rathinagiri ula. King Varathungrama Pandya wrote 3 books namely Pathitru pathu, Kalithurai andhathi and venba andhathi. Mayilai nathar wrote commentary on Nanmool. Adiyarkkunallur wrote commentary on Silappathiharam. Senavarayar wrote commentary on Tholkappiyam. Perimelazhagar wrote commentary on Thirukkural.

## **Art and Architecture:-**

The Pandyas contributed more for the development of architecture Gopuras, Prakaras, Vimanas; Garbagrahas are the special features of the Pandya temple architecture. Temples at Madurai, Chidambaram, Kumbakonam, Thiruvannamalai, Sirkangam are the good example for the development of Pandya architecture. The zenith of Pandya architecture is Meenakshi temple at Madurai and Aranganathar temple at Srirangam. Rock cut temples are found in Thirupparan kundram, Aanimalai, Karakudi, Kalugumalai, Malaiyadikurichi and Trichy. Core Temples are also found in temples at kalugamalai and Trichy. Structural temple which were built on stones. Structural temples can be found in Ambasamuthram, Thiruppathur, mannarkudi, Madurai, Alagarkoil, Srivilliputhur and in Chinnamanur. The Vadapadrasayi Temple at Srivillipudur, Siva temple at Ambasmudhram, Vijaynarayana temple at Nanguneri, Lakshmi narayana temple at Athur are some of the famous structural temples.

## **Paintings:-**

Painting at Chittanavasal cave temples which were constructed during the period of Srimaran and Srivallaba Pandyan. The painting on the walls and pillars of temple are called as mural paintings. Thus, the Pandyan dynasty had its exit from Madurai, the power centre of Pandyan, after the Muslim invasion in 1311. Madurai which saw the growth and expansion of the Pandyan once, turned into a dying city losing its lustre and aura on the invasion of Malik Kafoor. The glorious history of Madurai ended here and the glorious Golden Rule of Pandyan also ended here. Madurai had to wait till Kumara kampana of the Vijayanagara Empire invaded Madurai to reinstate its glory.

## **Economic condition**

Agriculture, industry, trade and commerce determined the economic development of the Pandya period. The state provided adequate facilities to improve irrigation. The industries which existed, in the Pandya period were traditional. Trade and commerce also flourished during this period. Agriculture was the main occupation of the people. Majority of the people lived on agriculture. Vaigai and Tambarabarani rivers gave fertility to the soil. As the waters of these rivers were inadequate to irrigation, the state constructed a number of tanks to store the water at the time of monsoon. The lands utilised for cultivation were divided into three. The lands cultivated traditionally by the people were called Vellan Vagai lands. These lands were directly controlled by the state. Lands were measured properly and assigned to the people.

Tax was collected from these lands. People remitted tax regularly to the government. The lands granted to the Brahmin and temples were called Brahmadeyam and Devadhanam Sands. These lands were the most fertile. It possessed all facilities. Taxes were not collected from these lands. Lands were also given to the people for their service in the villages. Soldiers were given lands as remuneration for their service in the army. Besides these, Bhogam, Salani, Virichi and Kani lands were given to certain sections of the people. The state provided adequate facilities to improve irrigation. Tanks and arid channels were constructed. The copper plates of this period mentioned that the people belonged to Ur and Sabha also constructed tanks and lakes with the assistance of government officials and the ruler. The Eriyariyam constituted in the village looked after the tanks and Jakes. They deepened, and cleared them periodically. They also regularised the supply of water. To extend the area of cultivation, barren lands were also reclaimed and brought under cultivation. Industries also flourished during this period. Most of the industries of this period were traditional in character. Spinning and weaving were important industries. Women were engaged in these industries. People used to spin thread from cotton. These industries flourished in Madurai and other important cities.

The silk and pattu garments, produced in Tamilnadu had great demand in foreign countries. The Kaikolars were involved in weaving. They paid taxes like tari irai and panchu peeli to the government. Oil was in great demand in those days. It was utilised in temples and army. Oil was also used to prepare medicine. Oil manufacturing was a cottage industry. Chekku was used to manufacture oil. Fishing, pearl fishing, couch shells cutting and salt manufacturing were common industries in the coastal areas. Fish was commonly used by all the people, except Brahmins.

Pearl fishing was an attractive industry. The pearls produced in Pandya kingdom were exported to foreign countries. Marco Polo gave a clear account of the pearl fishing in the coastal area. Bangles were prepared out of couch shells. The archaeological department discovered a number of bangles of couch shells at Korkai. Salt manufacturing was another important industry in the coastal areas. The Paradeva community, concentrated more on this industry, Government controlled, this industry. Ornament making was an attractive industry; Goldsmiths were in great demand in society. They made various types of attractive ornaments for kings, queens, and rich people. Blacksmith made war weapons, household articles and agricultural items. Almost all the villages contained these industries. Carpentry was another industry. It was utilised to construct palaces, temples, houses and to manufacture household articles, Pottery making was also an industry. The manufactured potteries were sold in the

local markets. The sculptor made sculptures. They were used to decorate temples, palaces and houses. The sculptures of the gods were placed in temples. People used to worship them,

Thus, local industries produced commodities required for the local population. Most of these articles were sold in the local markets. Development of trade both inland and foreign trade flourished during this period. The agricultural and industrial commodities manufactured in the rural area were sold in the markets. Barter system prevailed in the local markets. Coins were also used. Gold coins were used for foreign trade. Certain commodities produced in Pandya kingdom had great demand in foreign countries. The trade guilds existed, in the country promoted foreign trade. The merchants involved in foreign trade were Nanadesikan, and Nagarathar. They maintained traderelations with South East Asian countries like Malaya, Sumatra, Java, Srilanka and other countries. Harbours and ships were used for foreign trade. The harbours were provided with all facilities. Ship building was common. Much protection was given to the merchants. Kayalpattinam was a famous harbour in Pandya kingdom. Commodities were imported and exported through this harbour. Ornaments, spices, garments, sandal, gums, pearls, etc. were exported for foreign countries. Among the commodities imported horses were given much importance. Arabian merchants imported horses from Arabia and sold to the emperor. The Pandya ruler Kulasekhara maintained cordial relations with the Chinese ruler Kublakhana. He sent an emissary in 1281 A.D. to China, for trade agreements. Thus foreign trade flourished during the reign of the Pandyas.

### **Social Condition**

Position of the Brahmins of the Chola period continued to exist in, the Pandya Kingdom too. The Pandyan ruler granted various privileges, and concessions to the Brahmins: They occupied an important place in society, they settled in separate places. They were known as Caturvedimangalam and Agraharams. The Dalavoyapuram and Velvikkudi copper plates mentioned the new colonies which were assigned to the Brahmins. The rulers assigned lands to the Brahmins mainly to promote Aram. The Pandyan ruler Maravarman Kulasekhara I granted a village to 138 Brahmins. It was called Avaruvedacadurvedimangalam. The Pandyan ruler Parantaka Viranarayana also granted, a Brahmadana land to the Brahmin consisting of two villages namely Thirumangalam and Somacikurichi. In 1267 A.D., Jatavarman SundaraPandya I granted a Cadurvelimangalam to one hundred and twenty one Vedic Brahmins.

Again he gave two hundred velis of land for cultivation. Like the rulers, the queens also granted lands to the Brahmins. The lands donated by the Pandyan queens were called

Avani mulududiayal Caduryedimangalam, Kothandaraman Cadurvedimangalam etc. Thus the Brahmin occupied an important position during the reign of the Pandyas.

### **Condition of the Farmers**

Farmers were the Vellalas. The inscription mentioned them as sons of the soil. They had their own organisation. It was called Chitrameliperinnattar. Cultivation of the soil was their main occupation. Besides cultivation, they hold higher positions in the court as well as in the army. They earned the goodwill and sympathy of the Pandyan rulers.

### **Cowherds**

The cowherds of this period did not hold any high position in the state. They had respect among the people. They were religious and cultured they even maintained the endowments of the temple. They worshipped Lord Krishna and Balarama. Ayar women performed fasting during the month of margali. During this month, they never took milk and ghee. They used to take bath early in the morning.

Nagarathar, the merchant community of this period was called Chetti'ar or Nagarathar. Their main profession was trade. They were involved in import, and export. They had trade contacts in all directions. Hence, they were called Nanadesikar. They lived in groups in separate streets. These streets were called Nanadesikar Street or Ainuruvar Street. Sometimes they were settled in the whole of a village. Records mentioned that they purchased the Rajasekarapuram village and settled there. There were various types of Nagarathars. They settled themselves in different parts of Tamilnadu. Artisans like blacksmith goldsmith, carpenter, coppersmith, and sculptor also lived in the society. Right and Left hand divisions The Valankai and Idankai divisions which existed in the Chola period also prevailed in the Pandyan kingdom. The rupture between the two divisions continued as in the Chola period. (For detail see the Chola history).

### **Account of Marco - Polo**

Marco - Polo, the Venetian traveller, gave a clear account of the socio-economic life of the people of the Pandyan kingdom. When Marco-polo visited Tamilnadu, the Pandyan Kingdom was ruled by Maravarman Kulasekhara Pandya I (1268 - 1310). Though he was born in Venice, he served twelve years under the Chinese ruler Kubekhan.

The Chinese ruler Kubekhan gave his daughter in marriage to the Persian ruler. Marco-polo started his journey with the bride to Persia from the capital of China in the year

1292 A.D. On his way to Persia, he halted at Ceylon and toured the Tamil country. He mentioned certain important features of the people which existed in the Tamil soil. Pearl fishing Pearl fishing was an important industry of the Tamils. Marco-polo in his account elaborately mentioned pearl-fishing. It began in April and continued till 15<sup>th</sup> of May. Both big and small pearls were available in the Pandyan kingdom. At the time of pearl fishing, the first 10<sup>th</sup> parts were given to the ruler as his share. The eleventh part was given to the magicians. They used to chant mantran, to protect them from danger. The rest went to the concerned party who were involved in pearl fishing. These pearls were exported to different parts of the world.

The rulers of Tamilnadu accumulated wealth due to this trade. The pearls from the Pandyan kingdom had great demand in foreign countries. Horse-trading Marco-polo clearly mentioned the horse-trade which existed in the Pandyan kingdom. Tamil people never tried to grow horses, because they did not know how to feed the horses. So they imported horses from other countries. They imported nearly two thousand horses every year. These were not familiar to the Tamil people. Lack of knowledge to deal with the horses, made them useless and stupid. Therefore, they used to import more horse every year. These horses played an important role in the cavalry of the Tamil army. Dress and Ornaments Marco-polo mentioned that the Malabar province had no tailors, because the people lived naked. The people covered certain portions of their body with the help of a small piece of cloth.

The king also used a piece of cloth to cover the middle portion of his body. He said that the soldiers went to the battle field naked. They used armour, bow, and spear; both men and women used ornaments. They decorated their body with ornaments. The king used to wear ornaments made up of gold, gem and pearls. Common people decorated their bodies with ornament made up of copper, iron and broken glasses.

### **Wives of the king**

The palaces contained a fine harem. It had the wives of the king. The king approximately had five hundred wives. If there was a beautiful girl in the country, he used to make her his wife. When the king died, they also immolated themselves. The nobles who served under the king also died along with the ruler. They died with him to serve him after death. Accumulation of Wealth the Pandyan Kingdom was noted for its accumulation of wealth. The temples of this period contained wealth in various forms.

Due to the flourishing trade, the wealth from foreign countries poured into Tamilnadu. Moreover, when the king died, none of his children depended upon his wealth.

Likewise the people who completed thirteen years of age started selfeaming. They never depended upon the property of their parents. Hence, the wealth accumulated in the Tamil country was in abundance. These accumulated wealth attracted the attention of the foreign invaders in the later period.

### **Crime and Punishment**

Severe punishments were given to culprits. The person who was sentenced to death by the government was given the option to present his life voluntarily to any god. Such a person was taken in procession by his friends and relatives. He was directed to make wounds with the help of twelve knives till his death. His body was cremated happily. After the death of the husband, his wife committed sati. Such ladies received great appreciation. Certain parts of the people knew image worship. A group of people worshipped buffalo. In the Pandyan kingdom all the people, including the king, used to sit on the floor. The people of this soil cultivated rice and not wheat.

They washed their body twice a day. People used their right hands were used for good purposes. They never used to drink water using their lips. They used separate vessels for drinking water. Most of the people used to sleep in the streets. They prohibited toddy. The people who prepared toddy were not respected in society. They also never accepted the statement of the drunkards. The illegal contact with a lady was considered a sin. Astrology People believed in astrology. They knew Samudrika. They assessed the character of a man by looking his body structure. They believed in Sakunam. If a child was born, they noted the Jadagam. People used to start their work after getting advice from the Jothidar. Climate Noramlly, the climate of Tamilnadu was hot. Sometimes the sun was severely, hot. Rainfall started in June, continued till August.

### **Role of Devadasis**

Marco-polo also mentioned the worship in temple, the role of devadasis, the method of worship and the purpose of worship. The devadasis were dedicated to the temple by their parents. They dance in front of the idols and satisfied the feelings of the Brahmin in the temples. People believed the the male god mingled with the female gods frequently. Marco-polo also mentioned certain other customs adopted by the people. The account given by him was useful to know the social life of the people of Tamilnadu.

## UNIT- V

### 1. Muslim invasion in Tamil country

Muslim conquests in the Indian subcontinent mainly took place from the 12<sup>th</sup> to the 16<sup>th</sup> centuries. Alauddin Khalji became the Sultan of Delhi in 1296. By the end of 1305, practically the whole of Northern India came under his control following which he concentrated on the conquest of the Deccan. It was his dream to conquer Deccan ever since he secured the crown. His campaigns in the South had both political and economic motives. The glorious wealth of the Deccan attracted his attention. His dream to establish his control over the South which had not until then been conquered by the Muslims, must have led Alauddin to think of conquering South India. At that time, there were four dynasties/kingdoms in that region the Yadavas of Devagiri under Ramachandra Deva, Kakatiya Dynasty with its capital at Warangal under Prataparudra I and the Hoysalas with its capital at Dwarasamudra under Veera Ballala III. The Pandya kingdom of Madura was ruled by Maravarman Kulasekara. The Hindu rulers of the South were fighting among themselves and therefore they were not in a position to unite against the Muslim invader. Alauddin Khalji called back spare contingents of soldiers from the northwestern frontier and constituted them into an army of the Deccan under the command of General Malik Kafur. He was destined to conquer the whole of the South India under the direction of Sultan Alauddin Khalji. This unit will discuss the history of Muslim invasions in South India and the conquest of the Pandya Kingdom. Malik Kafur led invasions will also be described.

#### **Conquest of the Pandya Kingdom**

In South India, after the decline of the Chola kings (roughly 950 AD to 1200 AD), the Pandya kingdom gained prominence and the Pandya dynasty became a major force to deal with. They greatly contributed to the construction of Hindu temples. Alauddin Khalji, who had become the Sultan of Delhi in 1296, began focusing on South India. By 1310, Alauddin Khalji had forced the Yadava and Kakatiya rulers to yield to his rule. In early 1311, Malik Kafur reached Deccan with a huge army. He laid a siege on the Hoysala capital Dwarasamudra with 10,000 soldiers, and forced the Hoysala king Ballala to yield to him. He also raided the rich temples of the town. He stayed at Dwarasamudra for 12 days, waiting for the rest of his army. It was at Dwarasamudra that Malik Kafur came to know about the prosperity of the region to the south of the Yadava and Kakatiya kingdoms. He also learnt about the fratricidal war between the two Pandya princes in the far South. In those days,

internal strife over the throne among the ruling members was common. During that time, the Pandya kingdom was in a state of political turmoil. Madura ruler Kulasekara showed inclination towards his elder but illegitimate son Vira Pandya which agitated his younger but legitimate son Sunder Pandya. In a fit of anger, Sundara Pandya murdered his father and claimed the throne for himself but was expelled from Madura by Vira Pandya. Some historians state that Sundara sought Malik Kafur's help, leading to the Delhi army's invasion of the Pandya territory. However, Amir Khusrau, the contemporary writer, cast doubt on this claim. His account suggests that Malik Kafur raided the territories controlled by both of them. Khusrau portrayed Sundara Pandya as a Brahman, who was a 'pearl' among the Hindu kings. He states that Sundara, whose rule extended over land and sea, had a large army and several ships.

### **Kafur's Expedition to the Pandya Territory**

Malik Kafur commenced his march towards the Pandya territory (called Ma'bar by Muslim chroniclers) from Dwarasamudra on 10 March 1311 and reached the Pandya frontier in five days. Amir Khusrau mentions that, during this march, the army of Delhi Sultanate covered a difficult terrain, where sharp stones tore horse hoofs, and the soldiers had to sleep on ground 'more uneven than a camel's back'.

According to Abdul Malik Isami, the 14th Muslim Invasions century Indian historian and court poet, the defeated Hoysala King Ballala guided the Sultanate's army during the plunder of the Pandya territories. However, historian Banarsi Prasad Saksena expressed his doubts over this claim, as it is not mentioned in the contemporary writings of Khusrau. Isami states that the Delhi army relied on a survey unit to explore the Pandya territory. This unit comprised the leading generals such as Bahram Kara, Mahmud Sartiha, Katla Nihang and Abachi. Every day, one of these generals would lead the survey party to visit an area of the Pandya territory, accompanied by a few people who were well-versed with the local language. As per Amir Khusrau's accounts, the Pandya territory was protected by a high mountain, but there were two passes, namely, Tarmali and Tabar, on either side of the mountain. These can be identified with Tharamangalam and Thoppur. The Delhi army marched through these passes, and then encamped on the banks of Kaveri River. Next, the army captured a fort, which Khusrau calls 'Mardi' and massacred its inhabitants.

Amir Khusrau described the raids conducted by Malik Kafur in great detail. The various regions raided by Malik Kafur are discussed below:

(i) Birdhul: Malik Kafur marched to Birdhul or Birdaval, which was Vira Pandya's headquarters. While describing Malik Kafur's entry into the city, Amir Khusrau states that 'the Bir (Vira) had fled, and the Dhol (Drum) was empty'. The Pandya forces did not offer much resistance to the invaders due to the war between the two brothers. Vira Pandya originally planned to flee to an island, but was unable to do so for some reason. Instead, he first marched to the city of Kabam from where he gathered some soldiers and wealth and then escaped to Kandur. At Birdhul, Kafur's army found a contingent of around 20,000 Muslim soldiers in Pandya's service. These soldiers left the Pandyas, and joined Kafur's army. With the help of these deserted soldiers, the Sultanate's army tried to pursue Vira Pandya, but was compelled to retreat due to heavy rainfall. As per Khusrau's account, the rural areas were so flooded that 'it was impossible to distinguish a road from a well'. A large part of the Kafur's army stationed at Birdhul, while a small contingent proceeded in search of Vira Pandya despite the heavy rains. At midnight, the unit informed that Vira Pandya was at Kannanur.

(ii) Kannanur: The Delhi army then marched to Kannanur in heavy rains, but by this time, Vira had escaped to a forest with some of his followers. After the cessation of rains, the invaders captured 108 elephants loaded with pearls and precious stones. They massacred the residents of Kannanur. Kafur wanted to find Vira Pandya, so that he could force him into yielding to the Delhi Sultanate. He suspected that Vira Pandya had fled to his ancestral fort of Jal-Kota ('water fort', identified with Tivukottai). The Delhi army started marching towards Jal-Kota, but people coming from that place informed them that he was not there. Consequently, the army abandoned the idea of searching the fugitive prince Vira Pandya and decided to return to Kannanur.

(iii) Barmatpuri: According to Amir Khusrau, the next morning, the Delhi army came to know that the town of Barmatpuri had a golden temple and many royal elephants. Historian S. Krishnaswami Aiyangar identified Barmatpuri as 'Brahmapuri' (Chidambaram), wherein Nataraja Temple had a golden ceiling. The Delhi army reached Barmatpuri and captured 250 elephants. Rubies and diamonds studded golden temple was plundered by the invaders. They destroyed all the Shiva lingams and brought down an idol of Narayana (Vishnu). Khusrau mentions that the ground that once smelled of musk now emitted a stench of blood.

(iv) Madurai: From Barmatpuri, the Sultanate army marched back to its camp at Birdhul, which it reached on 3 April 1311. Malik Kafur plundered Madurai and destroyed its temples. The army then reached Kanum (Kadambavanam) on 7 April 1311. After five days, it reached Madurai (called Mathura by Khusrau), the capital of Sundara Pandya. However, he had already fled into the jungles by that time. The Delhi army first visited the temple of Jagnar, in

search of elephants and treasures there. But to Malik Kafur's disappointment only 2-3 elephants were left at the temple. This made him so angry, that he destroyed the temple.

(v) Rameshwaram: According to chronicler Firishta, Malik Kafur reached as far as Rameshwaram where he erected a mosque called Masjid-i-Alai ('Alauddin's mosque') in honor of the victory of Islam. However, the writings of Amir Khusrau or Ziauddin Barani do not contain any reference to Rameshwaram, and Firishta's account may be the result of confusion.

If Malik Kafur had constructed a mosque in Rameshwaram, Alauddin's courtier Amir Khusrau would have definitely mentioned in his account. If a mosque existed at Rameshwaram during Firishta's lifetime, it must have been built after the Khalji period. Scholars have debated whether Malik Kafur actually raided Rameshwaram or merely marched as far as the southern coast. Writing in 1900, Sewell was the first scholar to doubt the possibility of Malik Kafur's invasion of Rameshwaram. In 1921, Dr. Krishnaswamy Aiyangar discussed the question in his book *South India and Her Muhammadan Invaders* and arrived at the conclusion that Malik Kafur carried out his raids from Madura to Rameshwaram. Sir Wolsely Haig, in the *Cambridge History of India*, says that Malik Kafur marched to the southern coast and built a mosque either at Rameshwaram or on the mainland opposite to it. Dr. Venlararamanyya in his *Early Muslim Expansion in South India* and Dr. K.S. Lal in *History of the Khaljis* have expressed the opinion that Malik Kafur did not raid Rameshwaram but retraced his steps from Madura.

The Hoysalas expressed his opinion in 1957 that Malik Kafur built a mosque at Rameshwaram. Dr. Sukumar Ray opines that Malik Kafur advanced as far as Rameshwaram and raided its temple, even if we cannot be sure of the identification of Amir Khusrau's Patan with Rameshwaram. Haji Dabir vaguely refers to this in embellished form when he refers to Malik Kafur's march to Ceylon and the act of demolishing a temple there. A raid from Madura to Rameshwaram was not quite unlikely when the great invader had marched a long way from Delhi. If Malik Kafur could not have found time to build a mosque there, the possibility of a raid could not be discarded altogether. A number of historians are of the view that Malik Kafur had no intention of invading further South, what is known as now Tamil Nadu. The fratricidal wars among the rulers of Madurai and the foolish request of help from a notorious Delhi ruler were directly responsible for the first Muslim invasion of Tamil country. He set the stage for the subsequent establishment of the Sultanate of Madurai. Return to Delhi By late April 1311, rains had obstructed the movements of the Delhi forces, and the Generals came to know that the defenders had assembled a large army against them.

Kafur, who had already collected enormous wealth from Hoysala and Pandya kingdoms, was determined that it was futile to pursue the Pandya king. Therefore, he decided to return to Delhi. According to Amir Khusrau, Malik Kafur returned to Delhi on 18 October 1311 with 612 elephants, 96000 maunds of gold, 20,000 horses and several chests of precious jewels and pearls. Khusrau gives the weight of the precious stones of incalculable value at 500 maunds. As a matter of fact, the booty collected by the plunder of Dwarasamudra and Madura defined all description and estimates in terms of monetary value. Ziauddin Barani describes this seizure of wealth as the greatest one since the Muslim capture of Delhi. After the departure of Malik Kafur from Pandya kingdom, the Pandya brothers resumed their conflict which ultimately resulted in the defeat of Sundara Pandya, who decided to seek Alauddin Khaji's help. With help of Alauddin's forces, he was successful in re-establishing his rule in the South Arcot region by 1314.

Later on, the Pandya territories were raided by Khusrau Khan during the reign of Alauddin Khalji's son Qutbud din Mubarak Shah Khalji. In the next twenty years, the northern part of the Pandya kingdom was captured by the Muslims. Initially it came under the control of the Tughluq dynasty, and later it became part of the short-lived Madurai Sultanate. The southernmost part of the Pandya territory, however, remained independent.

## **2. MADURAI SULTANATE**

The Madurai Sultanate was proclaimed in 1335 when the then viceroy of Madurai, Jalaluddin Ahsan Shah declared his independence from the Delhi Sultanate, ruled by Thuglaq Ahsan Shah and his descendants ruled Madurai and surrounding territories until 1378 when the last sultan, Ala-ud-Din Sikandar Shah fell in battle against the forces of the Vijayanagara Empire led by Kumara Kampana. In this short reign of 43 years, the Sultanate had eight different rulers. By then, the Madurai Sultanate had caused enough damage to the Madurai citizens and also Madurai's pride; Hinduism was crushed and many were persecuted and executed as the rulers were found barbaric and unkind to their own subjects and their sentiments. The Sultanate had eight different rulers in 43 years, a few of them for a very short tenure of even 40 days and a few others for a longer tenure of over four years at the maximum. A common observation on these Sultans was that their only aim was to spread Islam and to destroy Hindus and Hinduism. The basic principles of hatred oppression, sadism and cruelty were found to be equally common with all these eight sultans.

(a) Sultan Jalaluddin Ashan Shah (1335-1340)

(b) Allauddin Udaji (1340)

(c) Giyasuddin Damagan Shah (1341-1342)

(d) Sultan Naziruddin (1334)

(e) From 1335 to 1356, there was a break in the sultanate history details

(f) Sultan Adil Shah (1356-1361)

(g) Fakruddin Mubharak Shah (1361-1370)

(h) Allauddin Sikkandar Shah (1370-1378)

It was after the Vijayanagara Empire uprooted the evil Sultanate, that Madurai regained its pride and reinstated its lost paradise.

### **Formation of Madurai Sultanate**

In the early 14<sup>th</sup> Century, South India was subjected to repeated invasions by armies of the Delhi Sultanate. There were three separate invasions within a period of fifteen years. The first invasion in 1311 AD was led by Malik Kafur, who ransacked Madurai. Following this there were two more expeditions from the Delhi Sultanate, the second in 1314 AD led by Khusrav Khan and the third in 1323 AD by Ulugh Khan. These invasions shattered the Pandyan Empire beyond revival. While the previous invasions were content with plunder, Ulugh Khan annexed the former Pandyan dominions to the Delhi Sultanate as a province of Malabar (Malabar in Persian denoted Madurai Sultanate). Most of South India came under the Delhi's rule and was divided into five provinces Devagiri, Tiling, Kampili, Dorasamudra and Malabar (Madurai). In 1325, Ulugh Khan acceded to the throne in Delhi as Muhammad bin Tughluq. His plans for invading Persia and Khorasan bankrupted his treasury and led to the issuing of token currency.

This led to counterfeiting and further worsened the sultanate's finances. He was unable to pay his huge army and the soldiers stationed in distant provinces revolted. The first province to rebel was Bengal and Ma'bar soon followed. The Governor of Ma'bar, Jalaluddin Ahsan Shah declared independence and set up the Madurai Sultanate. The exact year of founding of the Madurai Sultanate is not clear. Numismatic evidence points to 1335 CE as the founding year. The Persian historian Firishta however places the year of Ma'bar's revolt as 1340 CE. This short lived Muslim dynasty at Madurai came into existence following the decline of the Second Pandyan Empire, and ruled Madurai, Trichinopoly and parts of South

Arcot, for the next 48 years, first as feudatories of the Delhi Sultanate and later as independent monarchies lasting until 1378. The Madurai Sultanate was destroyed by the rise of Vijayanagar, later followed by the Madurai Nayaks.

### **Madurai Sultanate:**

The Madurai Sultans are as follows:

1. Sultan Jalaluddin Ashan Shah (1335-1340): He ruled the Madurai Sultanate till 1340. He released coins in his name. He was killed by his own Minister Allauddin Udaji in 1340.

2. Allauddin Udaji (1340): He assumed power of the Sultanate after slaying Sultan Jalaluddin Ashan Shah. He was indoctrinated to take a war on the Hindus and Hinduism as a true Muslim. As he proceeded, he declared wars against Hindu kings or chieftains. He invaded Thiruvannamalai and declared a war against Veera Vallalan III, in 1340. Though Udaji won the war, at the end of the war he got killed by an accidental arrow that pierced into his head.

3. Qudbuddin: Ashan Shah's son-in-law Qudbuddin ruled only for 40 days and he released coins in his name. As he lost the confidence of the subjects, he was killed.

4. Giyasuddin Damagan Shah (1341-1342): Giyasuddin was no way lesser in hatred than Qudbuddin. He was very unkind towards the Hindus and treated them very badly. Ibin Baduta writes in his book that Hindus were killed mercilessly and were treated inhumanly. Children were killed by cutting their necks. Hindus' cut heads were decorated as garlands and hung on the trishuls. He declared Holy wars on Hindu Kings and waged a Holy war against all non-muslims. He invaded Hoysala Kings' Kannanur Koppa and the war turned out to be unfavourable to the Muslim forces as they could not withstand the war with the Hoysalas. King Ballala Devan III put a condition that he would allow the Muslim forces to go back if the fort was handed over to him. As Giyasuddin was not in favour of such a compromise talk, he secretly gathered 4000 soldiers and attacked the Hoysalas at their barracks. Defeated Veera Ballalan Devan III was brought as a prisoner to Madurai and he was killed mercilessly in the presence of Ibin Batuda. Hoysala king's skin was peeled off after being killed and the body was hung from the Madurai fortress, in the year 1342. Giyasuddin lost his only son, wife and mother in the cholera attack. Soon after that he also died suddenly. He released coins in his name by minting the date as Hijira year 741.

5. Sultan Naziruddin: Giyasuddin's brother's son Naziruddin assumed the powers and became the Sultan of Madurai Sultanate. He spent a lot of resources for the travel of Ibin

Baduda to China. He spent a lot of money and resources on the Ministers to assume the powers. He also released coins in commemoration of his rule in the year marked as Hijira 745 denoting 1334 AD. It is accepted by the historians that there is a break in the data of the Sultanate history between 1334 and 1356.

6. Sultan Adil Shah (1356-1361): It is inferred that Sultan Adil Shah ruled the Madurai Sultanate from 1356 to 1361.

7. Fakruddin Mubharak Shah (1361-1370): During the rule of Fakruddin Mubharak Shah, he had released coins that helped the Historians to assess the time bucket of his rule. It was during his rule that Kumara Kampana of Vijayanagara Empire invaded Madurai to restore the peace and reinstall the natural justice to restore Hinduism. A reference is made to the status of the Hindus in Madurai Sultanate, by Ganga Devi who wrote her book called Madura Vijayam. She narrates that a Holy sword was handed at the hands of Kumara Kampana by a girl who appeared suddenly, to put an end to this barbaric and unjust rule at Madurai Sultanate and also to kill the universal enemy Sultan. Kumara Kampana, son of Bukker I of Vijayanagara Empire, took this great mission and with determination to raze the Muslim rule in Tamil Nadu, defeated Fakruddin Mubharak Shah in the year 1371 in the month of April. Mubharak Shah was killed and Madurai Sultanate was hammered with the last nail in the coffin. Effects of Madurai Invasion: It was to take revenge on the misrule of the Sultans at Madurai that the Vijayanagar Empire decided to step in to release Madurai and its subjects from the fanatic muslim rulers' clutches, who not only destroyed, looted and killed Hindus and Hindu related temples and plundered the temple's wealth, ornaments and assets, but also carried an unjust rule, with hatred and enmity on the Hindu population.

8. Allauddin Sikkandar Shah (1370-1378): After the death of Mubharak Shah, Allauddin Sikkandar Shah was ruling a portion of the Madurai Sultanate till 1378. With him the Madurai Sultanate met its end. He was uprooted and the Madurai Sultanate came under the complete control of Vijayanagara Empire. The Vijayanagara Empire under Bukka Raya I, made a series of efforts to conquer South India. There were a series of Vijayanagaran invasions in the middle of the fourteenth century which succeeded in initially restricting and finally ending the Madurai Sultanate's rule over South India. Vijayanagar's armies were led by Bukka's son, Kumara Kampanna Udaiyar. Kampanna first subdued the Sambuvaraya dynasty in present-day Kanchipuram district, then a vassal of Delhi Sultanate who refused to aid the Madurai conquest and then conquered Madurai. Kampanna's invasion has been chronicled in the Sanskrit epic poem Madura Vijayam ('The Conquest of Madurai') or Vira Kamparaya Charithram ('History of Kampanna'), written by Kampanna's wife Gangadevi.

## **Social and Economic Condition**

Muslim Invasion did affect the pattern of economy and its growth at Madurai. But once the invasion happens, there used to be plunder and demolishing of Hindu temples and merciless killing of Hindus on iron spikes Segment wise when we analyse the changes in Madurai after it was declared Madurai Sultanate as a Sultanate of Madurai in the year 1335 AD, we arrive at an overall picture of the net loss to the Madurai Empire and also the damages to the sentiments of the subjects of Madurai Sultanate, after the extinction of Pandyan Empire. The damage control commenced only after the invasion of Kumara Kampana of the Vijayanagara Empire.

### **(1) Art and Architecture:**

There was a synergy in the mix of Hindu and Muslim Art and architectural methods and usage.

(a) The new architectural solution was named as Sarasonic Construction method. In this, more of handwork and decorations were found eye catching and original.

(b) Due to this mix of both arts the later temples of Hindu as well as the worship places of Muslims were different in appearance, quality and architectural values.

(2) Language development: Muslims supported development of languages. During this period of time, Hindu as well as Islamic language developments took place and literature emerged on both the cultures.

(a) Urdu, a language born due to the mix of Hindu and Muslim Culture, had its natural growth and development.

(b) Persian Language also saw a lot of literature in autobiography, letters, history pieces etc.

(c) Usage of paper brought in several innovative processes in imaging and printing.

(3) Education: Muslim administrators patronized the educated and the learned. This in turn brought a status in the society for those who were educated.

(a) Women were denied education

(b) Educational institutions and libraries were established throughout the state

(c) Poets, writers and philosophers decorated the Administrators' courts

(d) Arabic language was made compulsory

(e) Religious education was made compulsory in the educational institutions

(4) Tamil Muslims as a community: A mixed culture of Muslims and Tamils emerged into a Tamil Muslims as a community.

(5) Casteism and its negative effect on the other communities were prevalent before the Muslim rule. Gradually the caste differences got neutralized as Brahmins were deprived of their principal role and that temples lost their credibility and revenue.

(6) Social purity got affected. As Muslim men got into forcible marriages with Hindu girls, Hindus were very much disturbed. Besides, Hindu Religion suffered due to these compulsory conversions.

(7) Islamic growth: Islam saw a geometrical progression in matters of religion. Compulsory conversions of the Hindus; opening up of more number of Masjids were threatening the Hindu Religion. Hence, the Hindu Religion resorted to the Bhakti Movement in a war footing.

(8) Tamils' enhanced external contacts: Due to the arrival of Muslims, Tamils had the opportunity to get connected to the external world that gave a valid experience to the individuals. Tamils started learning the good and bad of outside world.

(9) Atrocities on the Hindus: Muslim Rulers started imposing many restrictions on Hindus especially the Hindu women. They were compelled to wear the 'Parda'. Hindu temples were attacked very often. Hindus were indiscriminately killed and Hindu Gods were desecrated. Hindu community became oppressed.

(10) Taxes on the Hindus: Muslim Rulers taxed the Hindus more. New taxes such as Jisia, Income tax, House tax, customs duty were levied.

(11) Agriculture was neglected and even Coconut groves were converted as cemeteries as the Hindus were left to die on the spikes.

(12) Muslim Sultans were spending more money for their extravaganzas, even in the King's Court. Social conditions, lifestyle and economy revealed by the various compositions of literature give a bird's eye view of the micro level satisfaction, happiness and urge to achieve the freedom and also the life security with a purpose.

Literature worked as a magic mirror, for study of social welfare as well as the evils. Hence, the observed impressions and notings by two popular writers will provide us sufficient information and assessment as to the value of the rule and also the overall rating: (A) Gangadevi, wife of Kampanna, wrote in her Madurai Vijayam, 'Kampanna's victory is symbolised by the restoration of the Srirangam temple to its old glory in 1371 AD. Vijayanagara formally declared Madurai to be its possession during Harihara II's rule in 1378 AD.'

(B) On the condition of Madurai under the Muslim rule, Gangadevi writes: 'I very much lament for what has happened to the groves in Madurai. The coconut trees have all been cut

and in their place are to be seen rows of iron spikes with human skulls dangling at the points.’ ‘In the highways which were once charming with the sounds of anklets of beautiful women, are now heard ear-piercing noises of Brahmins being dragged, bound in iron fetters.’ ‘The waters of Tambraparni which were once white with sandal paste rubbed away from the breasts of charming girls are now flowing red with the blood of cows slaughtered by the miscreants.’

On the living conditions during the Sultanate Rule, traveller Ibn Battuta shares his Madurai Sultanate experience as follows:

A. The Muslim Moroccan explorer known for his extensive travels through Africa and Asia visited Ghiyas-ud-Din Muhammad Damghani’s court, while on his way to China. He married Jalaluddin Ahsan Khan’s daughter. His travel notes mentions Ghiyas-ud-Din Muhammad Damghani’s atrocious behaviour towards the local population. His army under his personal orders had the habit of frequently rounding up the local villagers, indiscriminately impaling them on sharpened wooden spikes and left to die. These accounts of were published in the Rihla. Ibn Batuta describes a plague afflicting Madurai: ‘When I arrived at Madurai, there was a contagious disease prevalent there which killed people in a short time. Those who were attacked succumbed in two or three days. If their end was delayed, it was only until the fourth day. On leaving my dwelling, I saw people either sick or dead.’

B. Gangadevi agrees with the Ibn Battuta on the prevalence of unnatural death: The God of death takes his undue toll of what are left of lives if undestroyed by the Yavanas. From contemporary historical accounts, the rulers of Madurai Sultanate establish and brand themselves only as tyrants and persecutors of Hindus. Both Ibn Battuta’s and Gangadevi’s accounts contain graphic descriptions of atrocities committed by the Muslim Sultans on the Hindu population.

Thus the Sultanate of Madurai formation and its existence not only deprived the Hinduism, their survival and growth, but also developed a sense of living in an alien country, though you remain in your own country. Subjects who underwent undue miseries have really sphere headed the revolt against such rule, silently. However, it took more than four decades to hammer the final nail on the Sultanate of Madurai.

### **Impact of Muslim rule**

Till 14<sup>th</sup> Century, Tamils had no cultural contact with north India. The people of Tamil Nadu were closely associated with Dravidian civilization. They disliked the culture of

Muslims. They considered Muslims as their enemies. But in due course, two different types of civilizations and culture came into close contact with each other. The close associations of these groups led to the emergence of Tamil Muslim community in due course. The Hindu and Muslim saints played a vital role to unit these enimical communities. The rulers of Tamilnadu gave importance to luxurious life. They led princely life and possessed attractive courts. They spent huge amounts to make the ceremonies more colourful. The Muslims who led simple life, later followed practices from the Hindu rulers. As a result of the mingling of the Hindu - Muslim civilization, the Muslims adopted many hindu customs of daily routine life such as dress, daily bathing system, festivals and cermonies etc., Likewise, the Mohammadan dress and ceremonies became a fashion in the hindu society.

The arrival of Muslims completely spoiled the purity which existed in the Hindu society. Before the conquest of Muslims, caste system played a vital role in Tamil Nadu. Brahmins were considered as the most privileged and highcaste in the society. They treated others as unprivileged. But after the arrival of Muslims, the position of Brahmins gradually diminished. The reduced status of Brahmins lightened the caste system in Tamil society. Moreover, the Muslims considered the Hindus as slaves. The Muslims were more concerned about, their religion. Like Christians, Muslims also gave due attention to spread their faith. They forcibly converted Hindus into Islamic religions. Temples were also neglected. The number of mosques increased. So with a view to reviving Hinduism, a religious movement was started against Islamic religion. The Muslim rulers adopted cetain administrative system from Hindu rulers.

The revenue department which functioned effectively during the Hindu period was adopted fully by the Muslim administrators. The system of maintenance of finance of the hindus was also followed during the Muslim administration. The religious, social and cultural barriers were also removed as a result of the invasion of Muslims. It enabled the Tamils to mingle freely with the people outside Tamilnadu. Muslims during their administration prohibited the sale and use of wine. The Hindu nobles found it difficult to give up drinking. Hence, they protested against this policy. So the nobles were permitted to drink wine only in their houses. But, the sale of wine to the public was strictly restricted. Again, robes were not permitted to organise social .parities and arrange marriages without the prior permission of the ruler. It curtailed the freedom of the nobles. The purda system unknown to the Hindus was introduced elaborately into the Hindu society. It was also strictly enforced in the royal harems of the Hindu rulers. It aggravated the situation. The religious restrictions imposed by the Muslims wounded the feelings of the Hindus. They often plundered and looted their

wealth. The concessions enjoyed by the Hindus were curtailed the traditional. Properties of the Hindus were confiscated without their consent. Moreover, the Hindu gods were humiliated. The Hindus, who stood against these, were massacred. The men were impaled on stakes, the women were strangled and tied to the stakes by the hair, and the infants were butchered, on the breasts of their mothers.

Thus the attitude towards the Hindus was severe and cruel. Irrigation works were in ruins. The coconut trees of Madurai had been cut down and in their places Sullas (Iron tridents) were created with garlands of human heads. Thus the treatment meted out to the Hindus was very harsh. The policy of over taxation wounded the minds of the natives. Fifty percent of the land revenue was collected as tax. Moreover, new taxes such as Jizya, income tax, house tax customs and excise taxes were imposed on the 'people. Even the wealthy Hindu revenue collectors and the village heads were not spared from the repressive measures of the rulers. Thus the Muslim rule was considered as dark age, due to the decline of classical Hindu culture and facilitation of socio-political disintegration. The pent up feelings of the Hindus found expression in a number of revolts against the authority of the sultans. The failure to maintain Hindu Muslim unity led to the formation of Vijayanagar Empire in 1336 A.D