



M.A. HISTORY - I YEAR

DKH11 : HISTORY OF TAMILNADU UPTO 1967 A.D.

SYLLABUS

Unit - I

Introduction : Influence of Geography and Topography on the History of Tamil Nadu - Sources of Tamil Nadu History - Races and Tribes - Pre-history of Tamil Nadu.

Sangam Period : Chronology of the Sangam - Early Pandyas – Administration, Economy, Trade and Commerce - Society - Religion - Art and Architecture.

Unit - II

The Kalabhras - The Early Pallavas, Origin - First Pandyan Empire - Later Pallavas Mahendravarman and Narasimhavarman, Pallava's Administration, Society, Religion, Literature, Art and Architecture.

The Chola Empire : The Imperial Cholas and the Chalukya Cholas, Administration, Society, Education and Literature.

Second Pandyan Empire : Political History, Administration, Social Life, Art and Architecture.

Unit - III

Madurai Sultanate - Tamil Nadu under Vijayanagar Ruler : Administration and Society, Economy, Trade and Commerce, Religion, Art and Architecture - Battle of Talikota 1565 - Kumarakampana's expedition to Tamil Nadu.

Nayakas of Madurai - Viswanatha Nayak, Muthu Virappa Nayak, Tirumala Nayak, Mangammal, Meenakshi.

Nayakas of Tanjore : Sevappa Nayak, Raghunatha Nayak, Vijaya Raghava Nayak.

Nayak of Jingi : Vaiyappa Tubaki Krishnappa, Krishnappa I, Krishnappa II, Nayak Administration, Life of the people - Culture, Art and Architecture.

The Setupatis of Ramanathapuram - Marathas of Tanjore - Ekoji, Serfoji, Tukoji, Serfoji II, Sivaji III - The Europeans in Tamil Nadu.

Unit - IV

Tamil Nadu under the Nawabs of Arcot - The Carnatic Wars, Administration under the Nawabs - The Mysoreans in Tamil Nadu - The Poligari System - The South Indian Rebellion - The Vellore Mutiny - The Land Revenue Administration and Famine Policy - Education under the Company - Growth of Language and Literature in 19th and 20th centuries - Organization of Judiciary - Self Respect Movement.

Unit - V

Tamil Nadu in Freedom Struggle - Tamil Nadu under Rajaji and Kamaraj - Growth of Education - Anti Hindi & Agitation.



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UNIT - I : INFLUENCE OF GEOGRAPHY AND TOPOGRAPHY

Introduction : Influence of Geography and Topography on the History of Tamil Nadu - Sources of Tamil Nadu History - Races and Tribes - Pre-history of Tamil Nadu.

Sangam Period : Chronology of the Sangam - Early Pandyas – Administration, Economy, Trade and Commerce - Society - Religion - Art and Architecture.

INFLUENCE OF GEOGRAPHY AND TOPOGRAPHY ON THE HISTORY OF TAMILNADU

Geography governs history. The geographical features of a country like coastal lines, mountains, rivers, rainfalls, climate, irrigation and natural resources, determine the political, social, cultural and economic life of its people. Likewise, nature influences the choice of occupations, mental and physical efficiency, standard of life, social customs and institutions of the people. Geography dominates man and he is largely subject to it. For instance, the British, the Greek and the Tamils established empires and colonies beyond the sea mainly due to their sea faring tendency. Geography also shapes the history of people from time to time. History proves that in the plains, empires were established. Whereas, in the hills and deserts petty kingdoms were founded. Likewise, the people who live in cold places are more active and those in hot places are easily tired. Thus geography has a vital share in moulding the history of people.

Tamil Nadu is the land of Tamil-speaking people. It is situated in the southern most part of the Indian Sub-Continent. The Tamils of the third Sangam occupied the present states of Kerala, Karnataka, Andrapradesh and Tamil Nadu. It had natural boundaries. Tamil Nadu was bounded on the south by the Indian Ocean, on the west by the Arabian Sea, on the east by Bay of Bengal and on the north-east by the Tirupati hills and on the north and north west by the Mysore Plateau. A small island of Ceylon is situated to the south east of peninsular India. At Kanyakumari, the three seas merge and it symbolises unity. It is a place of pilgrimage. Pilgrims appear to have kept alive the link between north and south India.

Geographical Division

Geography of the Tamil land influenced the Tamils of the Sangam period, to a large extent. According to Tolkappiyam, 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 of different ways of life and different cultures evolved in these regions.

Historical Division

Historically, TamilSaham was divided into four major divisions - Paodyanadu, Gholanadu, Cheranadu and Pallavanadu. They were ruled by Pandya, Chola, Chera and Pallava inters respectively Madurai was the important city of Tamils. Tamil academy 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 gap which is about twenty miles from north to south. It forms the main entrance from the Camatic 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, pepper are grown abundantly in these areas. These hilly areas have been the dwelling places of the tribal people like Kadar, Irular, Pulayar and Mudugar.



The Eastern ghats is not so 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

Tamil Nadu has a fine river system, Karviri, 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. Brahmagiri near Talaiikkaviri 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 Kalanai. Because of this river, Tanjore has come to be called 'the rice bowl of Tamil Nadu'. Srirangapatnam, 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. This historical river is now politically a thorny issue.

The Palar originates from Nandidurg in Mysore. It runs through the North Arcot district and falls into the Bay of Bengal. The towns of Vaniyambadi, Vellore, Arcot and Chingleput are situated on its banks. It irrigates a limited area.

The Pennar rises in Chennarayana Pettai in Mysore. It passes through Bangalore, Salem and Cuddalore. It has limited scope for irrigation. The Vaigai rises 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, '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, Sumatre, 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 raifail 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, Cholan 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, 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

We depend upon sources to know the history of any country. Tamil Nadu situated in the southern part of peninsular India had a cherished history. A number of dynasties ruled Tamil Nadu. The Chera, Chola and Pandyas of the Sangam age ruled the Tamil Nadu upto 300 A.D. The glorious sangam period began to decline due to the intervention of Kalabharas. They ruled from 300 A.D to. 600 A.D. The decline of Kalabharas led to the domination of Pallavas and they ruled Tamil Nadu from 600 AD. to 900 A.D. Tamil Nadu challenged the authorities of neighbouring states under imperial Cholas from 900 A.D. to 1300 A.D. The subsequent civil war in the Pandyan Kingdom led to the intervention of Muslims. The Vijayanagar Kingdom was founded in 1336 A.D. to check the activities of Muslims. To study and understand the glory of the above mentioned periods, we have to dive deep into the sources. Because, sources are unique to reconstruct the history of Tamil Nadu, The sources are numerous and varied. They are divided into literature, epigraphy, numismatics and archaeology.

The literary Sources

Literature is very useful to reconstruct the history of Tamil Nadu. The literary sources are classified into indigenous literature and foreign literature. The indigenous literature is again subdivided into the Tamil literature and non-Tamil literature.

Tamil Literary Evidences

Sangam Period

Sangam literature is the most valuable and copious source for the study of Sangam age. They consisted, of Tolkappiyam, a Tamil grammar work, Eight Anthologies (Ettuttogai), the ten poems (Padinen Kill Kanakku), the twin epics, Silappadikaram and Manimekalai and other poems like Tagadur Yattirai *and* Bharatam of Perumdevanar. At the end of each poem, the name of its author and the occasion of its composition are given. The sangam works dealt, with the aham and puram life of the people. To collect various information regarding politics, society, religion and economy of the sangam period, these works are useful. The sangam works were secular in character.

Kalabhra Period

After the sangam age, the students of Tamil history would come across a dark period, for



which there are no reliable materials. KaSabhras were the rulers of this period. Their administration was religious-oriented, hence secularism, which existed in sangam age, began to decline. The religious

works such as Tamil Naval ar Charitai, Periyapuranam and Yapperumkaiam were giving scanty information about this period. As these works were religious oriented, they served little purpose.

Pallava Period

For the study of the Pallava period, valuable literary works were available. The hymns of Devaram, written by Apper, Sundarar and Sambandar gave references to the socio-economic and the religious activities of the Pallava age. The religious conflict, the great famine, the Pallava-Chalukya conflict may be studied from these works. The religious-oriented Nalayira Tivya Prabandam also provided materials to know the relations of the Pallavas with the contemporary rulers of South India. The Nandikkalambakam of Nandivarman III and Bharatavenba of Peruindevanar give a clear account of the political activities of Nandivarman IDL Anvanisundarakathasara of Dandin and Pandikkovai also gave information about the Pallava rule. Periyapuranam of Sekkilar throws much light on the Pallava rulers, the generals, the feudatories, the saints and the development of the art and architecture of this period.

The early Pandya Period

Limited Tamil sources are available for the study of the early Pandyas, The Pandikkovai, the Periyapuranam, the Divya Suri Carita and the Guruparamparai throw light on the study of the Pandyas. The contemporary Vaishnavite works and the Tiruvilayadal puranam of Paranjothi also serve as historical sources.

The Chola Period

The Chola empire under Vijayalaya and his successors witnessed one of the progressive periods of literary and religious revival in South India. Due to the great encouragement of the rulers and the public, a number of valuable Tamil works came out during this period. The works of South Indian Vishnavism arranged by Nambi Andar Nambi provide ample information about the domination of Hindu religion in South India. Periyapuranam of Sekkilar belongs to the 12th century A.D., also provides information about Hinduism. The epics like



Sivaka-Sandamoni, Valayabethi and Kundalakesi provide detailed information about the position of Jainism and Buddhism in Tamil Nadu. The Virasoliyam of Buddhimitra and Ramayana of Kambar are also treated as evidences. The Kalingathupparani of Jeyamkondar was a martial poem. It gave a vivid account of the conquest of Kalinga Kingdom by Karuvakara Tondaiman, the Commander in-Chief of Kulottunga I. It also furnished much information on the Chola geneology. The three Ulas on Vikrama, Kulottunga II and Rajaraja II of Ottakkuttar narrated the political condition and the life of people in their administration. Besides, the Kulottunga chola Pillai Tamil of Ottakkuttar also explained certain important problems, in the Chola empire. The above mentioned Tamil literary Works supplied abundant information of the history of the Tamils.

Non-Tamil Literary Evidences

The non-Tamil sources did not supply enough information of ancient Tamil history. The epics like Ramayana and Mahabharata provided ideas about the life of Tamil people. Ramayana of Valmiki gave information about the pearls and' gems in the Pandyan Kingdom. Kautilya, the author of Arthasastra also mentioned .the city of Madurai and the Pandya Kavata, the pearls in the Pandyan empire. The Avani Sundari Kadasara of Bharavi, Maftavilasa Prakasana of Mahendravarman and Digambarajain of Lokavibhagam were sanskrit works of the Pallava period;. These works supplied political and religious information. Again, the Colavamsa Cantal in Sanskrit and Kongudesa Rajakkal Savistara caritai supplied fragmentary information of the Chola period. The Prabannamrutam and Saluvapyutam were the Telugu works, which mentioned later Pandyas,

ii. Foreign Literary Evidences

Greek Accounts

Foreigners .visited India either for. commercial or religious. purposes. Their accounts on. India became a valuable source. The earliest among then were, the Greeks and Romans. Indika of Megasthenese was the ancient Greek work, which mentioned Tamillaham. He was a Greek ambassador to the Court of Chandragupta Mauriya Indika mentions the conditions of Pandyan Kingdom in the 4th Century B.C. He gave a clear account of the Pandya Kingdom ruled by Panddaiya, a daughter of Herakles. It was divided into three hundred and sixty divisions and on each day of the year, these divisions paid tribute to the queen either in kind or in cash.



Magasthenese also mentioned the popular assemblies in the villages. They were governed by elected assemblies through committees. Similar, committees existed for trade guilds and religious groups. These accounts revealed the administrative and economic aspects of that period. Another great writer was Herodotus, the father of history. He wrote about the history of Persian wars. It mentioned roughly the culture of the people of Tamilnadu in an inhuman manner. The Periplus of the Erythraean sea of an anonymous author was another early foreign testimony. It gave elaborate information of the Tamil country. Greek geographer, Ptolemy in his, Map. of the World, spoke about the commercial and maritime activities of the Tamils in the second century A.D. He mentioned Kaviripumpattinam in his work.

Roman Accounts

Strabo, the Roman in the court of Augustus, pointed out the political and commercial relation between the Tamil Kingdoms and the Roman empire in the later half of the first century B.C. and early half of the first century A.D. His accounts mentioned that the Pandyan ruler sent an embassy to the court of Augustus to deal in trade. It helped to improve trade in the sangam period. Pliny, in his "Natural History", mentioned the Tamil ports on the West coast. Livy also gave reference to Tamil Nadu. The above Greek and Roman evidences mainly described the maritime habits of Tamils and centres of trade.

Ceylonese Accounts

The Ceylonese, chronicles, Mahavamsa and Deepavamsa gave valuable information on Tamilnadu. The due given by the Maharamsa enabled us to fix the date of sangam history and the reign of Gajabehu of Ceylon. Thus the Senguttuvan Gajabehu Synchronism helped to fix the chronology of Sangam age. It also mentioned the political relation between the two countries. Cosmos, a Christian priest of Byzantium came to India in 50 AD by a ship. His work, Idak-kidapius of Mankandam gave information about Tamilaham.

Chinese evidence

Chinese travellers visited India for commercial and religious purposes. Fa-hien visited the court of Gupta emperor, Chandragupta II during 401-410 AD. Though he did not visit the South, the accounts left by him were useful to know more about Tamilnadu. The visit of Hiuen-Tsang to Kanchi in 640 AD. was historically important. He visited Kanchi during the



reign of Narasimhavarman I. The account of Hiuen-Tsang gave a clear description of Kanchi and the Pailava Chalukya conflict. Hiuen-Tsang also highlighted, the condition of Buddhism and Hinduism in the Pallava Kingdom. The Chinese merchant Vang-da-Uyan in his work Davo-ee-cee-Leo mentioned certain places, especially Kayamkulam and Kallikottai in Tamilaham. Again, the Spanish traveller Benjamirie gave information about kollam (Quilon) in an attractive manner.

Account of Marco Polo

The Vehician- traveller, Marco Polo, the Prince of the travellers in the middle age, gave a clear account on horse trade and the socio-economic life, of the people of Pandyan Kingdom. When Marcopolo visited Tamilnadu, the country was ruled by Maravarman -Kulaseskhara Pandya I (1268-1310 A.D).

Account of Iben-bettuta

The account of Iben-bettuta was useful to know the Muslim expedition to South India. He visited India many times and left valuable information about Tamil Kingdom.

Epigraphy is the study of inscriptions. Prof. K.A. Neelakanta Sastri, says "Inscriptions are the most copious and authentic source of Indian history, particularly of South Indian History.

Brahmi Script

The earliest inscriptions in Tamilaham were the short inscriptions found in natural caves in the districts of Tamilnadu. Most of these inscriptions were found in and around Madurai. The language used in these inscriptions was generally considered to be Tamil, written in Brahmi script. These inscriptions revealed the ancient glory of the Tamils. The natural caves contained a number of beds. Nearly eighty inscriptions were found in these caves. These inscriptions and beds indicated that Jains lived in Tamil Nadu in the early centuries of the Christian era.

Edicts of Asoka

The Inscriptions of Asoka supplied valuable historical information. Most of these inscriptions were not found in Tamil Nadu, They were found in Mysore, Hyderabad and Kumool areas in Deccan. Asoka's rock edicts in the middle of 3rd century B.C. mentioned the



Cholas, the Pandyas, the Cheras, -the Satiyaputras and the Tamrapami (Ceylon), the independent states that existed beyond the southern part of the Asokan empire, It seems that Asoka sent emissaries to the courts of the Cheras, the Pandyas the Cholas and Ceylon in his efforts to propagate Buddhism, These references pointed to the existence of independent Tamil States during Asoka's period.

The Hathigumpha inscription

The Hathigumpha inscription of Kharavela of Kalinga belonged to the first half of the second century B.C. It mentioned a league of Tamil States, strong enough to constitute a threat to the safety of Kalinga. The inscriptions say that the league had been in existence for 113 years before the Kethigumpha inscription of Kharavela. It indicated the unity and the political foresight of the ancient Tamil rulers.

Velvikkudi grant

Next important inscription was the Velvikudi grant of Parantaka Nedunjadayan; It mentioned that Nedunjadayan regranted the village of Velvikudi to the descendants of the Brahmin grantees, who already got the village from the sangam ruler Palyagasalai Mudukudumi Peruvaludi. It indicated the domination and privileges of its Brahmins in politics and society.

Tirukkoyalur inscription

Another important inscription was the Tirukkoyalur inscription. It mentioned the relation between Kapilar, the sangam poet and Pari, the sangam chieftain. After the death of Pari, Kapilar took the guardianship of the daughters of Pari. He gave away the daughters of Pari in marriage to Malaiyaman, the ruler of Koyalur. The inscription said that after the marriage of the daughters of Pari, Kapilar also died by self-immolation.

The Hero-stones were also treated as sources of this period. These stones were found in Tamil and Kannada countries. Most of these stones were found very near the ancient battle fields. Even now, Tamil people used to worship these stones. These stones revealed, the heroic actions or the puram life of the people of the sangam age.

Inscriptions of Kalabhra Period

To know the history of Kalabhras the Kasakkudi plates, the Tiruppugalur inscription, the



Kanchi Vaikunda perumal temple inscription, the Velvikkudi plates, the Sentalai Pillar inscription, the Kuram plates of Narasimhavarman I, the Merur grant of the Chalukya Vikramaditya II, were useful. These evidences gave only glimpses of information.

Pallava inscriptions

To construct the history of Pallavas, the epigraphic sources were very useful. Nearly thirty copper plates grants and two hundred stone inscriptions were discovered and copied from different parts of Tamil and Telegu country. Among them, the Udayendran plates of Pritivipati II of Ganga Dynasty, the Velvikkudi plates of Pandyan Parantaka Nedumchadayan, the Udayendran Copper plates of Nandivarman II, the rock cut temples of Mahendravarman I and Narasimhavarman I, Badami inscription of Narasimhavarman -I, Aihole inscription of Pulakesin II, Mandagapattiu inscription Kudimiyan maiai musical inscription and the Kuram plates were important. Most of these inscriptions mentioned, the greatness and achievements of the Pallava rulers. The Aihole inscription dealt with battles between the Pallavas and the Chalukyas; The rock-cut temples dealt with the attitude of the Pallava rulers towards religion and art.

Chola inscriptions

The Chola inscriptions were innumerable and unique in Character. The founder of the imperial Chola dynasty, Vijayalaya had left behind many useful stone inscriptions and a few copper plate grants of great value. Rajaraja I set apart a place for historical inscription of the stone walls of the temples. He also issued many copper plate grants, which were very useful. The Malpadi inscriptions of Rajendra I and the inscriptions on the walls of the Tajarajeswara temple of Tanjore were noteworthy. His Tiruvaiangadu plates were unique in giving clear political information. The Thirumukkudal inscription of vira Rajendra was, the lengthiest, stone inscription. It mentioned the endowment of the king to a college and a hospital. It also contained the list of medicines kept preserved in the hospital. The Tirivedipuram inscriptions clearly contained the tributes of Rajaraja III. It also mentioned the relief he obtained from the intercession of his Hoysala contemporary. Hence, this inscription was considered a purely historical document. The Uttaramerur inscriptions gave a good deal of information about the local self-government under the Cholas. Most of these inscriptions were political and religious oriented. The sculptures and painting in the temples were closely connected with gods and



saints. The temples constructed in the period gave a clear picture of their taste in art. the sculpture of these temples narrated the types of ornaments, dresses and other materials used by those people. The grants given to the temples and the Brahmins indicated the domination of religion and Brahmin in the society. They highlighted, the development of democratic institution, in Tamil Nadu

Chola inscriptions in other State.

References to Chola history were often obtained from the epigraphical evidence of the contemporary dynasties of the neighbouring states. The Rashtrakuta inscriptions of the time of Krishna III, the inscriptions of Eastern and Western Chalukyas, the inscriptions of Eastern Gangas were useful to know more about the history of Cholas. Hoysala records explained, partially the politics of the period of decline. Again, the Chola inscriptions were found abundantly in the territories annexed by them. The walls of the famous Kolaramma temple at Kolar consisted of a large number of Chola inscriptions. These inscriptions indicated the influence of Cholas in the neighbouring states.

Allahabad Pillar Inscription

Another inscription of historical importance was the Allahabad pillar inscription of Samudra Gupta. Harisene, the commander-in-chief of the Samudra Gupta inscribed the achievements of his ruler in the Allahabad Pillar. It contained only one sentence of thirty lines. It glorified the achievements of Samudragupta. It also mentioned the extension of his power ' in Vengi, Kanchi and Kerala at the time of his digvijaya. This conquest, proved the weakness and political disintegration of Tamifnadu

Copper Plates

The Copper plates were also used as an important evidence to reconstruct the history of the Tamils. The Anbil plates referred to the Senganan, the sangam ruler. The charters of early Pallavas in Prakrit and Sanskrit languages were useful to know the history of the Pallavas. The Chola charters on copper plates such as Leydon grant of Rajaraja I, the Karanthai plates of Rajendra I and Charala plates of Vira Rajendra were useful to know the history of the imperial Cholas.



Inscriptions in Foreign Countries

The colonial and commercial contacts of the Tamils with the East can easily be understood with the help of the references found in foreign countries. The best example was the Yuna inscription of Mulavarman in Borneo. They stated the vedic sacrifices performed by Mulavarman. Another record was in Champo in Indo-China known as Vocanth Record. A Tamil inscription from Takuapa said about the existence of a Vishnu temple and a tank constructed near the temple. Persons were appointed to protect and maintain them. It mentioned the name Avani Narayana quoted in Pallava history as a surname of Nandivarman III. The above mentioned epigraphical sources were more reliable when compared with other sources available in Tamil Nadu.

Numismatics

Ancient Tamil Coins

Numismatics is the scientific study of coins. But, these coins did not give enough information to the study of ancient Tamil period. In the centuries of Christian era, rectangular coins with a hole in the centre were available in South and North India. These coins were made of silver. These silver coins were called "Purana Coins' The Purana coins disappeared in the 2nd century A.D. In the later period, gold and copper coins were in circulation. Gold coins were used for external trade and copper coins for local purposes. The gold coins were divided into Varagam and Panam. During the Sangam period, the Romans, settled in various parts of Tamil Nadu, issued coins similar to that of the Roman. These coins were called local Roman coins. The Roman coins discovered at Coimbatore and Madurai revealed the existence of an industry of mint coins, mainly to make their local trade easier. The circulation of Roman coins of Augustus in volumes proved the brisk trade relation between Roman and Tamilaham.

The coins of the ancient Tamil dynasties gave some clues to ancient history. Among the Tamil. coins, **fee** coins of Pallavas, Cheras, Cholas and Pandyas were important. The metal of the coins was generally copper and sometimes lead. However, silver and gold coins were also issued in large numbers. These coins had separate symbols. The Pandya coins represented fish, the Chola coins portrayed a tiger, and the Chera coins depicted a bow. The coins of the pallavas contained a bull. Varaguna II issued gold coins in his name



Chola Coins

The imperial Cholas also issued coins. The gold coins of Sajaraja, Rajendra, Rajahiraja were discovered in 1946 at Thoulesvaram. Unlike other coins, these coins contained symbols on both sides. Coins of various sizes and metals were in circulation in ancient Tamilnadu. But, Tamil people liked only small coins. Tharus was the smallest silver coin found at Calicut in South India.

Other Coins

Again, the coins of Hoysalas, Vijayanagar, the Nayaks, the Muslims **etc.**, also served as evidences of Tamil history, When the Muslims administered Madurai, they also minted coins. These coins resembled to that of the Delhi sultanate coins. The above mentioned coins on the basis of their size and metal used, enabled us to understand the prosperity and social and economic status of the people.

Archaeology

Archaeological monuments also served as an evidence for the construction of the history of Tamilnadu. But less importance was given to the excavation of unearthed articles and monuments in ancient periods. Knowing the validity of ancient articles and monuments, a separate department was constituted only after the arrival of the British. Bruce Forte, was a pioneer in the field of South Indian archaeology.. He was responsible for bringing to light the archaeological findings at Adichanallur.

Adichanallur is in Tirunelvelly district. It is located on the right bank, of the Tambaraparani river, about two miles west of the town of Srivakikundam. This place was brought to the attention of British government in 1876. The government handed over this place to the archaeological department for excavation. This was the most ancient archeological centre in South India, Dr. Jagor of Berlin visited this place and studied the historical backgrounds of this place and decided to start . excavation works. The then, acting collector of Tirunelvelly and the district engineer rendered required assistance to him. As a result of the excavation, a considerable number of iron weapons and implements chiefly knives or short sword blades hatchets and great quantity, of bones and skulls were discovered. Two small pots were discovered containing skeletons. Again, broken pieces of potteries were discovered.



All these articles were taken away by Dr. Jagor for the Berlin Museum and none of them reached the Madras Muscum' Knowing the importance of the previous articles, further excavations were conducted in 1903 - 1904. These collections were kept in the Madras Museum. The discovered articles at Adichanallur revealed the ancient civilization of the people of Tamilnadu. The potteries discovered at this site revealed the burial system of the Tamils. The discovery of the deity of Murugan proved that the people of Tamilnadu were very familiar with Murugan. Again, the use of household articles made of iron and bronze highlighted the existence of an advanced civilization.

Arikkamedu

Similar exavation was held at Arikkamedu in Pondicherry. Martimer Wheeler, the Director of Archaeological department conducted excavation works at Arikkamedu. As a result of the excavation, a number of gold coins were discovered. The discovery of an industry at Arikkamedu proved the minting of Roman Coins in Tamilnadu. This excavation provided various information connected with trade and culture of the ancient Tamils.

The discovery at Arikkamedu put Tamilnadu on the archaeological map of India and added a new dimension to the study of ancient Tamil history. Again, excavations were held at Korkai, Uraiyur, Madurai on a small scale and Roman gold coins were discovered. The findings of these excavations threw much light on the socio economic activities of the people of ancient Tamil Nadu. In short, the Roman coins discovered at various places of Tamilnadu confirmed the commercial contacts of the ancient Tamils, with Rome.

The sources mentioned so far give a dear and accurate picture of ancient Tamils in their social, economic, religious and diplomatic spheres of activity.

3. RACES AND TRIBES

The races which dominated South India in the pre-historic period is a matter of controversy among scholars. Due to lack of literary evidence, scholars in this field, depended on the archaeological remaining to know about the races of this age.

Ethnographical Survey

Ethnography concentrate mainly on the study of various races of mankind. Among the ethnographers, Risely was the first to make a systematic study of the Indian population. Edger



Thurston in his 'Castes and Tribes of South India', mentioned the existence of more than three hundred tribes in Madras Presidency in the beginning of the twentieth century. But, the account given by him was not authentic. A detailed study on this field was carried out by J.H. Hulton. He continued the task of Riseiy. Based on the caste, language and culture, J.H. Hulton divided the races that existed in India into eight divisions. But none of them was Indian in origin. B.S. Guha "The Director of the Anthropological Survey in India, concentrated more on the study of mankind. His findings were recent and authoritative. He divided the people who lived in India into six divisions. B.S. Guha concluded that most of them belonged to Tamilnadu. He classified the six races into Pre-Dravidian, Dravidian and Post-Dravidian or Indo-Aryan

The Six Races

The Negrito

They were dark in colour, their stature was short. They possessed short and flat nose. They had wide nostrils and curly hair. It was believed that they were responsible for Paleolithic civilization. This civilization declined with the arrival of Proto Australoids. They defeated and drove out Negritos from the society. But a small group of this race was found in Andaman. The Kadar and Pulayar in the billy regions of Kerala, the Irular in Waynad and the .tribals of Annamali belonged to this race.

The Proto-Australoids

The ProtorAustraloids defeated Negritos and permanently settled in India. They further moved, southwards and settled in certain parts of Tamilnadu. They were black; in colour and medium in size. They had long heads. Thar nose was- short, but wide. They were the architects of Neolithic civilisation. The Kadar and Kurumbar who lived in the. hilly regions of Tamilnadu belonged to this race.

The Mongoloid

This race was not found in. Tamilnadu. Mostly, they were settled in Tibet, Burma and 'CMtiaigong hills.

The Mediterranean group

This race represented Tamilnadu. They possessed medium structure, dark skin and oval



face. They were found in Kannada, Tamil and Malaysia regions. People believed that they were the ancestors of Dravidians.

The Brachycephalic

This race had small head. They were found in Kannada, Orissa, Bengal and Tamilnadu.

The Nordic Race

Their original home was Scandinavia. They possessed long head and white face. They were settled in the river beds of North India. It is believed that they were Brahmins or Aryans.

Though B.S. Guha mentioned the six races in India, he had not mentioned the original homes of the races. Hence, a number of theories were put forward by various scholars.

Lemurian Theory

The original home of the Dravidian was a theme of controversy among the scholars. According to this theory, the original home of the Tamils was not confined to Tamilnadu alone. It attributed to the theory that man originated in Lemuria, a vast mass of land stretching to the South East and West of Cape-Comerin. Sangam works gave references to this *land*. The land was called Lemuria. Scholars like Salter and Holderness viewed that the continent of Lemuria was the cradle of mankind. Silappadikaram mentioned Lemuria as Kumarikandam. It was divided into 49 divisions. The name Lemuria was derived from Lemur; the monkey-like animal. The area they lived connected South India with Ceylon, Malaya, Indonesia, South Africa, Madagascar and Australia. Tamil rulers once ruled this continent. The first and second Tamil Sangam also existed in this area. These two sangams perished due to the erosion of Indian Ocean. After the deluge, the third Tamil Sangam was shifted to Madurai. It also served as the Capital of Pandyas. The existence of the land beyond Kanyakumari was ascertained by various other evidences. The people who lived in this continent maintained commercial and colonial contact with West Asia and Mediterranean. Hence, P.T. Srinivasa Iyengar held that the original home of the Tamils was Lemuria.

Mediterranean Theory

This theory advocated that the Tamils of the Dravidian stock hailed from Mediterranean region. It is said that, *the* Dravidians settled in the Western Asia, migrated to South India through the North Western region. Based on this view, various scholars



contributed their ideas. Elliot Smith concluded that, "the Egyptians were the fathers of civilization. This theory was mainly based on the similarities between the Dravidians and the Egyptians. Fuerer and Kanakasabai Piliai suggested that the Dravidians came by sea-route and the Aryans came by land route to India. Both the migrations took place without any mutual knowledge. James Homell expressed his view based on the sea-faring nature of the Tamils. This theory was based on the similarity between the boats used by the early Dravidians and the Mediterranean. Again, he mentioned certain social similarities that existed among them. Based on the above theories F.J.Richards concluded that the Dravidians migrated from the Mediterranean region.

Mongolian Theory

This theory viewed that the primitive Tamils of Dravidian stock migrated from Tibetan Plateau. It stressed the similarity of the usage of the syllable both in the Tibetan and Tamil languages. This theory was rejected by most of the scholars including Sir.William Turner.

Traditional Theory

Traditional theory attributed that the Dravidians were the natives of South India. It is said that, when the Dravidians moved towards the north, some of them settled in Bihar, Orissa, Bombay and Indus. Further, they migrated to Baluchistan, Sumaria, Egypt and other places both by land and sea. The similarities that existed among, these cultures, , confirmed this migration. Again the primitiveness of Tamil and the use of the words Amma and Appa in all the languages proved that South India was probably the cradle of the human race. But the truth is yet to be revealed.

Tamil Brahmi-Vattaluthu

Tamil Brahmi

Brahmi was one of the oldest languages found in the inscriptions pertaining to the history of Tamilnadu. There were thousands of inscriptions in Brahmi language and they all belonged to the third century B.C. Among them, the Brahmi inscriptions found in Anaimalai, Azhaharmalai, Mettupatti, Muthupatti, Sittannavasal, Thiruvathavur, Vikramamangalam, Thirupparamkuntam, Mankulam, Karungalakkudi, Puzhaloor, Arasalur and Mamandur were important.



During the reign of Maurya Emperor Asoka, Buddhism had spread in Srilanka and South India in the third century B.C. Especially, Jain and Buddhist monks mastered Tamil language to spread their religious principles. The original religious works were in Prakrit language. In this manner, the Brahmi script entered Tamilnadu. The Buddhist and Jain monks of Tamilnadu lived in caves. Inscriptions in Brahmi scripts were found in these caves. As these inscriptions were found in these, caves, they were called cave inscriptions or Tamil Brahmi inscriptions.

The oldest inscription in Brahmi script was found in the caves of Pandyan Kingdom. They were similar to the Brahmi script discovered in Srilanka. It was assumed, that they belonged to the third century B.C. and the language used was Tamil. But there were certain Brahmi. interpolations. As Brahmi words were found in these inscriptions they were called Brahmi inscriptions. , ,

In the Indian alphabetical system, the Brahmi script was considered to be pure (basic). This script had undergone growth and structural changes. On the basis of the Script, they were arranged as North Brahmi and South Brahmi. There was change in the script of the two systems. The North Brahmi script had adopted itself to the North Indian languages and found beyond the boundaries of Tamilnadu. It was extant and popular at the time of Maurya ruler Asoka and hence called Asoka Brahmi Script. It was easy and simple. Likewise, the script in Tamilnadu was called South Asoka Brahmi. It was also called Dravidi. In Srilanka it was called Lanka Brahmi.

Scholars differed on the origin of Brahmi. Some scholars believed that Tamil script originated from the Brahmi inscriptions found in the caves. But the basic structure of the script was not clearly mentioned till now. It was clear that before the advent of the Pallavas there was no script for Tamil and that it depended on Brahmi script for its survival. Megasthenese in his travelogue had stressed that Indians had no alphabet then and that Tamil had originated from Brahmi. Western scholars considered that Brahmi script would have reached India through West Asia. Some others believed that Brahmi scripts were based on North Semetic alphabets and originated in seven hundred B.C. There was another school of thought which claimed that Brahmi script originated in India itself. Whatever might be its origin, it was written from left to right. But in some places it was written in the reverse order.



Its syntax was based on the Tamil system. The oldest inscriptions discovered in India were found only in Brahmi alphabet. The scripts on the potteries found in Arijkeniedu was considered contemporary. Therefore its antiquity could be traced to third-or fourth, century B.C. It was of particular interest and importance and that ancient inscriptions of Tamilnadu were found to be only in Brahrni script and it was very obvious.

Vattaluthu

Tamil as. used in Tamiinadu had adopted round or rotund letters and hence called Vattaiuthu. This language contained many letters which had curves or inflexions. So it was called Vattaiuthu or Vattom. During the Chola period, it was called Malaiyanma and Kolaluthu. Some scholars opined that since the letters were used to inscribe in stores, it was called as Vattaiuthu, The epic Silappadikaram mentioned it as Kannaluthu.

T.A.GopinathaRaoclaimed that Vattaiuthu originated and developed from Brahmi script. T.B. Subramonian and Poolar also followed this assumption. The civilized Tamils who lived in Tamiinadu before the arrival of Aryans had claimed that the origin and source of Brahmi. was Binishya, alphabet and Vattaiuthu would have been modelled on the script, This was the opinion of Dr. Burnel Dr. Moova referred to the old inscriptions and claimed that they were all in Vattaiuthu.

V.R.Ramachandradeshitar stated that even before the origin of Asoka inscription in Brahmi language, Vattaiuthu was in vogue. It was also believed that the grantha script of Pallavas aid the Tamil script of the period had originated from Vattaiuthu. TV, Pandarathar, a well known scholar of Tamil inscription, claimed that Vataluthu was the language created by the Tamils of the past and the present day Tamil was a refined variation of the old. He also doubted whether the language that originated from the Binishya alphabet which was written from left to the right could have been responsible for the development of a language that was written in reverse order (from right to left)

Vattaiuthu was well. known in Pandya Kingdom, They were, found, in the ancient Pallava inscriptions between sixth and eighth century A.D. The Pandyan kings who ruled in eight and 8th century A.D. had their copper plates in Vattaiuthu. The ephigraphists said that Vattaiuthu was very well-known and popular in. 'the Pandya and Kongu kingdoms during 12th century A.D. In course of time, the grandha and Vattaiuthu blended themselves and thus



Malayalam had its origin. Linguists considered that. Vattaiuthu should have spread throughout Tamilnadu and its decline started with the introduction of grandh by the Pallavas. In the final analysis, a scholar named Thani mentioned that grandh Tamil and Vattaiuthu originated and developed in different parts of Tamiinadu.

As the later Pandyas encouraged the development of Tamil language, their predecessors had sponsored Vattaiuthu. and made it popular. In particular, this language was in vogue and popular in Kanyakumari, Tirunelveli, Ramanthapuram, Madurai, Kovai, Salem, Dharmapuri, North Arcot, South Arcot and Chengieput.

Though Brahmi and Vattaiuthu were in practice before the origin of Tamil, the scholars were not unanimous in their views, as regards the antiquity of the language. Even then, there is no doubt that these alphabets were the fundamentals from which Tamil language originated

Aryanisation

Tamil Nadu had a glorious past. In the early days, it was not connected with the northern part of India. Tamil civilizations developed independently without any outside influence, till the advent of the Aryan. The Aryans reached India from Central Asia with their cattle, goods and gods. Since then, the Aryanisation processes also started. They were physically attractive and had a superiority complex and hence considered the Davidians not their equals In due course, they adopted the policy of conquest and colonization and settled in various parts of India.

Various views were attributed with regard to the migration of the Aryans. Rigveda mentioned that a branch of the Aryan race was expelled from Central Asia. It was believed that they came and settled in various parts of India. But Ayithireyapisranam gave a different view. It mentioned that due" to the curse the fifty sons of Visvamithra were compelled to leave their home land. Finally, they came and settled in India. Whatever might *he* the reasons, various sources attributed the migration of the Aryans to North India.

Before the arrival of the Aryans, the Dravidians were settled throughout India and developed a highly advanced civilization of their own. They disliked the Aryan and resisted their onward march towards the South. But they defeated the Dravidians and settled permanently in certain centres of South India. In due course, the whole of South India was



brought under their domination. Thus racially India was divided into two major divisions..

A few centuries later, the Aryans began to migrate towards South. Scholars believed that they moved to South because of the deteriorating political conditions that existed in north India mainly due to a series of foreign invasions from the days of Darius to those of Alexander. The Buddhist activities of Asoka too compelled them to migrate towards the South, Again, the severe famines and over population might have induced the people to migrate from North India. Whatever might be the reasons the Aryans settled in North India migrated towards the South, gradually and not all on a sudden.

The Aryans reached South India and settled permanently in various centres. They introduced caste system and a separate way of life unfamiliar to the Dravidians, in order to maintain their superiority of race and religion. The Ramayana of Valmiki mentioned clearly the racial superiority of the Brahmins. The Brahminical varna system and the vedic sacrifices of the Aryans were strange and alien to the South. Their culture was also in many respects different from that of the South. Language, social and religious customs were some of the major areas of difference. These cultural elements of the Aryans slowly penetrated into the society of Dravidians.

This cultural assimilation and integration was known as Aryanisation. Such Aryanisation started around 1000 B.C. and die impact was obvious in social, religious and political set-up of South India.

The arrival of the Aryans effected some radical changes in the society. The simple form of traditional worship came to an end, and they made the worship more ornamental. They made it attractive by introducing nigama system of rituals and worship. Importance was given to velvis and sacrifices. North Indian gods were introduced into Tamilnadu. Vedic principles were thrust upon the people. Much importance was given to temples and religious festivals. If affected the society badly in due course.

Due to the arrival of the Aryans and the expansion of various forms of sacrifices, radical changes took place in religion and society. They were in due course brought under the control of the Brahmins. As a result, the traditional geographical divisions and land system came to an end. Society was divided into various compartment due to the introduction of caste system. The land rights of the common people were transferred to the Brahmins and the



temples. The rulers donated Brahmadana and Devadhana lands to the Brahmins and temples. These lands possessed all facilities and were exempted from taxation. When the number of temples increased, this system was also expanded. As the society centered round more on the temples, the gods determined and controlled the life of the society. Thus temple oriented feudal society developed.

Aryanisation also influenced politics and literature. Tamil language lost its importance. This period witnessed the development and domination of Prakrit and Sanskrit languages. The rulers who ruled Tamilnadu issued charters and inscribed inscriptions in Prakrit and Sanskrit languages. They also encouraged the translation of other works into Sanskrit. As a part of 'sanskritation,' they introduced Sanskrit names to places and persons. Sanskrit names 'dominated even in the temples. As a result, Sanskrit dominated religion, language and society, Hence Aryanisation was otherwise called as sanskritation This movement (process) continued nearly for six centuries.

The expansion of political and religions, activities in Tamilnadu in the later, period, led to the domination of the Aryans. They were respected and provided with high posts in administration. The Tamil, rulers enforced the varna system in religion and politics. When the number of temples increased, more and more Brahmins were invited to do religious services. The migration of the Brahmins were welcomed and they were accommodated comfortably. The rulers of South respected the priestly community of the North. Special attention was given to vedic sacrifices. Exclusive accommodation like Agraharas and Caturvedimangalam were provided. As a result of the introduction of Aryan system of worship secularism that existed in Tamilnadu began to diminish. Though the sangam literature was not affected much, the later literature suffered from the Aryan influence. Vedic stories and puranic mythologies were thrust upon the common people. The new principles created confusion in society. The introduction of caste system and the subsequent changes created unrest in society. The division of the society based on casteism led to the outbreak of unrest among the people. The underprivileged Idankai groups vehemently stood against the privileged Valankai groups. The temple entry agitation of the later periods was also a byproduct of Aryanization. Thus the Aryanization was responsible for the outbreak of various social, religious and political unrests and agitation in Tamilnadu.



4. PRE-HISTORY OF TAMIL

The Pre-historic age was the longest period of mankind. To study the history of the pre-historic man, sources like literature, inscriptions and coins were not available. In the absence of such sources, we can trace the history of prehistoric period only with the help of certain common features which existed among them. The archaeological excavations proved that the people who lived in the pre-historic period commonly used various types of stones for their protection and livelihood. Based on the stones they used, the pre-historic period was classified into palaeolithic, Mesolithic, Neolithic and Megalithic Ages.

Palaeolithic Age (The Old Stone Age)

Palaeolithic age was the largest age in the history of mankind. It spread from 5,00,000 B.C to 15,000 B.C To know the history of this man, the stone tools like hand axes and cleavers, discovered in certain localities of Tamilnadu were very useful. Bruce Foote discovered a hand axe of this age near Pallavaram in 1863. These types of stones were also found in Chingleput, Tanjore and North Arcot districts. These stone tools were collectively called 'Madras Industry'. These tools were very rough and primitive. The Palaeolithic man used these crude stone (Quartzite stone) as hand axe to gather his food. Therefore, the Palaeolithic man of Tamilnadu had also been called the quartzite man. The palaeolithic man had primitive civilization. He never used the crude stone to clear the forest. Hence, he lived in plains. He lived in the rock shelters in South India. Probably, the rock shelters were caves in the hills. Kumool district contained a number of Palaeolithic rock shelters. So the civilization of this period developed in, and around the rock shelters.

The Palaeolithic man led a nomadic life. He ate fruits, nuts, roots and occasionally hunted animals. The use of pottery was unknown to them. The Palaeolithic man never buried the dead. The dead body was exposed to wild animals and birds. The skin of the animal was used as clothing. Leaves and barks were also used to cover, nudity.

Mesolithic or Microlithic Age

At the end of the Palaeolithic age, Tamilnadu witnessed a new kind of civilization. This age lasted from 8000 B.C. to 3000 B.C. Tirunelveli and Tuticorin were the two important centres of this age. People of this age used microlithic stone tools of small size,



made of some precious stones. This age was an improvement over the crude implements of the Palaeolithic period. Their culture was slightly advanced. They were afraid of thunder and lightening. They believed in the existence of supernatural powers. People of this age practiced rituals and buried the dead with food and tools. Microlithic man lived in the southern part of Tamiinadu. The implements of the microlithic age were discovered at Sayarpuram, Kayanozhi, Aral, and Nazarath in Tirunelvelly district; Bootialattoor in Tanjore district and Tiruvallur in Chingeipet district. They also lived on the coastal areas and did fishing and hunting.

3. Neolithic Age or the New Stone Age

Neolithic age marked a crucial phase in the march of civilization. The date of this age appeared to be from 1500 B.C. In this age, the activities of man widened. Neolithic man cleared the forest and cultivated the land. Required implements were produced for the clearance of forests and cultivation of lands. New techniques were adopted to make conic-shaped axes. These axes were used for cutting trees and digging earth. Men of this age began to settle permanently in a place. Most fertile lands were used for agriculture. They also continued the previous occupations of hunting, fishing and food gathering. In Tamiinadu, the Archaeological survey of India, discovered a prominent Neolithic site at Salem. The discovered stone implements such as Celts, anvils, corn-crashers, cylinders, discs, hammer-stones, mace-heads, mealing stones, pestles, ponders, mutters, pivot-stones, polishing grooves, slabs, wet-stones, tally-stones, thumb-stones, stone-vessels, stone arrow-heads proved that the Neolithians were more advanced than the Palaeolithians.

The Neolithic man lived in houses. He constructed houses with mud. Man of this age domesticated dogs and used them for hunting. In course of time, the goat, sheep, cow and buffalo were domesticated. Potteries of different varieties were produced and they showed interest in painting. He knew the art of making fire and its use. The discovery of fire was the greatest achievement of this age. The art of spinning and weaving were also developed in this age. He wore clothes, skins of animals, leaves and barks of tree as dress. Importance was given to ornaments. Various ornaments such as beads, buttons, bangles and rings were discovered at various centres of this civilization. Combs were discovered and they were used for dressing their hair. Much importance was given to personal decorations. The dead were buried in urns (jars). The burial system revealed the social customs and religious nations, Ancestor worship prevailed. The worship of mother goddess was also prevalent. Archaeological discoveries



proved that neolithic civilization existed in Arcot district, Mohanoor, Krishnagjri, Shervaroy hills, Trichy, Puthukkottai, Madurai and Tirunelvely district. Besides tools and weapons, human and animal figures were also found in these centres.

Metal Age

The Neolithic age was succeeded by the iron age. People of this age used iron metals like blades, knives and iron axes. The introduction of iron marked a radical change in the economic and social life of the people. The use of iron implements in agriculture boosted the cultivation of paddy, tinai and other grain. The progress of settled life further develop during the iron age. The excavations -at Bodinayakkanur, Karadiyur, Mandambadi etc. threw light on this age.

Megalithic Age or Big Stone Age

Megalithic age was the most advanced age among the .pre-historic period. This civilization flourished between 700-400 B.C. The most important characteristic of this age was the erection of burial monuments known as Megalithic. People used huge stones as tombs. The dead bodies were buried on the slopes of hills or on the elevated grounds. Large urns or jars were used for burials of the dead. The system of burial developed in this age was called Megalithic system of burial. The megalithic burials revealed the customs of the age. The archaeological discoveries held at Adichchanallur, Niigiris and Chingelput revealed the 'megalithic system of burials. Large urn or jar was used for burial. At Adichchanallur a burial ground with an area of 114 acres was discovered. It was situated two miles south of Srivakundam on the right bank of Tamperapami in Tirunelvely district. Here large potteries used for burials were discovered. Some of these jars were large enough to cover the whole body. There was no sign of cremation. The pottery of Adichchanallur was more primitive than the megalithic pottery of other sites. Again, the discovery of metallic vel indicated the worship of Murugan or Velan. The people of Adicharianallur cultivated rice. Again, the excavations at Arikamedu and Kanchi revealed the manufacture of large conical bottomed wire jars called the amphorae. Bricks, tiles, toys, multicolored beads, glass lamps, clay toys were manufactured in this age. Iron implements like lance, dagger, arrow and spear were used. People decorated their bodies with silver and gold ornaments. Gold and copper coins were in circulation. Chank writing and ivory carving were known to them. Industries like Ceramic industry developed. Thus the pre-historic man developed in stages and reached the historic age.



5. SANGAM PERIOD AND CHRONOLOGY OF THE SANGAM

The Tamil Sangam

Sangam age is the age to which sangam literature belonged. The Sanskrit word was popular in Tamilnadu only after the penetration of the Buddhist philosophy and the migration of the Buddhist monks. It was first used by the Jain monks. Tamil sangam was the literary academy. The academy of the Tamil poets was established and patronised by the Pandyan rulers. In the earlier period, it was known as 'Koodal'. Sirupanarruppadai called it an assembly. The word 'Avai' and 'Mandram' are mentioned in Silappadikaram, Manimekalai and Purananura. Later, it assumed the name 'Sangam' in the 7th century A.D. in the 'Devaram' of Appar.

The word sangam is often used in the commentary of the Iraiyanar Ahapporul by Nakkirar in the 8th century A.D. It mentioned the three Tamil sangams or literary academies that existed in Tamilaham. The first sangam was held at Southern Madurai. 594 celebrities including Lord Siva and Muruga participated in this sangam. This sangam lasted for 4400 years and was patronised by 89 Pandyan kings beginning with Kayasinaludi and ending with Kadungan. First sangam declined due to the erosion of Indian Ocean. Then it was shifted to Kavataparam, situated on the east coast near Korkai. This second Tamil academy was known as Idai changam or middle sangam. Fifty nine members adorned this sangam. Among them, Agathiyar and Tolkappiyar were important. 3700 poets presented their compositions to this sangam. After the destruction of Kavataparam, it was shifted to Madurai, the capital of Pandyas. This was the last Tamil sangam. Hence, it was known as Kadai sangam. It contained 49 members including Nakkirar. 449 poems were submitted in the sangam. It lasted for 1850 years. Pandyan kings patronised this sangam. Mudathirumaran was the founder of the third sangam and it ended with Ukkiraperuvaludi. The weakness of the sangam rulers and the emergency of the Kaiabhras and the Pallavas caused the decline of the Tamil sangam. Though the sangam literature supplies much information about the Tamils, it fails to indicate the age in which the works were composed. Hence it created controversy among the scholars. The scholars attributed their, own views with regard to the age of the Tamil sangam.

Views of different Scholars

The date of the sangam is one of the greatest puzzles in South Indian chronology,



V.R.Ramachindira Dikshitar assigned the fifth century B.C. to the origin of the sangam and the end of the fifth century A.D. to the extinction of the sangam. Dr.L.D.Swamikannu Pillai ascribes 7th and 8th. centuries A.D.as the date of the sangam period. He mentions that Kannaki burnt the city of Madurai on 17th June 643 A,D. or 3rd July 756 A.D. This date was based on astronomical grounds. But astronomy may not be a safe ground to fix the date. Hence proof of the date is opposed.

But the general opinion of the western scholars was that the Tamil literature was not composed before 9th century A.D. . Prof. V. Kanakasabhai vehemently repudiates the opinion of western scholars and attributes that the earlier Tamil works were composed more than two thousand years ago. Vincent-A-Smith, differs from the view of Tamil scholar and equates Tamil age with Augustan age and placed the first three centuries of die Christan era as sangam period. .Dr. N. Subramonian accepts that 4th century B.C. as the early limit and 3rd century A.D. as the later limit of the Tamil sangam. The above mentioned dates were not at all uniform and they differ from one another. Hence, various techniques were adopted to fix the. date of Tamil sangam, based on the availability of historical, literary and archaeological evidences.

Historical evidences

Certain important events in Tamilnadu are considered, to prove the date of Tamil sangam. Mamulanar was a sangam poet. In Ms work, Puram 175 and Aliam 281, be mentioned the; Mauryan invasion of Tamilnadu. The date of invasion may be fixed, 278 B.C., which actually falls during the reign of Bindusara, the Maurya ruler. It indicated that the invasion took place dunnig his regnal period and proved that he was a contemporary of Mumulanar, the sangam poet.

Again, the inscriptions of Asoka mentioned its neighbouring states such as Chera, Chola, Pandaya, Satyaputras. and Pulindas. The Satyaputras were Kosalas. The name of Kosala is found in the sangam literature. The Kosalas ruled North India from the 3rd century B.C. and they were feudatories of the Mauryas before they came to power. This information helps to some extent to fix the sangam date.

Moreover, the sangam works did not mention the existence of the Pallava rule in Tamilnadu. The Pallavas had the longest reign and attractive history. The early Pallavas ' came to power towards the end of the third century A.D. Similarly, the Pallava inscriptions did not



mention the sangam ruler as contemporaries. It proved that the sangam period existed prior to the, Pallavas.

Again, Kaiabhras, who were responsible for the decline of Sangam age, ruled Tamilnadu from the later part of third century A.D. to the middle of sixth century A.D. They created confusion in Tamilnadu. To know the reign of the Kaiabhras we have both literary and inscriptional evidences. But the sangam works did not mention anything about the administration of the Kaiabhras. It is a concrete proof that sangam age existed earlier to the Kaiabhras.

Synchronisin of Senguttivan - Gajabhahu

The Synchronism of Senguttuvan with Gajabhahu is considered to be the sheet anchor of the South India chronology. Silappadikaram is a sangam work. It describes the northern expedition of Chera Senguttuan and the installation of the image of Kannaki, the goddess of chastity. On the inaugural function of the image, the Chera king invited almost all rules of South India including Gajabhahu of Ceylon.

Mahavamsa speaks of two Gajabhahus. The first Gajabhahu was the 39th, ruler who ruled Ceylon from 177 A.D. to 199 A.D. The next Gajabhahu was the 126th ruler, who ruled Ceylon in the 12th century A.D. But there was no Senguttuan in the 12th century. A.D. in Tamilnadu. So his contemporary must have been. 'Gajabhahu I who ruled in the last quarter of the 2nd. century A.D. It proved that Gajabhahu was the contemporary of Chera Senguttuan. Silappadikaram was written by Mango Adigal, the brother of Chera Senguttuan. ILango was the sangam poet. Hence, his brother Senguttuan was considered as sangam ruler. Sathanar, the author of Manimekali was the contemporary of ILango Adigal. As these two works belonged to the same period, Sangam was in existence during the reign of Senguttuan and Gajabhahu.

Archaeological evidences

Ahananuru, Purananuru and Patinappalai refer at some length to the commerce of Tamilaham with the western countries of the Graco-Roman world. This commercial relation was mentioned by the Greek and Roman writers and geographers of the first and second centuries A.D. The sangam literature of this period .also narrates the contact of the Tamils with the Yavanas. The anonymous author of the Periplus of the Erythrean sea as well as Pliny, both assignable to the first and second century A.D. and Pliny of the succeeding century describe



the ports of South. India and the commercial relationship that they had with the western countries. Strabo, a contemporary of Augustus gave an authentic information about the trade relation between Roman and Pandyan kingdom in the first century of Christian era. The coincidence of the references in the sangam classics with the account of the foreign writers of the first and second centuries A.D. confirmed by the archaeological evidences. The Roman coins unearthed at Arikamedu reveal the Roman contact with the Tamils. These coins belonged to the period of Augustus and Tiberius.. Augustus ruled Rome in the later half of the first century A.D. and early half' of the first century A.D. This trade continued for some more time. Practically, no Roman coins' of the third century have been found in Tamilnadu and. the business relations were not resumed afterwards. So-based on the above information we can fix the date of the third sangam broadly between the first three centuries of the Christian era.

Tamil literature of the classical period is known, as the sangam literature, which is the most copious and valuable source for the study of the sangam age. The poets who lived in the sangam age composed a number of Tamil works. These Tamil works are classified into Ettutogai, Pattuppattu and Padinenkikanakku. The twin epics Silappadikaram and Manimekalai belonged to this age. Kural, is also included in the list of sangam works. The most ancient available Tamil work is Tolkappiyam of Tolkappiyar. Scholars believe that the work belonged to the second sangam period.. The epics Ramayana and Mahabharatha were also known to the Tamils, and later they were translated into Tamil by the famous Perumdavanar. The above sangam works are classified into Aham and Puram based on its theme. The Puram contains scraps of contemporary public information. It mainly deals with war etc. The aham poems mainly deal with love etc.

Tolkappiyam

Tolkappiyam, the greatest grammatical, work or Tamil, derived its title from the name of its author Tolkappiyar. Though it is a grammar work, it also mentions the conduct of love and war and some traditional concepts of sociology. It is generally held that Tolkappiyar was one of the disciples of Agastya, a mythical figure in Tamil literature. His grammatical work was presented to an avaiyam presided over by the learned scholar Athankottasan. The date of Tolkappiyam is assigned approximately to 4th century B.C. The work contains three chapters, namely Eluttatikaram, Sollatikaram and Porulatikaram. The Porulatikaram is immensely valuable to know the social and economic life of the people. It contains the principles of Jain religion.



Ettutogai (Eight Anthologies)

Ettutogai works consist of Nattinai, Kuruntogai, Aikurunuru, Ahananuru, Kalittogai, Patirrupattu, Purananuru and Paripadal. Among them, Purananuru, Patirrupattu and Paripadal belong to the puram classification, while Kurunthogai, Nattinai, Ahananuru, Ainkurunuru and Kalittogai on aham.

Pattuppattu (Ten Idyls)

Tirumurugattuppada, Porunarattuppada, Sirupanattuppada, Perumpanattuppada, Mullaippattu, Maduraikkanji, Nedunalvadi, Kurunjippattu, Pattinappalai and Malaipadukadam are Pattuppattu works. These works throw light on the social life, and the religious belief of the people. They also deal with the glory of Mamallapuram, climate, trade and commerce and various ornaments and the nature of expenditure of the people of sangam period. Among them Pattuppattu, Nedunalvadi and Maduraikkanji deal with adventures of heroes. Kurunjippattu, Mullaippattu and Pattinappalai deal with aham.

Padinenkikkanaku (Eighteen Minor Works)

Naladiyar, Nanmanikkadigai, Innanarppadu Iniyavainarppadu, Tirikadugam, Asarakkovai, Palamoi, Sirupanjamularn, Elati, Mudumolikkanji, Muppai, Aintinai aimpu, Tinaimali elupatu Aintinai elupatu Tinaimalainuttaimpatu, Kainnilai, Kamarppatu and Nalvalinarppatu are the Eighteen Minor Works. These are small in size. They were classified into three divisions based on their themes. Viz., Moral Aham and Puram.

Silappadikaram and Manimekalai

Unlike other sangam works, Silappadikaram and Manimekalai deal with the drastic political, social and religious changes in the later sangam period. Silappadikaram is written by Ilangothar. The theme of this epic is the love of Kovaian, a rich merchant of Puhar. His wife is Kannaki, an accomplished lady and daughter of wealthy merchant. Kovaian also loved Madavi, a dancing girl and wasted his wealth and peace. After realising his fault, he returned to his wife. They proceeded to Madurai to start a fresh life. But he was sentenced to death by the Pandyan ruler, Neduncheliyan, Kannaki became furious and decided to take revenge upon the ruler. She proved the innocence of her husband in the court of the Pandyan ruler, burnt Madurai and proceeded to the Chera kingdom, where she saw her



husband in a divine chariot. The Chera ruler, Senguttuvan built a temple for Kannaki at Vanchi and elevated her to the position of a goddess. The Pathini cult was introduced in Tamilnadu in 2nd century A.D. Side by side, this work mentioned the achievements of Senguttuvan, the Chera ruler.

Another epic of this time was Manimekalai. Manimekalai is composed by Sattanar. It is the story of Manimekalai, the daughter of Kovalan with Madavi. She loved Udayakumaran, a Chera Prince. But he is murdered unexpectedly. It changed her mind and she became a buddhist nun. This epic is treated as a buddhist religious work. It contains doctrines of Buddhism.

Political condition

Though Siiappadikaram and Manimekalai are religious works, they too give importance to the political developments of this period. They mentioned kingdoms as kantams. Siiappadikaram mentioned the Chera Pandya and, Chola kingdom as Puharkantam. Muduraikantam and Vanjikandom. This epic treated the three kantams equally without any fear or favour. Thereby Siiappadikaram attempted, to some extent, to eradicate political diversity that existed among them long before and to bring them under a single political unit. Ilango, in his work also gives a detailed account of the northern expedition of Chera Senguttuvan. The work mentions the defeat of the northern rulers Kanaka and Vijiya and the political domination of the Tamils in the second century A.D. Again, this work, highlights the nature of the rule of the crowned monarchs and the existence of the chieftaincy in Tamil Nadu.

Religion and Society

Sangam works reflect the religious life of the people. They paid special attention to love and war more than religion. Though secularism was given importance in the early age, domination of Buddhism, and Jainism, in the later period lead to religious/disharmony and intolerance in the society. Later works, especially Silappadikaram and Manimekalai concentrate more on religion and its activities than the teachings of the people. Silappadikaram teaches Jain principles by introducing a Jain monk, Kavinthiyadigal. It also touches hinduism by giving importance to Murugan and Thirumal. Manimekalai on the other hand, paid, special attention to Buddhism. It even, condemned Jainism. To establish the domination of Buddhism, it adopted even, unattractive methods. The introduction of religious debate is a new invention



at the close of the sangam age. It leads to the conflict between Jainism- and Buddhism. We can see its reflection even in the Kalabhra period. Both Buddhism and Jainism advocated ascetic life. It was against the secular principles of the sangam age. Again, the domination of Jains and Buddhist doctrines questioned the deep rooted optimism in the sangam society. Side by side, these works mentioned the trade relation of the Tamils with foreign, countries. These works are also helpful to understand the fascination of the Tamil towards the luxurious commodities like dress, ornaments, precious stones and other attractive items. Development of certain industries are also clearly portrayed in these epics. Manimekalai and Silappadikaram give due importance to the **social** life of the people. The life of the Parathiyar is clearly portrayed *in* the epic. The high position given to the chaste women in society induced other women to rise to that level in the society. The importance given to chastity can be seen in the construction of a temple exclusively for the chaste woman Kannaki. The Kannaki cult introduced by Silappadikaram later developed into the worship of Mariammai and Bhagavathi. This cult has its own impact on the Tamil society even now.

6. EARLY CHERAS, CHOLAS AND PANDYAS

The ancient Tamilaham was divided into three political units. They were ruled by the three ancient royal houses namely the Cheras, Cholas and Pandyas. Of the three monarchs, the Cheras were mentioned first, Chera country located along, the western coast from the Konkan in the north and spread as far as Kollam in the south. It was divided into six small units namely Konkan, Kudam, Kuttam, Venad, Tenpandi and Puli. Vanji-Karur was the capital of the Cheras. The important sea ports were Tondi and Musiri. The Chera monarchs had the Palmyra as their garland Bow and arrow was the emblem of the Cheras. The Chera monarchs assumed several titles such as Vanavaramban, Vanavan, Kuttuvan, Porainyan, Iru, porai, Kodungo, Kodai etc.,

The earliest Chera monarch mentioned in Purananuru was Perum Sorru Udayan Cheral. He is said to have fed the armies of both the Pandavas and Kauravas in the famous Mahabharata war, He was the lord of the eastern and western coast. His expeditions were described in the Ahananuru. He received wound on his back in his battle against Karikal Chola and died of starvation.

To know the political and dynastic history of the Cheras we are mainly dependent on



Padittuppattu. This work was a collection of ten decades, verses composed by different poets of which only eight were available now, Some minor details about the other member of the Chera royal family were derived from other sangam works like Aham, Puram and Silappadiakaram. To a large extent, the early history of the Chera king was disconnected and diffused.

After Udiyan Cheral, hjs elder son Imayavaramban Nedum CheraS Adan ascended the throne. He defeated the Aryans and inscribed the bow emblem of the Cheras on, the Himalayas. He defeated Kadambas and cut their Kadamba trees for making drums. The Chola King Peruviar Killi was the enemy of Imayavaramban. So he waged war against him. In the battle, when all the soliders of the two armies were killed, the two monarchs fought a duel and both of them died in the battle field. Then the widows of the kings committed sati. He ruled for 58 years.

Imayavarampan has two sons, Kalangaikkani Narmudi Ceral and Adukotupattu Cheraladan through his velier wife Pathumandevi, He had two-more sons through his Chola wife, Narsonai. They were Kadalpirakkottia Senguttuvan and Ilango. Senguttuvan was the most important ruler of the Chera dynasty. Palyanai Selkelu Kuttuvan succeeded Imayavarampan.

He ruled for 25 years. Kalangaikkani Narmudi Cheral was the next ruler. He defeated Tagatur. Senguttuvan was the next ruler.

Adukotapattu Cheraladan succeeded Senguttuvan. During his reign, the northern boundary of the Chera country was extended. He subjugated the Malavars in the Kongu region. He reigned for 38 years. Adukotapattu Cheraladan was the last king of the Udiyan Cheral royai line. After him, three other rulers belonging to a different Chera family ruled over the different parts of the Chera kingdom. They were Selvakkadungo Vali Adan, Perum Cheral Irumporai and Illamceral Irumporai.

Selvakkadungo Vali Adan was the son of Anduvan Cheral Irumporai. He was a contemporary of Chola Perunarkilli. He besieged the city which belonged to Vanavasi. He founded many towns in his kingdom. He defeated his enemies. He was a devotee of Tirumal and performed many vedic sacrifices, he died after a glorious reign of twenty five years.



Perum CheraS Irumporai was the next ruler. He destroyed Tagadur, the capital of Adigaman. The epic Tagaduryatttra composed by Arkisilkilair, Ponmudiyar and others referred to this expedition. He performed many sacrifices. After a reign of 17 years, he renounced his worldly life and became an ascetic.

The last Chera Prince mentioned in the Padittuppattu was Kudakko Illem Cheral Irumporai. He was the son of Perun Cheral Irumporai. He defeated the Chola and Pandya rulers. He was praised by his court poet Perumkunrur kilar.

Then Yanaikkan sey Mamtarm Chera! Irumporai ruled the Chera country with Tondi as the capital. Nedumchadayan defeated him in the battle of Taiaiyanamkanam and imprisoned him. But he escaped from the prison. Kudalur Kilar, Illam Kiranar and others praised his achievements.

Kanaikkal Irumporai was the next ruler. He defeated Muvan. Chola King Chenkanan defeated him in the battle of Tirumpporpuram and imprisoned him. He died in the prison. The poet Poykaiyar, a friend of the Chera king, dedicated to him a work Kalavali Narpadu.

The sagam Cheras ruled over a period of first three centuries. In addition to the above Chera rulers, several members of the royal family are referred to in the sangam works. But it is not possible to reconstruct their historicity due to lack of evidences.

Cheran Senguttuvan

Senguttuvan was the most illustrious king of the early Chera dynasty. To know the history of the Cheras, Pathirrapattu gave a dear documented account. It gives, the history of the Cheras for three generations. Senguttuvan was the elder son of Imayavarampau Nedum Cheral Adan through, his wife Narsonai. His younger brother was Iliango Adigal, the author of Silappadikaram He belonged to the 2nd century A.D. and ruled for 55 years.

The first great achievements of Senguttuvan was his successful interference in a civil war in the Chola country. In this civil war Chola princes fought against their close relative Killi. Killi sought the support of Senguttuvan in the battle of Nerivayil, Killi with the help of Senguttuvan defeated the Chola princes and regained the throne. The next victory was his naval expeditions against the kadambas. The Kadambas were defeated at the battle of Idumbil and Vayalur. The defeated Kadambas took shelter in Kodukur fortress. This fortress was



stormed and Kadambas were completely defeated, For celebrating his. victories in verse, Senguttuvan bestowed Paranar the village of Umbarkkadu. That village is even to day known as Paranankanam in Kerala State. Another victory of Senguttuvan was the defeat of Palayan. He was the chieftain of the modem Palayankkottai region in Tirunelveli District.

Among the achievements of Senguttuvan, his Himalayan expedition was remarkable and praiseworthy. The conquest of the northern kingdom was a symbol of might and valour among the Tamil Kings. This expedition gave additional weight to the power of the Chera military. He brought a stone from the Himalayas to make an idol of Kannagi. The stone was brought to Tamil Nadu, after purifying it in the waters of the Ganges. The consecration ceremony of the idole of Kannaki was a remarakable event. In the consecration ceremony all the South Indian Kings including Gajabhahu of Ceylon took part. The synchronism of Senguttuvan with Gajabhahu of Ceylon is considered to be the sheet anchor of South Indian Chronology. Silappdikaram written by Senguttuvan's brother ILango gives a clear description of Senguttuvan's northern expedition and of the consecration ceremony. While Ilango created a monument. in letters for Kannagi, his brother senguttuvan created a monument in stone for her.

Senguttuvan had a long and peaceful rule. He had defeated all his enemies and the sea piracy was eradicated. So, foreign trade flourished and people enjoyed a peaceful and prosperous life.

Senguttuvan was a Saivite. Though he followed Saivism, he tolerated other religions "too. It is said that Jainism spread in Tamilnadu during his region. Historically speaking Senguttuvan was the first Tamil King, who built a temple for the sumbol of Chasitivity, the theme of which was fundamental to Tamil civilization. Kannagi cult or Pattini cult introduced by Senguttuvan spreads to Ceylon and other parts of the country. Later the worship of Kannagi developed into the worship of Mariamman and Bhagavathi. He was a great warrior and benevelonent ruler of Tamilnadu. From the historian's point of view, he provided the sheet anchor for the chronology of the Sangam age. In short, his service to the history of Tamilaham is remarkable and priceless in all respects.

The Sangam Cholas

The Cholas had a pre-eminent place in the political history of the south. The Cholas were first mentioned in the rock edicts of Asoka. The Ramayana and the Mahabharatha and the



account of Ptolemy also mentioned the Chola kingdom. Uraiyur, Puhar. and Tiruvarur were their early capitals. Their important harbour was Puhar or Kavirippattinam. Tiger was the emblem of the Chola. The main literary sources for the study of the early Cholas are the sangam works including of the Silappadikaram. The history of the Cholas was not in a chronological order. Therefore the information obtained is scattered and sketchy.

The earliest Chola kings mentioned in Tamil literature seem to be mythical figures. The first historical chola ruler seems to be Ilam set Senni. He was a brave king and a hard fighter. His capital was Uraiyur. His son was Karikala. He was the illustrious Chola monarch. After Karikala. the history of the Choias becomes confused and two branches of the Chola royal family ruled from Puhar and Uraiyur respectively. The disharmony that prevailed amongst these branches caused the decline of the kingdom due to internal conflicts and Kalabhra invasion. The power of Choias began to decline towards the close of the 3rd century A.D.

Karikalan was the greatest of the Chola Kings of the Sangam Age. He was the son of Ilam Set Senni. A group of literary evidences are available to remember him. His capital was Uraiyur. The date of birth and the accession of Karikalan was not clear.

After the death of Ilam set Senni, there was a plot against his son Karikalan. He was kidnapped and imprisoned by the conspirators. Karikaia escaped from the ordeal of fire, but his leg was charred, hence he was called Karikal. Other explanations for the name was that he killed elephants of his enemies. In Tamil, Kari means elephant. So Karikalan means Killer of elephant. Right from the beginning, he had to cross several difficulties.

Karikala was very young when he became heir to the Choia throne. While he was young, he was guarded and guided by his maternal uncle, Irumbidartalaiyar, who was a Chera Prince who lived at Vanji.

Karikala was not only an able ruler but also a gallant warrior. One of his early achievements was the victory in a great battle at Venni (Modern Koil Venni) a village fifteen miles east of Tanjore. Though the causes of the battle were not known, it proved to be a turning point in Karikala's life. This battle enable him to wipe out a widespread confederacy formed around him. In this battle the Chera King Perum Cheraladan supported by a Pandya ruler and eleven Velir Chieftain fought against Karikala. The Chera King accepted his. defeat and committed suicide. As a result of this victory in the battle at Venni, Karikala assumed the



overlordship of the entire Tamil country.

Another success of Karikala was his great victory at Vakaipparandalai. In this battle he defeated a confederacy of nine minor Chieftains. Poet, Parananar, a contemporary of Karikala, referred to this battle, but did not speak of the causes of the battle or the enemies of Karikala.

According to Pattinappalai, Puhar became an important harbour and an alternative capital to Karikala. Karikala possessed a powerful navy. It invaded and conquered Ceylon. Though Mahavamsa did not mention it, the later chronicles of Ceylon refer to it. After the battle, the Chola army carried away 12,000 of the Ceylonese inhabitants as slaves. They were utilised for the fortification of the sea port, Puhar and the construction of the dam, Kal Anai. Puhar (Kavirippattinam) was a flourishing harbour during the time of Karikala. It became the seat of trade and diplomacy.

Legends say that he marched upto Himalayas, but there is no evidence to confirm this view. But Silappadikaram mentions the Himalayan expedition. During the marriage festival of Kovalan and Kannagi, those who blessed the couple referred to Karikala's achievement of imprinting the Chola emblem of the tiger on the Himalayas. While Karikala was returning from his Himalayan expedition, the rulers of Maghada, Avanti and Vajjira presented him with several valuable and artistic presents. At the time of the famous Indra festival at Puhar, Dango mentions the North Indian invasion of Karikala, The Periyapuram mentions that on his return journey he stayed at Kanchi and built a fort around the city.

After consolidating the country Karikala spent his time for the benefit of his subjects. The construction of "Kal Anai" was the famous achievement of Karikala. Even now it is a living monument which provided waters to the southern districts of Tamilnadu. He controlled the floods of Kaviri by constructing high embankment showed his encouragement to irrigation. He laid the foundation for the prosperity of Tanjore delta which subsequently earned the well - coveted title "the granary of South India" He richly deserves the title, "Karikal Peru Valathan" for his accomplishments.

Karikala was a man of wisdom.. The story says that two groups of men approached Karikala, for justice. Karikala sat on the throne to hear their demands. They were afraid, how this small boy would satisfy their grievances. Knowing their mind,



Karikala decided to teach, them a lesson. He disguised himself as an oldman and sat on the throne for passing the verdict. Now they were satisfied and expressed their grievances. Karikala gave a dear verdict which- made them wonder. Then Karikala removed his appearance and showed that he was the young prince. They glorified the wisdom of Karikala.

Karikala patronised the Tamil poets, musicians, and dancers. He was not free from the peculiarity of the age in which he lived. He was fond of the company of women. It is said that he enjoyed the worldly pleasure thoroughly. He married a Velir girl. Athimanthi, one of the daughters of Karikala, served as the theme for the fertile imagination of poets. After Karikala, the history of the Cholas became confused.

The Sangam Pandyas or The Early Pandyas

The Pandyas had a glorious past. The accounts of Megasthenses, Kautiya, Pliny and Ptolemy provided the informations of the early Pandyas. The Ceylonese Chronicle Mahavamsa contains many references - to the Pandyan Kingdom. The archaeological evidence is used to know the trade links of the Pandyas with Rome; Pandyas founded and Patronised the Tamil sangam at Madurai. As patrons of Tamil learning and culture their position was more prestigious than the other two crowned rulers. The Pandyan ruled part of Tamilaham that comprised of Tirunelveli, Ramanadapuram, Madurai and Kanyakumari districts. The city of Madurai had the shape of a lotos with the temple at the centre and streets resembling petals. The Pandyas assumed the titles such as Pandyan, Puliyan, Kadalan, Vanavan, Cheliyan, Valudi, Thennavan etc.,

The genealogy of the Pandyan rulers is obscure. It is said that the earliest. Pandyan kings were Nediyan and Palayagasalai Mudukudumi Peruvaludi. They belonged to the age of first sangam. During- the period of second sangam there were 59 Pandyan rulers. They ruled with Kapadapuram as their capital. The most important among them was Mudattirumaran, who founded the city of Madurai on the banks of the river Vaigai.

Among the Pandyas of the third sangam. Ilamperuvaludi, Pandyan Arivudayan Nambi, Pandyan. Neduncheliyan, Nanmaran and Ugraperuvaludi were important. Among them, the most well known in hisotry is Nedumcheliyan, who won victories over the Aryan forces. He ruled Madurai when Kovalan and the Kannagi visited the city. He was responsible for the unjust execution of the innocent Kovalan. Neduncheliyan repented for his negligence and died



with a broken heart. He was a contemporary of Chera Senguttuvan. He was not only a great warrior but also a great poet.

The later history of the Pandyas was not clear. The disorder in the kingdom and the Kaiabhra intervention led to the decline of the Pandyan kingdom. Neduncheliyan of Talaianganam was the illustrious sangam ruler. The puram and aham anthologies narrated the achievements of this ruler. He came to power early in his life. On seeing that he was young and inexperienced, the Chola and Chera monarchs supported by five other minor chieftains opposed him. The battle took place at Talaianganam near Nidamanagalam in Tanjore district. The Maduraikkanji and other poems provided accurate picture of his ruler. The Chera Mantaram Cheral and the Chola Rajasuyamvetta Penmarkilli supported by five other minor chieftains opposed Neduncheliyan at Talaianganam. This Pandya ruler made a declaration before the battle and he was true to his words and he was completely successful at the battle of Talaianganam. This victory became so famous that the poets who were contemporaries of Neduncheliyan had praised it and the later inscriptions of the Pandya monarchs also refer to it. Mangudi Marudan, Nakkirar, Karikkanan, Idaikkunurkilar etc. were some of the contemporary poets of Neduncheliyan. He also annexed to his Kingdom the two chieftaincies of Milalai and Muthur. These Chieftaincies existed on the north eastern part of the southern Vellar. Mangudi Marudan was the court poet of the Pandyan ruler. He wrote Madurai Kanji. This poet described the city of Madurai elaborately.

The last great Pandya ruler of the sangam period was Ugraperuvaludi. He conquered Kanapper, the modern Kalayarkoil in Ramnad district. According to the Iraiynar Ahapporul commentary, he was the last Pandya Palion of the third sangam. The early Pandya power began to decline due to the rise of the Pallavas in the 4th century A. D. and due to the invasion of the Kalabhras.

During the sangam period, the Tamil country was ruled by the three crowned monarchs and several chieftains. The chieftains were subordinates to the monarchs. They were called Mannan and ruled small portions of land. Hence, they were known kurunila Marmargal. These Chieftains were powerful in their territory. They rendered assistance to the crowned monarchs at the time of wars. Sometimes, they opposed the monarchs individually or collectively or by joining hands with other crowned monarchs. Generally, they behaved according to their



political convenience. Vincent-A-Smith mentioned one hundred and twenty Tamil Chieftains. Among them, seven chieftains, were important. They were noted for philanthropy. Hence, they were known Kadiyelu Vallalkal.

Pan was famous among the sangam chieftains. He ruled ' the Parambu hill. It is now called Piranmalai in Ramnad District. Saints Sundarar and Arunagirinathar admired the character and glory of Pari in their songs. The puram works glorified the liberality and the natural wealth of this chieftaincy His contemporary was Kapilar. He was his court poet. He was also his friend, philosopher and guide. The chieftaincy of Pan consisted of 300 villages. In due course, all of them were given to the poets. Kapilar praised Pari that his liberality was greater than that of the irregular monsoon rains. Again, he praised the richness and fertility of the Parambu region. He said that bamboo seeds, valli roots and honey were found in abundance.

Kapilar was a native of Tiravadavur in the Pandya country. All the sixteen verses of Pan in puram praised the glory of Pari. He was sympathetic towards all. On one occasion, Pari gave his chariot to a Jasmine creeper and earned the title Vallal. It showed his liberality. The reputation of Pan provoked the three crowned monarchs, Chera, Chola and Pandya. They jointly besieged the Parambu region. The siege continued for a long time. Finally, the crowned monarchs imprisoned and killed Pari. They occupied the Parambu region and it was divided among the three crowned monarchs. The Thirukkovalur inscription gave a clear description of the relation between Pari and Kapilar. After the death of Pari, Kapilar took the guardianship of the two daughters of Pari. They were given in marriage to Malayaman, the ruler of Kovulur. Then, Kapilar also died by self immolation.

Kari

Another Chola Chieftain was Kari. He was called Tirumudikari. He was a contemporary of Killivalavan. He participated in the war, fought between the Cheras and Pandyas. He earned the ill-will of Killivalavan. The sangam poets like Kovulkilar, Kapilar, Paranar and Kalladanar praised him in their verses.

Ori

Ori was another chieftain. He ruled Killimalai (Sennimalai) and the neighbouring areas. He was a great warrior and expert in horse-riding. He was also an expert in the use of



bow and arrow. Hence, he was called Valvil Ori. It is said that, with a single arrow he could kill an elephant, a tiger, a deer and a bear. Perhaps, he may be called the Arjuna of the sangam age. He lost his life in a battle against Kari, the chieftain of Kovalur.

Nalli

Nalli of Totti hills was another feudatory of the Cheras. He patronised the poet Vanparanar. He enumerated the good qualities of the Chieftains. He rendered assistance and help to the poor. Hence, he was called "a great friend of the poor"

Pehan

Pehan was another Chera feudatory. He ruled the hilly region in the Western Ghats (Palani hills). His capital was Nallur. He was also a philanthropist. He gave his costly wollen blanket to a dancing pea-cock, which he imagined, was shivering from cold. By giving blanket, he earned the title Vallal.

Ay

Ay was a sangam chieftain. He ruled the country around the Podiyil hill. It was situated near the Kuttalam falls. He was a popular ruler. Ptolemy, the Greek geographer, mentioned his Kingdom. His capital was Aykudi. he was a religious-minded ruler. On one occasion, he offered a cloth of fine texture to Lord Siva, which was presented to him by a Naga chieftain He patronised the sangam poet Mosiar. According to the pot, on the death of Ay his immortal soul was welcomed by the Devas with great enthusiasm.

Adigaiman

Adigaiman was another Velir chieftain. He was also known Neduman Anji. Tagadur was his capital. He patronised the famous sangam poetess Avvaiyar. They had a cordial relationship. She was the friend, philosopher and guide of Adigaiman. On one occasion, Adigaiman got a unique myrobalan fruit. It was a miraculons fruit. It possessed the quality to bestow eternal youthfulness. He presented the fruit to Avvaiar with the intention of prolonging her life. Once she went as an envoy to the court of Tondaiman of Kanchi and ironically praised the war materials of Tondaiman and subtly warned him not to declare war against Adigaiman. He opposed the Chera overlord. So Perum Cheral Irumporai invaded and besieged the fortress of Tagdur. The fortress was reduced and destroyed. The conquest of Tagadur, by the Chera



King was narrated in the famous work Tagadur Yathirai. Adigaiman died in the battle. Avvaiyar greatly lamented his death.

In addition to Kadaiyelu Vallalkal, certain minor chieftains also ruled in certain parts of Tamilnadu. Chief among them were:

Nannan

In the sangam age, several chieftains bore the name Nannan. A nannan ruled over the north- western part of the Chera country. Kalaigaikkanni Narmudi Cheral defeated him. Another Nannan ruled Konkanam region. He invaded Punadu. The Nannan, who ruled Plaghat region was a cruel chieftain. He was responsible for the death of an innocent girl, for eating a fruit from the royal estate. The sangam work Malaipadukadam mentioned another Nannan. He ruled a province in Tondaimandalam.

The Kadambas

The Tolkappiyam mentioned the Kadambas as one of the four martial tribes in Tamilnadu, The Kadambu tree was sacred to the Kadambas. They worshipped the, deity of Muruga, the Kadamba tree and the Peacock. These were the totemic objects of worship for them. They ruled the south and South - West region of Karnataka. A group of Kadambas settled in Konkan region. They adopted piratical activities on the Arabian sea coast. They were rooted out by the Chera rulers, Imayavarmban Nedum Chera Adan and Cheran Senguttuvaa. Later, they assumed Brahminical origin and status.

Tondaiman Ilamtirayan

Tondaiman liamtirayan ruled Tondaimandalam. It extended from the river Pennar in the south to Tiruvenkadam or Tirapati in the north. Javvadu bills were located in the western part of this kingdom Its eastern boundary was Bay of Bengal. It was a forest region, with full of tondai creeper. The people of this region were called Tondaiyars and their ruler was called Tondaiman. Rudrankannanar was the contemporary of Tondaiman Illamtriayan. He ruled the kingdom in an admirable way. Tondaiman was impartial and liberal. His enemies was afraid of him because he was brave and war like.



The Malayamans of Kovalur

Malayaman nadu was located in the southern part of Tondaimandalam. Malayamans were the feudatories of the Cholas. Karikala annexed Kovalur with Chola empire. Most of the commanders of the Chola army were Malayaman Chieftains. Malayaman Tirumudikkan was famous among the Tirukkoyalur chieftains. He patronised several Tamil poets.

Kosars

The Kosars ruled Kongu region. Sangam works gave due importance to this place. They were identified with Satiyaputras. They served under the Chera.

7. ADMINISTRATION

Political Condition

Sangam literature offers authentic evidence to the political conditions of the sangam period. In this age, Tamilaham spread from Vengadam (Tirupathi) in the north to Kanyakumari in the south. The Tamil country was divided into Chera, Chola and Pandya Kingdoms. The Cheras, the Cholas and the Pandyas were its rulers. The Cheras ruled over the south - western, the Cholas over the north-eastern and the Pandyas over the south-eastern parts of Tamilaham.

Sangam age produced certain historical rulers. Senguttuvan was the greatest king of the Cheras. Karikala was prominent among Cholas. The Pandyas also had a glorious past. Talaiylamkanathu Nedunjeliam was the most important ruler of the Pandyas. Apart from the three crowned monarchs, there were a number of chieftains. Smith says that there were 120 such chieftains who ruled in various parts of Tamilnadu in this period. Among them Pan, Kari, Ori, Nalli, Ay, Penan and Adikaman were noteworthy.

Kingship

King was the centre of administration. Kingship was common. It was hereditary. Generally the elder son was the heir apparent or crown prince. The crown prince was called as Komahan. The younger prince was known as Ilango. If a ruler died without a successor, a strange way was adopted to choose the king. An elephant was directed to go around the country with a garland. It was allowed to go till the garland was put on somebody's head. The man who received the garland was brought to the palace and treated as the king. Karikkala was



the only ruler, who was selected this way. He was young at the time of the selection. It proved that even a boy was selected for the throne. When the King was too young to rule, necessary arrangements were made to assist him. There was no provision for the appointment of a regent in the sangam age.

The three crowned monarchs of Tamilnadu assumed the title "Vendan". The chieftains were known as "Mannan" The rule of vendan and Mannan. existed at a same time side by side. The sangam people considered their Kings as gods. Only males were given the privilege to become kings. There was no instance of the rule of any women in the sangam period. The king ascended the throne by a formal function called Mudisuttuvila.

The Court of the King

King possessed an impressive court. It was called Arasavai, The court was the centre of the king's official activities. Usually the court assembled in the morning. The king presided over the court. It was an open court, It permitted, the members of the royal, fatuities, the officials and the public to see the procedures of the court by sitting on the audience hall. The court was summoned in the midst of the pleasant voice of musical instruments. The king used to sit on the throne. It was called Ariyanai. In the court, king was surrounded by government officials, distinguished visitors and court poets. The court also gave importance to literary discussions when the official programmes were not heavy Learned scholar participated in this discussions.

The position of the king was very high. He was treated as god on earth. The king seldom appeared before the people. He used to appear before the public on certain important occasions. Dance performances were arranged frequently for the enjoyment of the king, the queen and members of the royal family. The queen used to sit by the side of the king in the audience, hall. The queen never participated in administrative matters. But she used to advise the king whenever he sought her advice. The birthday of the king was celebrated every year on a grand scale This day was called. Perunall. The king showed his clemency on "this day by releasing prisoners and giving presents to beggars and poets. Military men were also honored or; this occasion. In the Sangam age kings were weighed in gold and that gold was distributed to deserving citizens. It is said that Senguttuvan. presented fifty thulams of gold to a Brahmin of Puhar.



The sangam rulers had five fold duties. They were, encouraging learning performing sacrifices, making presents, protecting the people, and punishing the criminals. The King considered himself as the protector of the people. He protected the people from foreign invasion and cruel animals. The King maintained a well disciplined army for his protection and invasion of other kingdoms. The king used to give military training to the able bodied men,

The sangam rulers conducted sacrifices for the welfare of the people. The Rajasuyam (the imperial sacrifice) and the. Asvamedha (the horse sacrifice) were the two important sacrifices conducted during this period. Sacrifices were conducted in the sacrificial halls. The King used to spend most of his time in the capital. But at the time of conquest, he used to stay in the territories of the enemies, mainly to consolidate his success.

The sangam rulers patronised scholars and artists. They also encouraged fine arts. Most of the sangam rulers were philanthropists. They gave liberal gifts to the poets and artists. For example: Karikala gave 16, 00, 000 gold coins to Kadiyalur Rudran Kannanar for his poem Pattinappalai. Likewise, the dancers in the court were liberally gifted by the Kings. The gifts granted to the Brahmins were called Brahmatayam. But *the* grants to the temples were not known. He also conferred honours and titles to the people who rendered meritorious' services to the country. The King was very punctual in discharging his duties. The routine work of the King in the palace was regularised by a bell.

Position of the King

The King enjoyed all rights and privileges. He lived in the palace. It was decorated beautifully with sculptures and paintings. The palace was situated in the centre of the capital. It was protected by compound walls. It possessed all the facilities. In the palace, King was accompanied *by* the Queen, princes and close relatives. A number of servants and attendants were in the place to *serve* the king. The nature of the harem in the palace enhanced the position of the King. It contained a number of beautiful ladies from all over the world. Periplus in his account mentioned that Roman merchants exported beautiful ladies for the harems of the Tamil Kings. They also served as body guards of the King. The Queen was called as Kopperumdevei. The royal emblem of the King was inscribed in the outer gate of the palace. The expenses of the King were met by the state. The things he used and possessed enhanced the position of the ruler. The royal palace, the throne, the servants, the umbrella, the whistle,



the drum, the flage, the fortress, the decorative festoon, the couch, the sea, the harem, the ornaments, the sceptre, the sacrifices, the garlands, the extension of the kingdom, the dresses, the chariot, the titles and honours, the nature of the army and . navy devermined the position of the king.

Aimperumkulu and Enperayam

In the day to day administration, king was assisted by a number of advisors. The sangam works like Silappadikaram, Manimekalai, Maduraikkanji etc. mentioned the advisory bodies, which were frequently consulted by the king. They were known as Aimperumkulu and Enperayam. Aimperumkulu consisted of five great assemblies. The assemblies consisted of the representatives of the people, the priests, the physicians, the astrologers and ministers. The meetings of the assemblies were held at separate places of the capital. These assemblies were the recognised bodies of the people. The resolutions of the assemblies were just conveyed to the king.

The Enperayam consisted of eight groups of officials. They were accountants, executive officials, treasury officials, palace guards, elderly persons of the capital, the chief of infantry, cavalry and elephantry. These officials frequently met and passed resolutions. These solutions were conveyed to the kings. The above bodies advised the ruler, whenever he required advice. They were expected to give good advice to the rulers. Severe punishments were given to those who gave wrong advice These bodies never compel the ruler to accept their decisions, The King may accept or reject the decisions of these bodies. They were treated purely as advisory bodies.

Village and Municipal Administration

Though the sangam rulers were despots, they adopted the policy of decentralisation by giving importance to the local administrative bodies in towns and villages. The village was the fundamental unit of administration. Generally, the villages were in a desolate condition. Traditionally, the villages looked after its administration. The village assemblies such as manram, avai, ambalam managed the local business. Mantram was a local assembly. It met under the shadow of the tree. All the people of the village participated in the meeting. Ambalam was a building constructed on a slightly elevated platform. Generally, the wandering dancers used to stay in the ambalams. The members of the assemblies were elected by



Kudavolai system. Most of them were elders. The village assembly enjoyed more powers than the present day Panchayat. It settled petty disputes arising in the village. The members of the village assembly were called as Avaiyattan. They were not remunerated for their services.

Tamil works mention a number of towns. Among them, Puhar, Uraiyur, Korkai, Madurai, Musiri, Vanji, Kanchi were the important cities in Tamilnadu, Certain arrangements were made to regularise the activities of the towns. But the system of administration adopted in the towns were not known. But evidences are there to know the maintenance of accounts in certain towns. But foreign accounts indicated that there was no organised body to maintain the accounts of birth, death or marriage. Arrangements were made to connect cities by main roads. Roads were the only means of transport and communications in those days. So due importance was given to its maintenance. Custom officials were appointed to collect the toll tax on roads. A system of police force was deployed' in important junction of the road mainly for the protection to the people from robbers. Towns were properly guarded during nights by guards. They used to go around the town with dagger and a lamp in their hands. They were also accompanied by dogs. The tanks provided water supply to the cities. The huge building erected in towns were constructed with bricks Most of the houses in the towns possessed all facilities. Drainage system was regularised. Thus adequate arrangements were made in the sangam period for the effective functioning of the towns.

War and Military Organisation

The sangam rulers loved and enjoyed the game of war. The greatness of the ruler rested on his success in the battles. The misunderstanding among the rulers and the ambition for the expansion of the territory were the main reasons for war. The army of the sangam period was called as Padai. The Padai was mainly used for destruction. Most of "Puram" works dealt with the heroic activities of the people in the battle field. The art of war was developed in this period. The martial community was deeply involved in wars. Proper training was given to the soldiers. Making of war weapon was an important industry in the sangam period.

The army in the sangam period consisted of four divisions. They were the infantry, cavalry, elephantry and chariot. The fifth wing of the army was the navy. The commander-in-chief of the army was known, Enadi. Enadi led the army in the battle. On certain important battles, the King used to command the army. Generally, the King and the



Princes took keen interest in war and participated in battles along with common soldiers. The Tamil army was equipped with necessary weapons of war. The offensive weapons used in the battle were Vel, Val, Vil and Ambu. Kavan was used for destructive purposes. Shields and armours were the defensive weapons. The beating of drum and blowing of couches were the beginning of warfare.

Special sacrifices were conducted before the expedition. The soldiers took a solemn oath at the time of war called Vanjinam Kooral. They also used to wear an anklet called Virakkalal. The newly constituted army was 'Kumarippadai. Fortresses were constructed to prevent the onward march of the armies. Specially constructed camp houses were used for the stay of the army. It was called as padai veedu. Separate tents were constructed for the king and the high officials. The tent was called Padangu. The King and the commander in chief of the army were guarded by armed women. The water-clock was used to announce the hours of day and night. Temporary towers were built to watch the movements of the forces of the enemy. The services of the mercenary soldiers were utilised on certain occasion. Much safety was given to the cows, Brahmins, caste women, children and sick people before the beginning of the war. Death by getting wounds in the chest was considered as an unique honour. To honour the death of the heroes, a stone was planted at the place of his burial. This stone was called the hero stone.

At the time of war unlawful methods were adopted to win the battle. Those who rendered meritorious services in the battles were encouraged with titles and honours. The prisoners were treated mercilessly. Sometimes they were utilised for the constructive purposes. For example, the 12,000 soldiers captured by Karikala at the time of his Ceylon expedition were utilised for the construction of Puhar and Kalanai. Usually, the defeated were humiliated. Knowing the bad effect of the war, scholars intervened on certain occasions to prevent it.

Law and Justice

The administration in the sangam period was traditional. There is no evidence of any written law in the sangam age. The customs and traditions constituted the law of the land. The King was the fountain of justice. The court, of justice in the capital was called Avai or Avaiyam. The court of justice in the village was Manram the King's court served as the court of



justice. Special officials were not at all appointed to perform the duties of judges and magistrates. The King presided over the court of justice at the capital. In this matter King was assisted by the learned judicial advisors called Arankuru Avaiyam. A regular oral trial was conducted in the court. The trial was based on witness and evidence. No age limit was prescribed to preside over the court. It is said that, Karikala presided over the court, when he was young. The punishments of the court were severe. The cutting of cow, forced abortion of a woman, and killing of Brahmin were serious crimes. Adultery was also a severe crime and capital punishment was given to it. Severe punishments were also given to theft. For example, Nannan the sangam ruler gave severe punishment to a small girl for eating a mango fruit from the royal garden. Self imposed penalty also existed in the sangam age. Kulasekhara Pandyan was the best example for it. He cut off his own offending hand. Pirarmanai nayathal was another serious crime. Punishment was also given to forgery. Death punishment was given to the case of treason. Generally the case of treason was tried by the King in the royal court. Decapitation mutilation, torture, imprisonment were certain important punishments given to the criminals.

Manunithi was also exercised in the sangam age. In short the system of eye for eye and tooth for a tooth prevailed in the sangam period.

Revenue Administration

In the sangam period, due importance was given to the revenue administration. The land tax was the main source of income to the state. The taxable land was called as Variyam. The tax was known as Vari. An officer, who collected the land tax was called as Variyar. In the sangam period 1/6 of the produce of the land was collected as tax. Brahmatayam, the village donated to Brahmin was exempted from taxation. The land tax collected in the sangam period was unfair. Severe punishment was given to those who did not remit the tax. People even migrated from one place to another due to over taxation.

Land revenue was only a part of the total revenue. The state also collected income from customs, tolls, tributes, court fines etc. Toll was collected on high roads. The officer who collected toll tax was called as Ayakkarar. Custom dues were collected from the ports, for importing and exporting commodities. The tribute collected from the neighbouring Kings were also added to state revenue. The presentations given by the King was also met from from



the revenue. A major portion of the revenue was utilised for the maintenance of the army. The personal expenses and the construction of temples and palaces were also met by the state. A considerable amount was spent for education, construction of roads, hospitals, tanks, canals etc. The state also patronised poets and artists. Coins were in circulation. Weight and measures were also known to be in use.

8. ECONOMY

Sangam economy was simple and self-sufficing. The Tamil literature of the sangam period and the contemporary foreign evidences dealt with the economic condition of the Tamils. The people of the Tamil society was divided into rich, poor and intermediate class based on their wealth. While the rich rolled in luxuries, the poor felt the pinch of poverty. Various sangam works mentioned that wealth is not a constant (stable) one. Naladi says that, "No man was always rich and no man was always poor, riches and poverty came round and round by turns like the wheels of a chariot. This philosophy minimised the pride of the rich and gave consolation to the poor. The economy of the sangam age was determined by the development of agriculture, the nature of the industry and the growth of trade and commerce.

Agriculture

Agriculture was the chief occupation of the people. It was carried on in almost every part of the land. All kinds of people depended on agriculture. The land fit for agriculture was called Marudam. The chief product of cultivation was paddy. The yielding from land varied from place to place. Thousand kalams of paddy was cultivated in a veli of fertile land. Commonly, the owners of land and the tillers of the soil were called Vellalas. The man who cultivated the soil was called as Ulavan and his wife as Ulathy. Most of the rivers of Tamiinadu and the frequent monsoons gave fertility to the soil. Next to paddy, millets, varieties of com, coconut, plantain, sugarcane and cotton were cultivated. But the monsoons frequently betrayed the agriculturists. So there were severe famines in the sangam period, Iraiyanar Ahapporul mentioned a long period 12 years of famine in the Pandiyan kingdom. On one occasion, due to severe famine, the farmers of the capital, consumed the seed normally intended for sowing. The agriculturists had to pay tax to the government. Normally, 1/6 of the produce was collected as tax. Severe punishment was given to those who did not remit the land tax in the stipulated time. Due to severe taxation, the agriculturists migrated to other places of



the country. The high caste people were exempted from taxation. For example, the Brahmahayam villages donated, to the Brahmins were exempted from taxation. Though the agriculturists were the backbone of the country, their position was deplorable due to political and high caste.

Sangam age witnessed an advanced stage of industries and crafts. Next to agriculture, spinning and weaving were given importance. Women spent, their spare time in spinning cotton threads. Uraiyur and Madurai continued, to be the chief centres of handloom industry. Dyeing was another popular industry closely connected with spinning and weaving. They produced high quality cotton, silk and woollen fabrics. The embroidered cloth had great demand among the wealthy people. The cloths and garments manufactured in Tamilnadu were in great demand in foreign countries. They were exported to Ceylon, Burma, Malaya, Greece, Roman and othere countries. The textile dealers of Tamiinadu were known as aruvai-vaniyar, for they cut the cloths into pieces. The tailors of Madurai and other important towns were called as tunikarans.

Tamilnadu was famous for its jewels and pearls. Pearl fishing was an important industry in the Pandyan kingdom. The rich people had great fascination for pearls. Silappadikaram mentioned that the Pandyan Princes Koperumdevi used muthu, whereas Kannaki used manikkom. Goldsmiths were popular and had great demand in this period. They concentrated more on the making of ornaments. Rope making, manufacture of leather and bangles, conches and ivory were some other known industries in Tamilnadu Carpentry was a common industry. It was a hereditary profession. The carpenters were utilised to construct temples, palaces, buildings, boats, ships, chariots and household articles. In the coastal areas fishing was a regular industry. Salt industry was the only another industry of the sea-coast. The smithy was. aft important industry. Blacksmiths manufactured and repaired war weapons and wheels. They also manufactured household articles.

In the rural areas, jaggery cakes out of the sugarcane juice were prepared. Usually, the industries in Tamilnadu manufactured articles needed for the local population. Certain items produced in this period were in great demand in foreign countries.



9. 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 was 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 settle 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. Arthasastra 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 Arthasastra 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 flourished 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.

10. SOCIETY

Tribes in Tamilnadu

Sangam literature offers the most important evidences of the social activities of the sangam people. Ancient Tamil society was a tribal organization. Among the sangam works, Tolukkappiyam, Kalittogai and Ainkurunuru mention various tribes, their function and their station in the society. The hunters and robbers were mentioned as Vedar and Eyinar. The fishermen were called as Paratavar or Minavar. Panar was a wandering community. The



Tudiar and the Paraiyar were used to beat drums to proclaim the royal orders. The Kadambas were a different type of robbers and pirates. The martial maravas were professional fighters. The Kallar were robbers. The above mentioned tribes were treated as low castes in the society. The eight anthologies and the epics mention the Brahmins and their contribution to the society and literature. They occupied the highest status in the society.

Sangam works also mention various other communities. The merchant community was the Vaisiyas. Puhar was the most famous city for the great Vaisiyas families to which Kannagi and Kovalan belonged. Chetti was a known commercial community in the sangam age. The Vellalas were the agriculturists. The Umanar were the manufactures and sellers of salt. The blacksmith was the very soul of the village industry. He was called kollan.' He produced and repaired various metallic weapons and household articles. The goldsmith was called Porkollan. He was an expert in ornament making. The carpenter or tachahan was a busy craftsman. The weavers and the tailors, were also busy in the sangam age. The slaves were the, servants of the rich. The above castes increased according to the development of the industry and other professions.

The geographical divisions of Tamilnadu into Kurinji (hill), Mullai (Pastoral), Marudam (agricultural land), Neidal (coastal area) and Palai (desert) also had its own impact in Tamil culture. Lack of communications and cultural unwillingness of the people to mingle with one another led to the development of different ways of life and culture among Tamils. The civilization of the above caste or tribes were independent of their own and totally different from Aryan culture. The Tamil language was the medium through which the people communicated their ideas.

Women in the society Position of Women

Tolkappiam, Iraiyanar Ahapporul and the twin epics were the great monuments in giving clear accounts of the status and nature of women in the society. The position of women in the sangam age was not attractive. The women were not treated equally with *men*. The legal and social equality between the sex were rare. Likewise, the duties of a woman in the society was different from those of a man. Probably, women spent their times in the house as housewives. They possessed certain natural feminine qualities such as nanam, madam, achcham and payirppu. These qualities revealed the pious nature of women. But Purananuru



mentioned the heroic doings of women. But they never participated *in* any of the wars in the sangam period.

Qualities of women

Much importance was given to the chastity of women. Chaste women were rare. They were respected and considered gods and were worshipped in temples. Cheran Senguttuvan, constructed a temple for Kannaki in the second century A.D. Girls who attained the age were treated separately and the female elders in the house had an eye on them. The chastity of a woman was considered as her life. It is said that she considered her *nanam* (shyness) more than her life and chastity more than *nanam*. Importance was given to the *Karpu* of woman. *Karpu* was the most important lesson that woman had to learn in life. The marriage was the happiest occasion of a woman in her life. She considered her husband as god. She concentrated more on family life and begot children. She had no right to judge the activities of her husband. But she rendered assistance to him through out her life in weal and woe. *Silappadikaram* revealed this truth. Kannaki tolerated Kovalan's illegal relationship with Madavi. Usually woman was utilised for domestic happiness. She used to give mental firmness to her husband and attraction to his house. The character of women was given importance. The characterless house wife ruined her house. Thus chastity, *Karpu* and character of a woman was respected in the society.

Types of marriages

People of Tamilnadu gave due importance to marriage. The marriage is the foundation of family life. The marriage underwent an evolution in Tamilnadu in the sangam age. The ancient form of marriage known to Tamil was *Kalavu*. It was very simple and natural. By this system, a male and female joined together by love. So love was the basis of marriage. Though it was not an arranged marriage it ended in family life. But in the later period, radical changes took place in the form of marriage. It was made sacred and more ornamental. Tamil works mentioned about three types of love such as *aintinai* (pure love), *kaikkilai* (one sided love) and *peruntinai* (unsuited love). Among them, the first type was the successful marriage and the rest were unattractive and most of them ended in failure. These types of marriages indicated the influence of Aryans in Tamil society. *Tali* was used as the symbol of marriage. The system of giving dowry was not prominent in the sangam period. But the practice of giving a price to the bride was prevalent in the society. It was called *mulai vilai*. The elders who arranged the



marriage fixed the price.

Child marriage

The sangam society permitted child marriage. The marriage of Kovalan and Kannaki was the best example for it. The bridegroom Kovalan completed sixteen years of age and the bride Kannaki just completed twelve years of age at the time of their marriage. The marriage was arranged by their parents. After duly decorated, the bride was seated on an elephant and asked to go around the city to announce the marriage. Then in the midst of the sound of the drum and the conch, the sacred tali was placed around her neck. The Brahmins conducted the marriage of Kovalan and Kannaki in the manner prescribed in vedas. This was the best attractive modern marriage held in the sangam period. Megasthenes in his account also mentioned the marriage of the small girls. The girl who obtained six or seven years of age were accepted as marriageable age in the Pandyan kingdom. It is considered as an evil in the modern period.

Sati

The position of married woman became deplorable if she lost her husband. Such women were treated very badly by the society. Either, she was directed to die or to lead a humiliating life. The custom of a wife killing herself immediately after the death of her husband was mentioned in Tolkaappiyam. The widows suffered severe restrictions imposed on them. They used to give up eating betel leaves and bathing in cold water. Again they were insisted to wear pure white cloth and not allowed to attend any social functions. Thus the life of the widows was worse than that of an ascetic. Knowing the cruelty in widowhood, they preferred sati rather than ascetic life.

The Courtesans

The aham literature of the sangam age gave ample references to the courtesans as a separate class of persons. They were called as parattaiyar or Kanigaiyar. Their profession was prostitution. The courtesans were experts in sixty-four arts, especially playing the yal. The prostitutes were of two types. Professional prostitutes, who lived in the Cheri were called Cheri-parattaiyar. They adopted this only for their living. Most of the cities contained these types of prostitutes. At Madurai two streets were exclusively occupied by them. The other type



led their life only for pleasure, without entering into wedlock. They were called Kadarparattiyar. They were experts in dance. The rulers used to patronise them. The Chola rulers patronised best dancers every year by giving them prizes. Madavi, the well known parattai won the prize from the Chola ruler, for her best performance in dance. They were also found in the royal establishments as King's body guards and servants. They even accompanied the King to the battle field. The favourite courtesans of the King were honoured by giving the privilege of accompanying him and to enjoy the royal life.

Food and Drinks

The sangam society consisted of vegetarians and nonvegetarians. They believed in eating well. The Hindus, mainly the Brahmins, were confined to vegetarian food. They used to eat rice, butter, milk, curd vegetables and fruits. The Brahmin women were expert in culinary art. The pongai was a peculiar food. They used to sit down while eating food. The food was served, in plantain leaves. Separate food was prescribed for widows. They were allowed to take cold rice and low quality vegetables. The ascetics preferred cold rice and hot water. Milk and milk products were in great demand in the sangam society.

Meat eating was extensive. Mutton was freely used in the society. Drinking was common. The king used to drink in the company of his guests and relatives. While the king and rich people used imported wine, the poor used local toddy. Toddy making was a common industry in Tamilnadu. It was manufactured in private houses. People used to take betel leaves after eating. The betel leaves were kept in separate boxes. Eating of betel leaves with arecanut was a symbol of dignity. The Buddhist and jains of the age used vegetarian food.

Dress and ornaments

Tamil people had great fascination for dresses and ornaments. Both men and women used to wear ornaments in the sangam period. The various classes of the people in the society used various forms and qualities of dresses and ornaments. Normally people used to wear cotton clothes. The clothes manufactured in Tamilnadu had great demand in internal and external markets. The ordinary people gave less importance to dresses. Viraliyar, Panar, Shepherds, cowherds, bunters, wood-cutters, hill tribfts, fishermen, criminals, beggars and labourers including agriculturists wore simple dress. They were always on the verge of nudity, and were never concerned about it. The wealthy people concentrated more on costly dresses.



Separate dresses were used for day and night.

Costly silk and cotton fabrics were their favourites. They used to wear costly and attractive dresses on certain important occasions. But the dresses of the widows were simple and unattractive.

Due importance was also given to ornaments. The wealthy people decorated their bodies with ornaments and perfumes. The ornaments made up of gold, and costly precious stones like pearl, manickam and other gems were in great demand among the rich people. The common people wore simple ornaments made up of glass and metals. Tali was the most sacred and respectful ornament. Generally, the rich people showed their richness to the public through their dresses and ornaments. The Tamil people used mirrors or some polished surface at the time of decoration of their bodies. The foreign cosmetic items were in great demand in Tamil society.

Games and Entertainments

The sangam people gave importance to entertainments to spend their spare and leisure times. Music, dance, drama, bull fighting, goat-fighting, etc., were some of the games and entertainments. Bull-fighting was a popular heroic game. The bull-fighting in the Pandyan kingdom was called as maindivirattu. Mostly young men participated in the game and even sacrificed their lives. Even now, it is conducted in Madurai, Thrunelvely and Ramanad districts. Wolf-fighting was very dangerous. Wrestling was another important game in the village areas and in sea coasts. It was conducted among the young.

Ammanai, playing with ball, singing, dancing, talking with birds and taking bath with the agents were some of the entertainments of the women. Children played innocent games. Young children played Kiludili, made up of palm leaves. Young boys and girls stood on the elevated place and counted the carts going on the roads. The paradava children in the sea-coast area used to watch and count the boats moving on the sea. Small children used to play with their wooden dolls. The people in the remote villages indulged both in cultured and vulgar games.

Funeral Functions

People reacted, very badly at the time of the death of a person. They used to weep. The



beating of the drum and the blowing of the couch were familiar at the time of funeral. The people adopted cremation, Um burial, exposition of the body to wild birds and simple burial to dispose the body of dead. The cremation and the burial ground were known as sudukadu and idukadu. Among them cremation was more popular than burial. The relatives of dead used to carry the dead body to the burial or cremation ground. Before burial or cremation, the body was placed under the shadow of a tree to do certin formalities. Tombs were constructed at the place of the burial or cremation. Mainimekalai mentioned the construction of brick tombs of various shapes built by relatives of the dead for their remembrance. In the battle field, nadukal was erected at the place of the burial of the warrior. The shapes of the tombs varied from person to person according to their social customs and wealth.

Domestic customs

In the society people followed certain customs and habits. The feeding of the ascetics was considered a privilege. Society respected and honoured the persons who respected, parents, the elder, guru and the king. Hospitality was given importance. Guests were received with a smiling face. At the time of the departure of the guests, people used to walk seven steps with them. People both rich and poor used to sit on the floor at the time of eating food. The floor was often cleared and decorated with cow dung paste. The hours of the day were calculated with the position of the sun.

Beliefs of the people

Sangam people had many beliefs and superstitions. They believed in the significance of dreams. People divided the dreams into good and evil dreams. The dream of the first quarter of the night was given more importance. Silappadikarm mentioned various types of dreams and its impacts, Ilango gave due importance to the dreams of Kannaki and Kopperum Devi.

People had great faiths in Omens. The lizard chirping was considered as asanri. The rulers also consulted Omens before their expedition. The cawing of a crow in the morning indicated the arrival of guests Ghosts and spirits were believed and dreaded. Importance was given to auspicious day and hours. They Yadagams written at the time of birth of a child was given due importance. The husband was not expected to leave his wife for long days. But he was not permitted to mingle with his wife during the period of menses and impurity.



Medicine

The sangam people also were well versed in astronomy and mathematics. The year began with Avani and ended with Adi. They also used medicines. They believed that kamam and pasi were responsible for diseases. Vaidyar used muiikai to prepare medicines. The varidyar was called as Aravon. Sidha medicine was also popular in the sangam period.

Dwelling places

The art of constructing buildings developed in this period. Most of the towns of Tamilnadu contained huge and attractive buildings. These buildings were constructed with stones and bricks. People used to decorate their houses with beautiful things. Special attention was given to the construction of temples and palaces. Palaces were constructed at the capital mainly for the rulers. The temples were constructed at the thickly populated areas. The temples and palaces were decorated with sculptures and painting. The construction of compound walls around the temples, palaces and houses was common in those days. At the same time, poor people in the villages lived in huts made up of mud. Thus life of the people reflected their social life in the sangam age.

11. RELIGION

Religion played a predominant role in the sangam society. It influenced every individual's social thinking and beliefs.

Religion of the sangam age also played a major role in maintaining harmony in society. The deep involvement of the people in religion had its reflections in their life also. Sangam people understood the essence of religion and utilised it to maintain a close relationship with god. Sangam literature was useful to know the religious life of the Tamils. During the sangam age the worship of traditional (indigenous) gods and Brahminical gods flourished in Tamilnadu. They also accepted and preached the principles of Buddhism and Jainism.

Symbol worship

Symbol worship was the primitive form of worship of the ancient Tamils. They worshipped the historical symbols like carps, tiger, bows - the emblems of Chera, Chola, Pandya and tutelary trees of certain tribes. Tamils also worshipped their dead ancestors and heroes. Nadukal was erected at the place of the burial of the warrior who died in battle. The



Nadukal was duly worshipped by his relatives. This form of worship was called totemic symbol worship. The symbol worship, in due course, became a part and parcel of Tamil culture. Hence, it was extremely, difficult to remove the ancestor and totemic worship from the sangam society.

Worship in Ambalam

The worship of the hollows of trees was also a primitive form of worship. Certain groups of people worshipped the snakes in the hollows of the trees. The well known Nagas of the sangam age were snake worshippers. People also worshipped the gods seated under the trees. The Lord Siva used to reside under the shadow of banyan tree. For the convenience of worship, a platform was constructed around the tree. The platform was called Ambalam. Later, this system developed and certain gods were known with certain trees like Kadambu for Murugan, Kayambu for Thirumal, Konrai and Viluam for Siva etc. Later these ambalams developed into religious institutions or temples. Thus the future temples had a humble beginning from the ambalam. The banyan tree also had political importance. The village assemblies in the early period met under the shadow of these trees and passed resolutions pertaining to the village.

Regional worship

The division of the country into Kurinji, Mullai, Marudam, Neidal and Paiai based on geographical condition boosted regional worship. The hunters of the Kurinji region worshipped Munsgan, He resided on the hills. Thirumurugattupadai gave detailed description about the temple of Murugan. He was the favourite god of the Tamils. People affectionately called him as Kumaran. The shepherds worshipped Tirumal. Tirumal was the sacred god. The followers of Murugan also worshipped Tirumal. The people of Marudam worshipped Indran. The agriculturists who depended on rain for cultivation worshipped the thunder, the lightning, the clouds and the rain as gods. Special festivals were organised in Puhar in honour of Indra. The regular festivals of the Chola rulers were called Indra Vila. The fishermen of the neithal region worshipped Varuna, the god of the wide Ocean. The Durga or Kottavai was the god of the desert or Palai. She was the symbol of victory.



Worship of Sun and Moon

Sangam people also worshipped sun and moon. Silappadikaram began with a prayer to sun and moon. Women preferred moon god to sun. The married women used to worship their husbands as gods. Among the established, gods Siva, Murugan, Tirumal, Valiyon (Balaraman) were more important in the sangam period.

Gods and Goddesses

Tamil people worshipped Indra, Yama, Varuna and Soma (Kubera) to protect them from the eastern, the southern, the western and the northern directions, Sangam works also mentioned certain important goddesses. Chief among them were Umai and Kalaimagal. Separate temples were constructed both for gods and goddesses.

Temples

The temple was the abode of god, The temple was known as koil or purai or devalayam. God was Kon, Iraivan, Kadavul. The temples were constructed with bricks, mud, wood and rock. The sangam ruler granted ornaments and other valuables to the temples. A separate place was allotted in the temple to place offerings to gods. That place was called Bali Pidihi. Idols of gods were enshrined in the temples and worshipped. Each temple had a flag on the top. Private worship of family deities was common at home Those gods were known as Illurai deivam.

Silappadikaram .mentioned the temples of the Kalpaka tree, the white elephant, the Baladeve, the sun, the Kailasa, the Muruga, the Indra, the moon and Sattan, These temples were located in an around Puhar. Separate temples were constructed for Tirumal in Venkadam, . Alagarmalai and Kanchipuram. The temple for Keman agni was popular in Tamilnadu. The temple for the god of death in the cemetery was popular in this age. It was known as Chakkaraval Kottam. Silappadikaram also mentioned the temple of a goddess - Kumari. The worship of the Pattini was famous in Tamiinadu. Senguttuvan erected a temple for Kannaki, and recognised the chaste women in society. Later, it developed into the worship of Mariamma and Bhagavathi. The worship of Sarasvati was also known in this period. Among the temples, the temples at Madurai and Puhar were important.



Festivals

Festivals were conducted in the temples on important occasions. On the occasion of the festivals, the streets and entrances of the temples were cleaned and decorated. Sacred water was kept everywhere in pots. Doll lamps were lit. Streets were decorated by planting sugar cane on the road side. The old sand of the roads was removed and new sand was spread. The Brahmin chanted vedic mandras in the temples. The city of Puhar and Madurai witnessed many festivals. During the festivals, deities were taken in procession. Murugan festival at Tiruparamkuntam was famous in those days. The festival in the temple of Indra at Puhar was held on a grand scale. The Chola rulers paid special attention to this festival. Again, Indra vila was held for twenty eight days from the full moon day of the month of Chitrai (April-May), in various parts of Tamilnadu. Importance was also given to the festivals of Tirumal temples in Venkadam and Algarmalai and Kanchipuram. Festivals were conducted regularly in the temple of Keman. The festival for Keman was celebrated in Madurai in April. In short, festivals were conducted in almost all the temples in Tamilnadu. Monthly and annual festivals were celebrated in these temples. During this time dances, drama and music were performed by the artisans.

Offerings and Nombu

Image worship was known in the snagam age. Village deities were also found. Fruits, garments, flowers, sandal, paster, incense etc., were offered to gods. Small goat was also sacrificed. The grains mixed with the blood were offered to Velan in the midnight. Moreover, a host of minor gods were worshipped by the rural folk of the country. They adopted simple form of worship. The Brahmins held religious activities and were respected in society. The custom of starving in the temple to get the grace of god was practised. Women went with their children to offer worship in the temples in the evening. People also adopted Nombu. Nombu was called as Tavam. Sangam works mentioned the Nombu or fasting for a month. The girls also practised Nombu. They adopted Nombu in winter seasons. During this period, they took bath in cold water. People also believed in oracles in this age.

Buddhism and Jainism

The sangam works mentioned the domination of Buddhist and Jain principles in Tamilnadu. Manimekalai composed by Sittalaisattanar was a Hinayana Buddhist work. It was



the story of Manimakkalai, the daughter of Madavi. A Chera Prince loved Manimekalai But, unexpectedly, he was murdered. So in order to get away from the Karma, Manimekalai embraced the Buddhist religion. Sattanar, the author of the work, framed the story in such a way and imposed the Buddhist principles then and there.

With the arrival of Bhadrabahu in Mysore, the spread of Jainism began. His followers were called Digambaras. Kanchi Karur, Vanchi and Madurai etc., were the important centres of Jainism'. Both the male and female followed this religion. It is said Jainism spread to Tamilnadu during the reign of Senguttuvan, the Chera King, Silappadikaram of Manimekalai was a Jain work. It contained the Jain, principles. The Brahmi cave inscriptions found in and around Madurai also revealed the domination of Jainism in Tamilnadu. The life of the Buddhist and Jain monks and nuns were simple. Both the epics emphasised the Karma doctrine, which was popular among the Tamils in the sangam. period.

Though various religions existed in Tamilnadu, all of them had a peaceful co-existence. They preached their doctrines in a peaceful manner without any outward hostility. There was inward intolerance among those who followed the vedic religion. Though some of the members of the vedic religion used to contradict the doctrines of Buddhism and Jainism, peace prevailed in the sangam age, in general.

Tamils of the sangam age had an advanced civilization. They flourished, in politics, agriculture, trade, fine arts and. education. Education, was the basis for all achievements. No wonder, sangam society achieved a lot in all walks of life, mainly due to its encouragement to education. Almost all the sangam works emphasised the need and the importance of education. Educated persons received due respect in society. Learned men were called human and the uneducated were equated with animals. It is true that education gave self confidence and dignity to man.

Nature of Education

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 music, 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 lessons 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. Scholars 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.

12. 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 Oviyakkalai. 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 a 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. It was 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 Yai 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.



UNIT - II : THE KALABHRAS

The Kalabhras - The Early Pallavas, Origin - First Pandyan Empire - Later Pallavas Mahendravarman and Narasimhavarmar, Pallava's Administration, Society, Religion, Literature, Art and Architecture.

The Chola Empire : The Imperial Cholas and the Chalukya Cholas, Administration, Society, Education and Literature.

Second Pandyan Empire : Political History, Administration, Social Life, Art and Architecture.

13. KALABHRAS

The sangam age declined due to the weakness of Chera, Chola and Pandya in the middle of the third century A.D. From third century A.D. to sixth century A.D. Tamilnadu was ruled by the Kalabhras. The reign of the Kalabhras marked a turning point, in the history of Tamilnadu. The reasons for the domination of the Kalabhras and the decline of the Chera, Chola and Pandya Kings were not known. The history of this period was obscure due to lack of source materials. Hence, Kalabhra period was called "Dark Age", in the history of Tamilnadu.

Sources

The available sources which helped us to know the history of Kalabhras, were the literary and epigraphic evidences. They provided glimpses of the activities, the emergence and the rule of the Kalabhras. The literary evidences were Tamil Navalar Charitai, Yapperukalam and Periyapuram. As these works were religious oriented, they served little purpose. The Kasakkudi plates of Simhavishu, the Velvikkudi plates of Nedumjadayan, Kanchi Vaikuntaperumal temple inscription, the Kuran plates of Narasimhavaraman I and the Nerur plates of Chlukya. Vikramaditya II was the important epigraphic evidences to know the history of Kalabhras.

Identification of the Kalabhras

Due to the political confusion caused by the Kalabhras the glories of the Sangam age declined. K. A. Neelakanta sastri mentioned that Kalabhras were, mysterious and an enemy to civilisation. The origin of the Kalabhras was a matter of controversy among the Tamil scholars. There were different views on the identification of Kalabhras.



Kalabhras Muttaraiyars

T.A.Gopinatha Rao identified Kalabhras with Muttaraiyars. It was based on the information, he got from the inscription at the Vaikunta Perumal temple in Kanchipuram. Muttaraiya H who ruled the Kalabhra country had the title of 'Kalvarkalvan'. The word Kalvan in Tamil perhaps became Kalabhra in Sanskrit. Further, it was pointed out that the Kadungo who restored the first Pandya Kingdom in 600 A.D. had conquered Muttaraiyas. Muttaraiyar means people who ruled the three Kingdoms or lands. The three kingdoms he meant were the kingdoms ruled by the Cheras, Cholas and Pandyas. On this ground, T.A.Gopinatha Rao identified Kalabhras with Muttaraiyars.

Kalabhras Vellalakalappalar

M. Raghava Iyengar put forward this view. He identified Kalabhras with the Vellala Kalappalar and not the Kalvar. He held the view that Meykandar the father of Achyutakalappalar was the author of Sivaganabodham, a text on Saiva Philosophy, was a Vellala. He also believed that Achguta Vikranta mentioned by Buddha datta was the same as the Kalappalar. He never agreed the identification of the Kalabhras with the Muttaraiyar. Again he advocated that the Kalabhras ruled Tamilnadu even in the third century A.D. and extended their activities throughout Tamilnadu in the fifth, sixth and seventh centuries after the decline of the Sangam age. This view was not accepted by Dr.S. Kirishnaswamy Iyengar.

Kalabhras Kalvar

Dr. S. Krishnaswamy Iyengar equated Kalabhras with the Kalvar of the Venkatam region. He pointed out that, according to sangam literature. Puli of Venkatam was the chief of the Kalvar. Their profession was robbery. They settled in the Palai region. At this juncture, Samudragupta made an expedition towards the south and extended his power in Vengi, Kanchi and Kerala. It weakened the political structure of Tamilnadu.

Utilising this opportunity, the Kalvar, who settled in the Palai region gathered their energy and invaded the Pallava Kingdom. After defeating the Pallavas they consolidated their power throughout Tamilnadu and ruled upto 600 A.D. They even assumed the title Muttaraiyar. Certain Tamil scholars including Prof. R. Sathianathier accepted this view.



Kalabhras - Oliyar

T.V. Mahalingam attributed that Kalabhras were Oliyar. T.V. Mahalingam in his book, Kanchipuram in Early South Indian History, held the view that the Kalabhras were the Oliyar of Tondai Mandalam. He quoted the Velvikkudi grant to support this idea. But the geographical position of Oliyar made this identification unsatisfactory.

Kalabhras - Jains

T.N. Subramanian, the editor of the Pandyan Copper Plates, held the view that Kalabhras were Jains. He identified Vajranandi, who established Tamil Sangam in 476 A.D. at Madurai. He was a Kalabhra, who followed Jainism. On the decline of the sangam age, the Kalabhras became victorious and occupied Pandyan Kingdom. He held that Kalabhras contributed much to Tamil literature. However, this connection was not proved.

The above mentioned theories did not prove the original home of Kalabhras with concrete evidence. Even then, most of the scholars of Tamilnadu including Dr. S. Krishnaswamy Iyengar and Dr. N. Subramanian accepted to some extent, the theory that the Kalabhras were the descendents of Kalvar of Palai region.

Conquest of Kalabhras

Sangam age declined gradually in the third century A.D., due to internal disorder and external attack. Kalabhras utilised the weakness of the Chera, Chola and Pandya rulers of Tamilnadu and moved towards the plain to take revenge upon them. By an organised attack, they invaded the Pallava Kingdom. After defeating the Pallavas, they established their authority throughout Tamilnadu by defeating the Chera, Chola and Pandyas one by one. The defeated traditional Tamil rulers surrendered and accepted the authority of the Kalabhras. Scholars attributed various views regarding the conquest of the Kalabhras. The Buddhist and Jain literary works mentioned that Achuta Vikranta belonged to the Katva community imprisoned the defeated Tamil rulers, Chera, Chola and Pandyas. The Kalideva mentioned in Karnataka inscription and Kaliarasan in Velvikkudi grant were wicked rulers. Whatever might be the nature of the conquest, Kalabhras consolidated the conquered territories by a system of administration. The kingdom was divided into a number of political divisions like Kongunadu, Cheranadu, Cholanadu and Pandyanadu. They also encouraged Tamil language, A Dravida



Sangam was founded by Vajjianandi in 476 AD. at Madurai with a view to promoting Tamil literature and spreading Jainism.

We had doubt about the Kalabhra administration mainly due to lack of evidences. The Kalabhras also extended their authority in Ceylon at the night of their glory. They ruled the Kingdom with Kaveripatinam as the capital. However, the Kalabhra power began to decline by the sixth century A.D. The Paliavas and the Pandyas stood against the Kalabhras. As a result, Simhavishnu defeated the Kalabhras and founded the Pallava Kingdom with Kanchi as capital. It flourished under Mahendra Varman and Narasimhavarman. Likewise, Pandya ruler, Kadungon defeated the Kalabhras and founded the first Pandyan Empire with Madurai as capital. With the emergence of the Paliavas and the Pandyas the Kalabhra power declined.

Legacy of kalabhras

Though the scholars viewed the Kalabhra period as a dark period, they contributed much to literature, administration, religion and culture. The Kalabhra rule witnessed political unity in Tamilnadu, for the first time. Till the arrival of the Kalabhras, Tamilnadu was divided into three major political divisions. Though the Chera, Chola and Pandya rulers belonged to Tamilnadu, political disharmony existed among them. In all respects they were, separated from one another. This system existed upto the third century A.D. From the third century to the sixth century AD., the Kalabhras ruled Tamilnadu. The rule of Kalabhras was totally different from the traditional sangam rulers. Unlike the sangam rulers, the whole of Tamilnadu was administered by a single Kalabhras ruler. It led to the maintenance of political, unity in Tamilnadu.

The Kalabhra rule also witnessed radical changes in administration. With a view to consolidating the conquered territories. Kalabhras introduced a system of administration in Tamilnadu. For administrative convenience, Tamilnadu was divided into a number of divisions or provinces. Each division was further sub-divided into Nadu. Each nadu, was divided into mangalam or Kurrams. Kurram contained a number of traditional villages. This system continued till its decline and was adopted by the powers who ruled later.

The Kalabhras gave due importance to trade and commerce. Kavirippumpattinam was an important trading centre of this period. Like Yavanas and Tamil rulers the Kalabhras also minted and issued a large variety of coins of different shapes and sizes. The mints were



established in Madurai, Kavirippumpattinarn, Kerala and Srilanka. The coins contained the symbols of ship, fish bull, elephant, tiger, horses, lotus, flower, plant, sun, moon and stars. The symbols indicated that the Kalabhra rulers gave importance to animate and inanimate objects. The coins were made of copper alloyed with zinc, lead and silver. Thus the gold coins were used to trade with foreign countries. Circulation of gold and local coins indicated the development of inland and foreign trade.

Kalabhras also contributed much to learning and literature. Tamil language was given due importance in education, learning and religion. Prakrit and Pali languages also received encouragement during this period Pallis or schools and Periya pallis or colleges were constructed to impart education. The Vedic schools also existed. But the admission to these schools were restricted only to Brahmins. Moreover, in the Kalabhra period a Tamil sangam was founded at Madurai in 476 A.D by Vajiranandi to promote Tamil language and to spread Jainism. This in one way or the other, Tamil education was promoted.

This Kalabhra period, extending over three centuries, brought many changes in the Tamil society. The Pandyas and the Pallavas emerged as political forces towards the end of the sixth century A.D. With their emergence, the Kalabhras wait down for ever. The Pandyas emerged under Kadungon and founded the historical. First Pandyan empire, Likewise, Pallava ruler Simhavishnu founded the Imperial Pallava dynasty. Thus on the decline of the Kalabhras, two new kingdoms emerged in Tamilnadu.

The Kalabhra interregnum saw the morning star of Bhakti age. Hinduism had a setback under Kalabhras. But Hinduism successfully responded to the challenge in the form of Bhakti movement, ably led by Saivite Nayanmars and Vaishnavite Alvars. The Pallava, the Pandya and the later Cholas became staunch patrons of the Bhakti Movement. It led to the development of a new culture under the Pallavas and Cholas.

Thus the Kalabhra age was not. really dark. There was progress in all directions such as religion, education, society and culture.

Anti - Brahminical Attitude

Kalabhras ruled Tamiinadu for nearly three centuries. The administration of the Kalabhras was entireiy 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 *prohita* 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 around 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 hinduism 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 luxurians 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 revoitionarised 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 attitade 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.

14. EARLY PALLAVAS ORGIN - AND LATER PALLAVAS

The genealogy and history of the early pallavas of Kanchi was controversial and problematic in South Indian history. Before .the defeat of Kalabhras, the Pallavas ruled only a small principality in and around Kanchipurani. The date of the early Paliavas was fixed from 280 A.D. to 575 A.D. The history of the early Pallavas was constructed from the charters. Pallava history before 580 A.D. was divided into two periods. To know the history of the Pallavas of the first period, the Prakrit charters were useful. These pallavas patronised and issued Prakrit charters. Hence, these Pallavas were called, Prakrit chartered. Pallavas. In the seconed period, the Pallavas patronised and issued Sanskrit charters. So, these Pallavas were known Sanskrit Chartered Pallavas.

Prakrit Pallavas

The Prakrit Pallavas ruled the kingdom between 280 -350 A.D. To know the history of the Prakrit Pallavas, four charters were available. They were the Manchikallu stone Inscriptions the Mayidavolu grants, the Hirahadagalli plates, and the British Museum plates of Queen Charudevi.

The first inscription was issued by Simhavarman. This inscription was the earliest of the four inscriptions. This peiod is assigned to about the first half of the 4th century A.D. The second charter was issued by Sivaskandavarman. The next Charter Hirahadagalli plated were also issued by Sivaskandavarman. They issued in copper plates in his eighteen regional year. They were found in Guntur and Bellari districts. He was the ablest ruler of the early Pallavas.



Under his rule, the kingdom of Kanchi was extended. Sivaskandavarman established his power from Pennar to the north of Krishna. He assumed the title of Dharmamaharaja and performed asvamedha sacrifice. He followed the Maurya system of administration. The British Museum plates were the last Prakrit charter. It was issued by Queen Charudevi. These plates mentioned Vijayaskandavarman, Vijaya Buddavarman, and Buddamkura. These copper plates also referred to the gifts to the temple.

From these Prakrit charters we do not know anything about the social or political or economic history of this period. They revealed only a rough idea about the early history of the Paliavas.

Sanskrit Paliavas

After the decline of the Prakrit chartered Paliavas, the Sanskrit chartered Paliavas ruled the early Pailava kingdom. They were assigned to the period from 350 A.D. to 550 A.D. The political history of Paliavas of Sanskrit charters became very obscure. The Sanskrit charters mentioned the genealogical list of more than sixteen Pailava kings. Among them Simhavarman, Skandavarman, Virakurucha, Kumaravishnu etc. were important. But their exact relations and the period of their rule were not clearly mentioned. Their names suggested that Saivism, Vaishnavism and Buddhism were patronised by them. With the accession of Simhavishnu in 575 A.D. chronology and genealogy of the Paliavas became clearer.

Later Pallavas (or) The Great Pallavas

Simhavishnu 575 - 600 A.D.

Simhavishnu inaugurated the great or Imperial Pailava line. The history of the Paliavas became clearer with his accession. Mathavilasaprahasanam mentioned that he conquered several territories. The Kasakkudi plates affirmed that he defeated the Kalabhras, Malavas, Cholas and the Pandyas. He assumed the title Avanisimha. He ruled the Kingdom that lay between the rivers, Krishna and Kaveri. Dr. M. Rajamanikkam viewed that Simhavishnu occupied Kanchi from the Kalabhras and saved the Hindu temples, the monasteries, and other educational institutions from their tyrannical rule. The Udayenderan plates mentioned him as a staunch devotee of Lord Vishnu. During his reign, he invited the Sanskrit poet Bharavi from the court of Vishnuvardhana, the Eastern Chalukya ruler and appointed him as his court poet.



Simhavishnu was succeeded by his son Mahendravarman I.

Mahendravarman - I (600 - 630 A.D.)

Mahendravarman - I was the son and successor of Simhavishnu. He was a many - sided genius. He was a great soldier, able administrator, poet, musician and builder. He wrote the Sanskrit drama, *Mattavilasa Prahasana*. His rock cut temples dedicated to Siva and Vishnu were very famous. Due to his contribution to fine arts and architecture, he earned the title *Vichitrachitta*.

His Reigning Period

The reigning period of Mahendravarman was a matter of dispute among the historians. R. Gopalan assigned that he ruled from 600 A.D. - 630 A.D. But T.V. Mahalingam considered that he reigned between 610 A.D. - 630 A.D. K.A. Neelakanta Sastri in his book "A History of South India" mentioned that Mahendravarman ruled from 580 A.D. - 630 A.D. Anyhow, it was accepted that he ruled upto 630 A.D. The Kingdom of Mahendravarman extended from the Krishna river in the North to the Kaveri river in the South. Nallur and Guntur were also included in his kingdom. His capital was the historical Kanchipuram.

Pailava - Chalukya Conflict

Mahendravarman I was a contemporary of Pulikesi II the Chalukya ruler of Vatapi. The Aihole inscription of Pulikesi II mentioned his expedition to Kanchi. Mahendravarman was not in a position to stand against the army of Pulikesi II. Hence, Mahendravarman has successfully resisted Pulikesi II near Kanchi and saved his capital from the Chalukyan invasion. The Pailava Chalukya conflict really started during his reign. His failure in the battle was compensated by his contribution to art and architecture.

His Conversion

At first, Mahendravarman was a Jain, As a Jain he persecuted Buddhist, and Saivist in his kingdom. He gave much trouble to the Saiva saint Appar (Tirunavukkarasu). Later Appar converted Mahendravarman to Saivism, His conversion was a turning point in his *Me*. He stood, against jains and began to persecute them He demolished jains temple. In short, he adopted the policy of revenge against jains. It is said, that he persecuted 9000 Jain monks in a single day at Madurai.



His contribution to art Mahendravarman was both a warrior and a patron of art. His conversion to Saivism., marked a new epoch in the history of South Indian temple architecture. Mahendravarman occupied a unique place in the field of art and architecture. The art which developed during his period was known as Mahendra style. He also encouraged music, dance and painting. (For further details refer to Art and Architecture).

Mahendravarman I was also a poet. He wrote two short humorous plays. They were mattavilasaprahasanam and Bhagavadakujjiyam. The great Sanskrit poets Bharavi and Dandin adorned the court of Mahendravarman I.

The age of Mahendravarman I was. an age of steady growth of Saivism and Vaishnavism. His period witnessed the steady decline of Buddhism and Jainism.

It is clear that the reign of Mahendravarman marked the beginning of an epoch not only in the history of the Pallavas, but also in the history of South India.

Narasimhavarman - I (630 - 668 A.D)

Narasimhavarman ascended the throne after the death of his father in 630 A.D. He continued the imperial tradition of the Simhavishnu line. He was the greatest of the Pallava rulers. His achievement was so great that he became supreme in the whole of South India. The reign of Narasimhavarman was regarded as the golden age in the history of the Pallava. He assumed many titles like Mahamaharaja, Mahammala, Sribhara, Srinidi, Ranajaya, Nayanankur and Atyantakama. His reign was famous. on account of the following four important events.

Conquest of Vatapi

Mahendravarman continued the Pallava Chalukya conflict. During his period, Pulakesi II, the Chalukya ruler marched towards south to defeat the Pallavas; Pulakesi II came and threatened the Pallava capital. But, he was defeated by the Pallava King in three battles namely Parialam, Manimangalam and Vatapi. The most decisive battle among them was Manimangalam, located 20 miles east of Kanchi. The defeated Pulakesi II, returned to his capital. The Pallava King Narasimhavarman I followed and attacked him. This battle was destructive in character. He destroyed the whole country. Paranjothi was the Commander - in - Chief of the Pallava army. In the battle near Vatapi, Narasimhavarman killed the Chalukya



ruler Pulikesi II. This occurred in 642 A.D. or 643 A.D. There were reliable epigraphical and literary evidences to prove these victories. After the battle, the Pallava army brought with them the famous Vatapi Ganesa to Kanchi. Again, the Pallava ruler recorded his victory on a rock behind the Mailikarjuna temple in the heart of Vatapi. To commemorate his success he assumed the title "Vatapikonda".

Invasion of Ceylon

Manavarman was a Prince of Ceylon. He was driven out from Ceylon due to a civil war for the throne. He took refuge in the court of Narasimha Varman and became a sincere and loyal attendant of the Pallava ruler. In his expedition to Vatapi, Narasimhavarman was helped by Manavarman. So Narasimhavarman decided to help him to regain the throne of Ceylon. The Pallava king sent two naval expeditions to Ceylon from Mahabalipuram. The first expedition ended in failure and the second one achieved the object. The Pallava navy started from Mahabalipuram and invaded Ceylon and restored Manavarman to the throne of Ceylon. The Kasakkudi plates compared the Pallava invasion, to the famous expedition of Sri Rama against Ravana mentioned in the Ramayana.

The Historic visit of Hiuen - Tsang to Kanchi (642 A.D)

Hiuen Tsang, the famous Chinese Pilgrim (Traveler) visited Kanchi in 642 A.D. during the reign of Narasimhavarman. He has given a dear account, relating to the character of the people, soil, climate, temples and especially the prevalence of Buddhism in the country. According to him, Kanchi was about 6 miles in circumference. He said that the region in and around Kanchi was called Dravida. There were about 100 Buddhist monasteries and more than 10000 monks lived in the monasteries. Further, he also mentioned the activities of the Hindu temples. He mentioned in his account that there existed eighty temples in and around Kanchi. He also gave a true picture about the fertility of the soil. Hiuen Tsang, in his account mentioned that Dharmapala the Vice chancellor of Nalanda University belonged to Kanchi. Again, the account of Hiuen - Tsang provided the contemporaneity of Harshavardhana in Northern India, Pulikesi in the Deccan and Narasimhavarman in South India.

Art and - Architecture (For details refer to Art and Architecture)

He was a Saivite. During his rule, Saiva revivalism continued unabated. During the day



of Narasimhavarman I a terrible famine affected the kingdom in 650 A.D. This is mentioned by the Saiva saints, Appar and Sambandar. They contributed much to feed the people in their monasteries. He also encouraged the activities of the Hindu saints. As part of eliminating the social evils, he encouraged the spiritual life of the people. It was a wonderful and praise worthy service rendered by him. In short, the reign of Narasimhavarman I, was considered as golden age in the history of Pallavas.

The Successors of Narasimhavarman I

After Narasimhavarman I, Nandivarman II, Paramesvaravarman I, Narasimhavarman II (Rajasimha), Paramesvarman II, Nandivarman II, Dandivarman, Nandivarman III, Nirupatunga and Aparajitha ruled the Pallava Kingdom. Most of the rulers were weak. More or less, they maintained relation with Western and Eastern Chalukyas. The rulers of the later period also maintained relation with Pandyas and Rashtrakutas. The civil war that took place in the Pallava kingdom after Nandivarman III, led to the decline of the Pallava kingdom and the emergence of the Chola Dynasty in Tamil Nadu.

The Battle of Thirupurampiam - 880 A.D.

The battle of Thirupurampiam was one of the important battles, fought in Tamil soil. This battle decided the fate of the Tamil Kingdoms and their rulers, like the first battle of Panipat, Talikota and Plassey, It paved the way for the permanent disappearance of the Pallavas and the emergence of the power of the Cholas of the Vijayalaya line. The details of the battle were given in the Udeyendren plate of Ganga Prithivipathi III.

After Nandivarman III a civil war brok out among his sons. He had four sons, naemly Nirupatunga, Sankha, Aparajita and Kampavarman. Nirupatunga succeeded his father in 870 A.D. Among the four sons Sankha and Kampavarman had no historical importance. Hence, the real struggle for power was held between Nirupatunga and Apartajita. It led to the interference of Pandyas and Cholas in Pallava politics.

In the battle for power, Nirupatunga sought the support of Pandya Varaguna II, while Aparajita secured the alliance of Chola Vijayalaya and Ganga ruler Prithivipathi I. As Vijiayalaya was old, he did not take part in the battle and Aditya, his son took over. It was a decisive battle. When the battle was at its zenith, the Pandyan Varaguna II was defeated by



his enemies. With this defeat, the Pallava ruler Nirupatunga lost his confidence in the battle. Though, the Ganga ruler Prithivipathi I was Killed, Aparajita emerged victorious in the battle, He was inefficient and hence found it very difficult to consolidate his success. Utilising this opportunity, Aditya was waiting for a chance to crush his own victorious but weak master, Pallava Aparajita. The chance came in 891 A.D. and the Cholas defeated Aparajita and annexed the Paliava Kingdom with Chola empire. Thus, as a result of the Thirupurampiam battle, the Pallava Kingdom declined for ever and the Cholas. emerged as superpower in South India.

Origin of Pallavas

The Copper Plate Charters, of the early Paliava Kings, discovered in the middle of nineteenth century provided valuable light on the dark chapter of Pallava rule in South India. But they never mentioned the origin and the ethnic identify of the Pallavas. The scholars who concentrated more on the study of the origin of the Pallavas finally concluded that, the origin of the Pallavas constituted one of the mysteries in Indian history. Now, it was a subject of controversy among scholars and they put forward a number of theories on this. subject. Foreign or Pallava Origin

This theory advocated that the Pallavas were foreigners. Vincent - A - Smith, in the first edition of his, "Early History of India", adopted that Pallavas were not the natives of India. He was strongly of the opinion that Pallavas migrated into Tamil Nadu from Central Asia. The well known epigraphist Venkayya supported this theory. To prove his theory Vincent A. Smith identified the word Pallavas with the Pahlavas, Palhavas and Pnhnavas of the puranas.

Another exponent of this theory was Jouvean Dubriel. He was a French Indologist. Dubriel related the Pallavas to. Suvisaka, the minister of the Persian king Rudradaman. It is true that the minister of Rudradaman was called Suvisaka and was described in the Girnar inscription as a Pahlava. But there was no positive evidence to connect him or his successors with the Pallava riders.

Lewis Rice advocated that Pallavas were Persians. He in his work, entitled, "Mysore and Coorge from Inscription" identifies PalJavas with Pahlavas. According to this, the Pallavas were a northern tribe of Parthian origin. They came to India from Persia. The theory was based on, verbal resemblences.



The theory of foreign origin or Central Asiatic Origin was not sound, due to lack of solid evidence. These views were mainly based on etymological grounds. The mere verbal similarity between Pallavas and Pallavas was too feeble evidence. Again scholars of the above theory did not clearly mention the reason for the migration of Pallavas of Central Asia to the remote Tondaimandalam which was far away from their home. Based on these ground, this theory was repudiated.

Naga Origin

This theory equated Pallavas with Manipallavam Manimekalai, one of the twin epics of Sangam period mentioned a matrimonial relation between the Cholas and Nagas. Based on this, the scholars like M. Srinivasa Iyengar and Rasanayakam argue that the Pallava dynasty was founded by Ilamtirayan, the son of Killivalavan. According to the epic, Killivalavan. was the grandson of the Chola ruler Karikala. Killivalavan married a Naga Princess of Manipallavam. Ilamtirayan, who founded the knigdom in order to remember the native place of his mother called it Pallava kingdom. This theory was also rejected on the ground that it was based on verbal resemblences.

Satavahaiia Origin or Andhra Origin

This theory believes that the Pal-lavas originally served under the Satavahana empire as officers and governors Consequent on the decline of the empire, the officials served in tlie empire got independence and became raters. As a part of extending their power, they moved southwards and captured Tondiamandalam. It took place in the third century A.D. This theory was based on the administrative resemblances of the Satavahanas and Pallavas. But the political condition of the region of Kanchipuram known as Tondaimandalam previous to the Pallava occupation remained obscure. But, scholars like K.A. Meelakantasastri, R. Gopalan. C, Minakshi and T.V. Mahalingam accept this view.

Kurumba Origin or Peninsular Origin

Prof. R. Sathianathier in his book, Studies in the Ancient History of Tondaimandalam, proposed this origin He identifies the Pulindas, mentioned in the Edicts of Asoka with the Pallavas. The territories of Pulindas were Pulinadu and Puliyurkottam. These territories were located within Tondimandalam. He said that the kurumbas were originally officers and



governors of the Satavahana empire. They became independent after the decline of the Satavahana power and extended their rule south wards. They rose to prominence towards the close of the third century A.D. and conquered the Kanchi region. Therefore, according to this theory, the Pallavas belonged to Tondaimandalam and were equated with the Pulindas of the edicts of Asoka. Moreover, the early Pallava kings issued their charters in Prakrit and Sanskrit and not in Tamil and their early administration was based on the Mauryan Satavahana Pattern. No doubt that, the early Pallavas did not patronise Tamil language.

Tamil Origin

Tamil scholars like Prof. N. Subramonian and Rasanayakam of Ceylon favoured the Tamil Origin. Prof. N. Subramonian considered the Chola Naga matrimonial alliance and accepted the rule of Ilamtirayan in Tondiamandalam with Kanchi as capital, it was in this situation, Cholas lost their capital in the later part of second century A.D. Hence, the Cholas occupied Kanchi. As a result, the Ilamtirayan moved northwards into Venkatam region and served under the Saravahanas. It happened in third century A.D. He got independence after the decline of the Satavahana empire, and came back to Tondaimandalam and recaptured Kanchi. But the view of Rasanayakam was slightly different. He accepted the Chola Naga alliance, he said that Ilamtirayan was lost in a shipwreck, but was saved by a tondai creeper. Hence he was called. Tondaman Ilamtirayan Later, he founded the Pallava Dynasty and named it Pallava, in order to remember the birth place of his mother, Manipallavam. As this theory was based on verbal resemblances, it was not accepted fully.

Above mentioned theories were not proved historically. Most of them were based on verbal and administrative resemblances. In history there is no room for assumption. Hence, Dr. Gopalan, who concentrated more on the study of the Pallavas concluded that the origin, of the Pallavas was a "Vexed Problem", in the history of Tamilnadu.

15. ADMINISTRATION

Administrative Division

The Pallavas ruled the kingdom that extended from Nellore in the north to the river Vellar in the South. They had a well organised system of administration. The Pallava Kingdom was divided into different units for the convenience of administration. It was divided, into



several Rastras (Mandalams), which were subdivided into Vishayas (Kottams). The Vishayas were further divided into nadu and Ur (Village). The early charters of the Pallavas indicated that the Rastras and Vihayas were administered by officers placed under the control of the central government. Generally, Yuvaraja looked after the administration of the mandalam.

The Kingship

The King was the head, of the central administration. The Pallava kingship was hereditary. The legitimate elder son was eligible to succeed the throne. If the monarch had no son, the chance was given to the son of the brother of the ruler. Under extraordinary circumstances, the King was elected by the subjects, mainly to avoid anarchy in the state. The Vaikundaperumal temple inscription mentioned the election of the ruler, after the death of Paramesvaravarman. The King was called Arasan. He occupied a supreme position and was considered as an incarnation of god. He assumed a number of titles such as Maharaja, Dharmamaharaja and Maharajadhiraja and innumerable powers. At the time of coronation, he was given the special title Ahhisekanama. The Pallava royalty was Bull or Nandi. The Pallava kings were well learned and highly cultured. For example, the Pallava ruler Mahendravarman I was a many sided genius. Due importance was given to Yuvamaharaja or the Crown Prince.

The Ministry

The King administered the kingdom with the co-operation of a group of ministers. The council of ministers was called Mandrimandalam. The Vaikundaperumal inscription attested the existence of a Council of Ministers of the Pallava Government. The council of ministers more or less was modelled on the council of ministers of ancient India.

Arthasastra mentioned a council of ministers consisting of thirty two members, It is assumed that the Mandrimandala of the Pallavas also possessed the similar number. The minister was called Amatya. The Prime Minister was described as Brahmasriraja. The Prohite occupied an important place in the ministry. They rendered their co-operation and service not only in internal administration but, also in the foreign policy of the state. The persons qualified in Manu and vedas and trained in warfare were appointed as ministers. The ministry was only an advisory body.



Secretariate

The inscription of the Pallava period mentioned the ministerial and executive officers as Namban and Uttamasilan. The executive officials were the secretaries. They assisted the ministers in their daily administration. They were divided into private secretaries and under secretaries. The private secretaries were known as Karumattalaivar and under secretaries as Vayil Kelpar. Like the ministers, they too possessed high qualifications.

Judiciary

The King was at the head of all justice. He controlled the courts in the state. There were two branches of judiciary in the Pallava capital. The inscription of the Pallavas clearly mentioned the working of the civil and criminal courts in the state. Dharmasanam was the highest civil court presided over by the king. The highest criminal court at the capital was Adhikaranam. The Mattavilas Prahasana furnished much information about the Adhikaranam in the capital. The judges of the Adhikaranam were called Dharmathikarins. Courts existed in the towns and villages. The civil and criminal cases were conducted and decided on the basis of written documents, deposition of witnesses and with the help of actual occurrences. The criminals were fined heavily. The Kasakkudi inscriptions of Nandivarman mentioned Karanathandam and Adhikaranathandam, the fines imposed on the criminals. A system of appeal from the inferior to the superior court also existed in the Pallava period. Though the court adopted all formalities, it was not free from corruption. It is said that the justice was sold in the streets in the Pallava period.

The Army

The Pallavas maintained a well trained and highly organised army. It consisted of elephantry, cavalry and infantry. But there was no clear evidence for the existence of the chariot. The copper plates of this period threw much light not only on the composition of the army but also on the war implements which the soldiers used. The soldiers used swords, shields, bows, arrows, javelins, clubs, lances and spears. The commander in chief of the army was called Senapati. The Pallava rulers also possessed a well organised fleet. Mamallapuram was the principal sea port of the Pallavas.

The epigraphical evidences gave ample proof about the naval strength of the Pallavas. They also mentioned the two successive naval expeditions of Narasimhavarman I against Srilanka.



Irrigation

The Pailava monarchs gave much encouragement to irrigation. As a part of the expansion of cultivation, the Pailava rulers converted the forests into arable lands. Hence, the Pailava rulers were called Kaduvetti. The river waters were utilised for irrigation through channels. A number of irrigation tanks were constructed during this period. Among them, the Rajatataka, Tirayaner, Mahendra tank, Chirtramegha tataka, Paramesvara tataka, Vairamegha tataka, Vali eri, Marppidugeri, Velleri, Tumbaneri, Madrudadu eri, Kanakavalli tataka, Kaverippakkam tank, were important. These tanks were constructed for storing water during the rainy season. Several wells were also excavated by the Pailava monarchs. The above mentioned channels, irrigation tanks and wells were properly supervised and maintained. Separate rules were adopted for the use of the water from the tanks. The irrigation of a village was carried out under the strict supervision of a committee called Erivariyam or tank committee.

Revenue

The revenue of the state consisted of several items of taxation. The chief among them was the revenue from land, land taxes were levied after a careful assessment of the land. Each village was carefully surveyed and the boundaries were marked. The Pailava inscriptions of the period gave clear description about the survey of land by plough, Nivartana and Pattika. According to plough system, a specific time was allotted to a person to cultivate the land with a plough and a pair of bullocks. The area covered by him was marked as a wit of land. Likewise, a man was directed to walk around the area in a specific time at an agreed pace. The area he covered was the Nivartana. Pattika was the unit of land used as a sheep pen. In certain place kol or rod was used to measure the lands. The measured lands were fenced to prevent damage to the crops and to avoid boundary disputes. The land tax collected from the people was called Visakkanam. The state also collected professional taxes, sales tax and excise duties. The tax collected from the goldsmith was called Lattukkayam. The manufacture of salt and sugar was state monopoly. The presentations to the rulers and the income from the courts were also included in the state revenue. A major portion of the revenue of the state was spent for the king, the construction and maintenance of palaces and army. The rest was utilised for the welfare of the people.



Local Administration

The administration in the villages was given due importance. The village was the smallest government unit under the Pallavas. Traditional form of administration existed in the villages. The head of the village was called Nattar. The inscriptions of the eight and ninth centuries mentioned three types of villages or towns assemblies, namely the Ur, the Sabha and Nagaram, The Ur was a assembly that consisted of all classes of people who held land in the village. The Sabha was Brahmin assembly that of the land holders of the agrahara villages. In the nagaram, traders and merchants predominated. Members of these bodies were known as perumakkal. The members elected were divided into required committees. The committees looked after the day to day administration of the village. Especially, the committees concentrated more on the construction and maintenance of tanks, cultivable lands, roads, etc.

The Coins

The coins were in circulation in the Pallava period The Pallava monarchs issued gold and silver coins. Most, of these coins contained the figure of Nandi on one side. The symbol of ships with sails were also inscribed in certain coins. The reverse side of the coins contained the emblems of swastika, conch, wheat, fish, umbrella and lion. These coins revested the political, social, economic and religious life of the Pallava monarchs and people.

16. SOCIETY AND ECONOMY

Though the division of society into Brahmanas, Kasatriyas, Vaisyas and Sudras existed in India, it was adopted in the Pallava kingdom in a modified form. The Pallava rulers enforced the caste rules based on Varnasramadharma. They strictly followed the Hindu Sastras and had performed the Asvamedha and other vedic sacrifices. The Kuram record and the kasakudi plated clearly mentioned the strict enforcement of the Varnasramadharma in the Pallava kingdom. Hence, radical changes took place in Tamil society during the period of the Pallavas.

The Brahmins

Brahmins occupied an important place in Tamilnadu. They migrated into Tamilnadu from the North. They were minorities. But as heads of the administration, they controlled the majority in society. They were steeped in Vedic studies and well - versed in all sastras. The pallava rulers patronised them. They were respected by providing Brahmadeya a land gifts.



These brahmadeya settlements existed in various parts of the Pallava kingdom. They were provided with all facilities. The village assemblies looked after their daily administration. When the activities of the government and temples increased, more Brahmins were invited from the northern parts of Tamilnadu. As a result, the settlements of the Brahmins also increased. But most of them belonged to Andhra country. The Brahmins were utilised to conduct sacrifices and religious ceremonies.

Division among Brahmins

During the age of the Pallavas, Brahmins belonged to different gotras. Brahmins were divided into a number of divisions. They were Vaishnavas, Saivas and Vedic Brahmins etc. The Alvars were Vaishnava Brahmins. The Nayanmars belonged to Saiva group. They even assumed the name of Sivacharyas. These groups adopted different types of worships in temples.

Education of Brahmins

The Brahmins concentrated more on studies. They began to study Vedas at the age of seven. The study of Vedas lasted for ten years. Sometimes, they dedicated their whole life for the study of vedic literature. The copper plates of Nandivarman mentioned the names of 108 scholars specialised in Vedas. At the same time the Tandantottam plates of the same ruler had mentioned 244 scholars. The state provided facilities for general and specialised studies which existed in different centres of the Pallava kingdom. The ghatika at kanchi and the college at Bahur were best examples. They were appointed in the temples for reciting vedas. The Brahmins also sang the hymns of the Alvars and Nayanmars in temples and madams. It is said that temples flourished in almost all the towns and villages, during the Pallava period.

System of Marriage

The inscriptions of this age were not useful to know the marriage customs of Brahmin community. But certain information available in Vaishnava and Saiva workes enable us to have a rough idea about the marriage customs of the Brahmins in 7th and 8th centuries A.D. in the Pallava kingdom. These works had not mentioned anything about the Tali, which usually, the people used in marriage. The Brahmins of this period married more than one wife and most of them were not confined to the Brahmin community. The system of marriage of girls from



other communities was called pratiloma marriage. Likewise, Non Brahmins also used to marry Brahmin girls. This system was called anuloma marriage. The society accepted the children bom under these marriages.

Professions of Brahmins

The Brahmins, were the highly educated persons. They were appointed as officials in the government department and priests in the temple. The ministers and officials also hailed from this community. Brahmins also served in the village Sabhas. They served in various committees and looked after the cultivation of the lands in Devadhana and Brahmadeya villages.

The Position of the King and Queen

The Pallava rulers palyed an important role in the society. They were highly educated and well known for their scholarship. Mahendravarman I composed Mattavilasa -Prahasanam. They were considered as an incarnation of God on earth. They assumed a number of titles such as Maharaja, Dharmamaharaja etc. The Pallava rulers had several wives. The queens were also cultured and pious. Their lives were closely connected with temple activities. They also provided gifts and endowments to the temples. Thus the station of the women in the upper section of the Pallava. society was -satisfactory. But the women in the lower sections of the society had no such privileges. They were engaged in weaving, spinning and selling of flowers and mills. No evidence of sati was there in the Pallava society.

Life of the people

The artisan classes engaged in occupations like carpentry and smithy. Jewellery making with gold and silver was an attractive industry. Oil manufacturing was another important industry. A large section of the people were involved in cattle - breeding and pottery making. The people of the village got deeply involved in agriculture. They also cultivated foodgrains, coconuts, sugar - cane, flowers etc. Manufacture of salt was the monoploy of the government. The merchant class enjoyed a fair life.

The people of this age mingled freely in the society For example, the Vaishnava and Saiva saints belonged to Brahmin, Ksatriya, Vaisya, Sudra, Vellala, Washermen, hunters, Shepherded, Fishermen, Paraya, Pana, Ilava and Saliya communities mingled freely with all



people in the society. The privileged and the rich lived in attractive houses. Usually, they lived luxuriously. The poor lived in cottages and houses made of mud and thatched roof. The pulayas and Chandalas were outcastes in the society.

Food

The inscriptions had not furnished any detailed account of the food habits of the people of Pallava period. The saints and the religious people consumed rice with ghee. The use of betel after meal was common. In Tamilnadu, the devotees in the temples followed Brahminical way of life and food. The Ksatriyas, artisans and other labourers used different forms of foods. Meat eating was common among the low castes.

Dress and Ornaments

The copper plates and stone inscription provided only scanty information about the dress or ornaments of the people used in the Pallava age. But the literary evidences proved that a large section of the people of the Pallava period used the ornaments and dresses similar to that of the sangam age. But saints in this period used only simple dress and ornaments. The people of this period, both men, women and children used several varieties of ear ornaments. The chief among them were Olai and Todu. The sculptures of Mahabalipuram revealed that both men and women used necklaces and bangles made of gold, precious stones and shells. Among the leg ornaments silambu and salangai were important. The king and the Queen used crowns and varieties of attractive ornaments made of gold and precious stones.

Both men and women of this period used garments. The members of the royal family used costly and attractive dresses. The sculptures in Mahabalipuram showed the women used very short garments. They never covered the upper parts of their body. The men of this period used different types of cotton garments. The warriors used a typical form of dress suited for military. The high caste people used red silk. But the ascetics wore yellow garments. The dresses of the common people were simple. The simple dress used by the labourers was called Kovana Adai. It was tied across the waist.

Other Communities

The Pallava records also mentioned certain popular communities flourished in the Pallava period. The vanigas or the trading community played an important role. This



community was mainly responsible for the development of inland and foreign trade. The Pallavas had flourishing overseas trade with Indo China, Indonesia, Srilanka and Persian Gulf.

The Vellalas were agriculturists. They utilised the landless labourers, the Pulayas and Parayas to cultivate the soil. These people were settled in mud huts. Usually, they settled closely to the cultivable lands. They were considered as the lowest in the social order. The high caste people considered them as untouchables. They were prohibited from getting education and government jobs. In short, they were treated as serfs.

Havas were also a socially backward community. Toddy drawing was their occupation. As drinking of toddy was common among the rich and poor this industry flourished in the Pallava period. But toddy drawing was prohibited in Agraharas. Drinking of liquor was very common among the Kapalikas. The rich people used foreign liquor. It was preserved in mud jars. Government collected taxes on toddy and wine.

Customs of the People

Keeping memorials for the dead existed in the Pallava period. The Madras State Archaeological department discovered a number of memorial stones that belonged to the Pallava period. These stones contained inscriptions. They revealed the heroic deeds of the warriors. The custom of erecting hero stones continued after the Pallavas and became quite common in the Chola period. The custom of maintaining portrait statues in the temples was common in the Pallava period. Much importance was given to the images of kings and queens in the temples. People used to worship them along with the god and goddesses in the temples. The habit of constructing shrines or even big temples in honour of the dead prevailed in the Pallava period.

The people in the villages had also adopted certain customs. The village temples had the practice of making sound through the conch to announce the early morning. The habit of maintaining a parrot in a cage was common among young women. It was given milk and fruit. Early in the morning, the ascetics used to go to their respective temples. The use of chappal and umbrellas was common. Ladies decorated their hair with flowers. Pavai nonbu and margali neeradai were certain customs of the people. Importance was given to the vedic marriages in the Pallava period.



Economics Condition

The nature of agriculture, industry, trade and commerce determined the economic development in the Pallava period. The copper plates and literary works like Devaram and Nalayiradivya prapandam described the economic life of the people.

Agriculture

Categories of lands

Agriculture was the main occupation of the people. The lands used for cultivation were divided into devadhana lands, Brahmadhana lands and common lands. The Devadhana lands were donated by the ruler to the temples. The Brahmins received Brahmadhana lands as remuneration for their services in the administration of the state. Both these lands were managed and cultivated by the Brahmins. These lands were the most fertile lands in the village. They were exempted from taxation. The landed Brahmins acted as landlords. Common lands were cultivated by the people. Land tax was collected from them. A special feature that existed in the Pallava kingdom was that the lands were surveyed regularly. It enabled to understand the actual size and details of the village. The lands were divided in Payal and Adai. The village possessed all the facilities to improve and intensify cultivation. It consisted of tanks, wells, streams and channels.

The village consisted of landlords and tenants. The peasants were called kudi or kudimakkal. These agriculturists lived in small houses made up of mud walls and thatched roofs. These houses existed in the remote village. The Pulayas and Parayas cultivated the lands. The high castes treated them as serfs.

Articles of Cultivation

Paddy was cultivated in most of the agricultural lands in the villages. It was one of the staple food crops of the country. Rice was one of the principal items of barter and was the chief commercial product throughout the Pallava age. It was frequently exported to the East Indian Islands and China through ships. Next to paddy, due importance was given to the cultivation of coconut trees. The owners of these farms received a good income for their produce. Coconuts were used for religious and domestic purposes. So it had great demand. Coconut farms were popular and coconut plants were largely cultivated in the villages. A share of the produce was



reserved for the king. The Brahmadeya and Devadhana villages should get permission to cultivate coconut palms. Cultivation of coconut palms for toddy-drawing was common in rural areas. It was prohibited in Devadhana and Brahmadhana villages.. .

Palmyra plams were largely grown like coconut palams. Taxes were collected from toddy yielding palms.

Areca palms were also cultivated on a large scale. Its nuts were used for betal-chewing. It was exported to foreign countries. Areca nut was a common commodity for sale in. bazaars. It was commonly cultivated on the banks of the tankes and streams.

Much attention was givm to the cultivation of mango, tamalam, nagam, punnagam, asoka and madhavi plant. Oil seeds' were also planted inthe rural areas. Mangoes and plantains were cultivated on: a larger scale in the villages. Cotton was a commercial commodity, cultivated in the dry areas of the villages.

As cows and buffaloes were closely associated with agriculture, the village provided adequate grasslands for the cattle to graze. Most of the houses in the village had a garden and a well. The owners of the house cultivated vegetables and flowers in their garden.

Sabha - irrigation

In the Pallava period, adequate attention was given to improve irrigation. The member of the village tank committees or the Erivariyaperumakkal controlled and regularised the supply of water in the tanks or eries. In the Pallava period lands were registered in the names of the tanks and lakes in the villages. These lands were called Eripath or Erichcheruvu. The person who possessed this land carried out periodical repairs to the bunds, sluices etc. of the tank. Liberal grants were also provided for the maintenance of the tanks. During the reign of Dantivarman, a liberal grant of 10,000 pieces of gold was allotted to the Sabha for keeping Vairameghatataka in good condition for irrigation purposes. The villages assembly used to take over uncluiivated lands and made necessary arrangements for cultivation. Commonly, the Sabha distributed the lands among the tenants. Moreover, the government also provided necessary assistance to the village at the time of famine, flood and economic depression.

Medicinal plants

The recognised Ayurvedic physicians in the Pallava Kingdom cultivated medicinal



plants. They planted Chitramulam, Kodiveli, Sengodiveli, Sengodikkanam, Karusaranganni, Karusaiangantji Ulli, Iraveli, Kuvalai, etc. with the permission of the government. Devadhana and Brahmadhans lands enjoyed special privileges to cultivate these medicinal plants. During the Pallava period, certain medicinal plants were also imported from China. These plants were used to prepare Ayurvedic medicine. It indicated that Ayurvedic treatment was popular in the Pallava period.

Industry

The Brahmins specialised in studies and enjoyed a decent standard of living. The other members of the village were engaged in agriculture and industry. There were several organised industries in the Pallava society. Spinning, weaving, pottery making, carpentry, smithy, oil manufacturing, cattle breeding, garment making and toddy making were certain important industries. Ornament-making was an attractive industry. People used to respect goldsmiths. Oil-manufacturing was another popular industry. Spinning and weaving also flourished in the Pallava Kingdom. Kanehi was one of the prominent weaving centres. Jina - kanchi was called Tirapparuttikunram (cotton hill). Cotton was cultivated abundantly in Kanchi. The temple also encouraged rural industry. The temple required garments and oils for various rituals connected with worship. The temple even granted land to the weavers. The cloth merchants were called Aruvaivanigar.

The sanction of the government authorities was required to start industries in the village. A part of the profit of the industry was given to the king as his share. It was called tax. It was paid in kind or money.

Trade Inland Trade

The agricultural and industrial commodities produced in the villages boosted the activities of trade and commerce. But the trade and commerce flourished in this period were not attractive as in the sangam period. There were established markets in the villages. All the markets were crowded with sellers and buyers. The locally manufactured products, were sold in the markets. Local carts were utilised to transport commodities. Articles were also brought, to the market on head load. In the markets, garments, ornaments, flowers, oil, ghee, sugar, coconut, etc, were sold. During festival seasons temporary shops were constructed around the temples. The temples issued licences to the merchants to open shops. The internal



trade was mainly based on barter system. Highway robbery was common. The merchants were not free from the danger of theft and murder. Due to highway robbery, the merchants moved from place to place in caravans.

Foreign Trade

The Pallavas carried out trade with foreign countries. The commodities produced in the villages were exported to foreign countries. The Pallavas maintained maritime contacts with China and Arabia. The Nandikkalambagam and the Taku - pa inscription mentioned its trade relations with these countries. They used ships for foreign trade. Ship-making was an important industry in the Pallava Kingdom. The well organised guilds controlled the trade. Mahabalipuram and Nagapattinam were the important ports used for foreign trade. These ports possessed all required facilities. Roads and rivers were used to bring commodities to the ports. Hiuen-Tsang in his account, mentioned the facilities provided in the port of Mahabalipuram. He considered that it was a major port. The Pallava kingdom imported silk, wine, medicine etc. from foreign countries. Gold coins were used for foreign trade.

17. ART AND ARCHITECTURE

The Pallava age was an age of art. The development of Pallava art and architecture constituted a fascinating chapter in the annals of Indian art history. The Pallavas, during their administration gave great encouragement to art. Prof. K.A. Neelakandasastri, pointed out that, "the Pallava architecture and sculpture constituted a most brilliant chapter in the history of South India".

Knowing the perishable nature of the commodities used for the construction of temples, in the early days, the Pallavas utilised rock for these. The temple architecture of the Pallavas was divided into two categories namely rock cut and structural. The rock cut temples were further divided into excavated pillared halls and monolithic shrines known as Rathas and Mandapas. Likewise the Pallava structural temples were also divided into Rajasimha and Aparajita groups. Generally, the Tamil art and architecture developed rapidly during the Pallava age was divided into Mahendra, Mamalla, Rajasimha and Aparajita styles based on the structures.



Mahendra style

In the history of South Indian art, Mahendravarman occupied an important place. He discovered a new kind of architecture. His style was called Mahendra style of architecture. This style flourished from 600 - 625 AD. He laid the foundation of Mahabalipuram. Mahendravarman started the technique of excavating stone temples out of solid rocks.

Realising the decay of perishable materials, he started the tradition of rock cut temples, not involving the use of bricks, timber and metal. By doing so he made it, the birth place of south Indian architecture and sculpture.

The temples of Mahendravarman style were mostly located in Tondaimandalam. The pillard mandapas was a *spekai*. feature of the Mahendra style. The mandapas were fourteen in number. The rock - cut temples at Valiam, Mandagappattu, Mahendravadi, Mamandur, and a fair at Mamaliapuram belonged to the period of Mahendravarman. Mahendravarman I also constructed a number of towns. Those towns were known as Mahendramanglam. As he showed great interest for the development of art, he earned the title *Vichitrachitta*.

Mamalla Style

Narasimhavarman I continued and improved the art of rock cut temples begun by his father. His style of architecture forms the basis for the Dravidian style. Mamalla style was significant and remarkable among the Pallava styles. This style flourished from 625 - 647 A.D. Hiuen - Tsang in his account glorified the architectural beauty of the temples and sculptures of this period. All the example of the Mamalla style of structures was found in Mamaliapuram which was also known as Mahabalipuram. Scholars were of the opinion that present Mahabalipuram near Madras was founded by Narasimhavarman. He was responsible for a new and more ornate series of cut in cave temple (*Vimanas* and *Rathas*). The monolithic *Rathas* were commonly called *Pagodas*. There were seven *Pagodas*. Among them, the *Rathas* of *Dharmaraja*, *Bhima*, *Arjuna*, *Draupati* and *Sahadeva* were important. These *Rathas* were situated to the South of the Rocky hill. The sculptures in the above structures represented gods, human beings and animals in an excellent form. Most of these monoliths were left unfinished and it was a mystery among the scholars. Again, the rock-cut temples at Trichy and Namakkal were attributed to Narasimhavarman. The incomplete rock-cut shrines at Tiruvellarai and another temple at Kudumiamalai belonged to this period. The rock-cut shrine at Thirumayam



in Pudukkottai district was also attributed to Narasimhavarman I.

Raja-simha Style

Like Narasimhavarman I, Rajasimha also rendered remarkable contribution to Pallava architecture. His style was different. He substituted bricks and timber for stone in the temples. There were six temples that belonged to this period. Important among them were the Kailasanatha and Vaikundaperumal temples at Kanchi and the shore temples at Mahabalipuram. The Kailasanatha temple was the largest among the Pallava temples. Kangapatakai, the wife of Rajasimha was responsible for the construction of this temple. This temple even today stands as the masterpiece of Pallava structural architecture. The grandeur and beauty of this famous temple cannot be described in words but must be seen and appreciated.

Again, the Mukunda Nayanar temple, the Olakkannasvara temple and the Lion's Cave at Saluvankuppan were constructed during this period. The Panamalai temple and the Iravathesvara temple at Kanchi were also attributed to Rajasimha.

Aparajita Style

The Aparajita temple was an improvement on the Rajasimha style. This style belonged to 900 A.D. The Bahur temple was the best example of this style. The painting of the Jain Shrine at Sittannavasal and the Kailasanatha temple at Kanchi also belonged to this period.

Music

Music played an important part in the social life of the people. It received the greatest attention and royal patronage during this period. The devotional songs of Appar, Sambandar and Sundarar flourished with music. It mentioned the use of musical instruments in South India. The Thiruvasagam also mentioned the use of yal and Vinai. Nalayiradivya Prabandam, the songs of the Vaishnava devotees contained devotional verses. The Tala was given prominence in this period. Krishna Sastri, mentioned that Mahendrarvarman was one of the greatest musicians in South India and no wonder that he invented the famous Tala.

The Kudumiyanmalai inscription of Pudukkottai threw much light on the science of music that existed during the seventh century A.D. It was a historical inscription. The author of



the inscription was Mahendravarman I. It contained seven sections and several sub - sections. Each sub - section dealt with sixteen sets of four savers each. It proved that Mahendravarman was a genius in the field of music. A close look at the Kudumiyamalai inscription proved that the division in music into Hindusthani and Kamatic was unknown to this period.

The Tirumayyam inscription discovered by T.A. Gopinatha Rao was a musical inscription. It was located at a place fourteen miles south of Pudukkottai town. It was inscribed on the sloped of rocks. It contained a musical treatise similar to the Kudumiyamalai inscription. The scripts of the Tirumayyam inscription was indentical with that of the Kudumiyamali scripts.

Dance

The Pallava rulers gave due importance to dance. The dance developed in this period was closely associated with palace and temple. The encouragement given to the indigenous dances by the Pallava rulers was not specific.

The two pillars of the rock - cut temple at Sittannavsal contained the figures of dancing girls. Again, the sculptures in the Vaikunda Perumal temple were composed like group dances of men and women. The sculptures were closely, connected with the royal court of the Pallava king. The first picture contained the king, Nandivarman II seated on his throne with his officials. Three dancers stood before them.- The male, dancer was accompanied by two women dancers, one on either side, Again, the north wall of the Vaikunda peramal temple contained the picture of the march of nine figures that consisted of dancers and musicians. Dances were also performed inside the temple. The Muktesvara temple at Knachi and the Tiruvorriyur temple maintained a large number of dancing women for the performance of singing and dancing at the time of divine warship and services and during festivals.

Rajasimha was also a great patron of dance. The Kailasanatha temple at Kanchi contained a magnificent sculpture on the mode of dancing Siva, The Iravasthanesvara temple at Knachi also contained a sculpture of dancing Siva.

Painting

The Pallava rulers patronised painting also. Usually, the paintings originated from the royal court. The art of painting was a hobby of the prince and princesses. No wonder, the art of



painting reached its zenith during the reign of Pallavas. Most of the Paintings of the Pallavas were religious oriented. The Pallava painting was seen in the nono-lithic cave temples and the structural temples in Chingleput, South Arcot and Pudukottai district.

The paintings in a natural cave at Armamalai hills in Malayambattu villgr in North Arcot district were more attractive. The archeologist believed that the painting belonged to the middle of the eighth century A.D. The paintings found at Sittannavasal belonged to the period of Mahendravarman I. The lotuses in the two pillars of the temples were decorated with paintings. The Sittannavasal paintings were done in vegetable colour. The colours mainly used were red, yellow, green and black. The pallava paintings in Sittannavasal were as good as the paintings in Ajanta caves. Jouvean - Dubreil discovered these paintings in 1931. The paintings in the Kailasanantha temple were sharp and clear and the outlines were bright and rich in colouring. This was the main feature of the Pallava painting.

Fragments of paintings were available in the Vaikundaperumal temple. The technique of the painting was the same as that of Kailasanatha temple. The painting was executed soon after the construction of the temple. It belonged to the period of Nandivarman. The paintings in the Talapurisvara Siva temple at Panamalai was very attractive. This painting belonged to the period of kailasanatha temple paintings. This temple was also constructed by Rajasimha. The paintings in the Maiyaiyadipatti Visnu cave also belonged to the Pallava period. Thus the nature of painting, music and dance determined the development of art in the Pallava period.

18. RELIGION

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 bom in a Vellala family in Thirumunaipadi at Thiruvarur. He. lost his parents . when he was young. Orgininally, 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 mscritpion 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 bom 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 Sive.

On the inducement of Mankayarkarasi, Sambander visited Madurai and converted Maravarman Arikesari to Saivism. After conversion, he stood against Jainism and presecuted 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. Devaram 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 Thiruccitrabalakkovai 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 as Eyal Esai Tamil developed. The Devarnam, 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.

19. EDUCATION AND LITERATURE

During the age of the Pallavas, Hindu, Buddhist and Jain educational institutions flourished. Kanchipuram served as a seat of learning. It gave importance to Sanskrit learning. These educational institutions received a considerable impetus from the Pallava rulers and chieftains. Scholars from all over India came to Kanchi for higher education.

Ghatika institution

Among the education centres, the ghatika of Kanchipuram was prominent. It acted as an education institution and a cultural centre in South India. The ghatika consisted of a group of holy and learned Brahmins. The inscriptions found in Talakunda, Chandravally, Vaikundaperumal temple, Kasakudi plates and Velurpalayam plates made clear references about this institution. Pupils from outside Pallava kingdom also received education from this institution. Mayurasarman of Decan had received his education from this institution. The strength of this institution varied from time to time. The exact location of the ghatika was unknown. Education was imparted in Vedas and Mimamsa in the school attached to the temple. Discussions were held in the temple halls or mathas attached to them. Hence, it is believed that the education in the ghatika was sacred and religion oriented.

This ghatika had political importance. The Vaikundaperumal inscription mentioned that the members of the ghatika were partly responsible for the election of Nandivarman II. They participated in the election mainly to put an end to the anarchy prevailed in the Pallava kingdom, prior to his accession. The members of the ghatika were also permitted to participate in the coronation of Nandivannan. Again, the Pallava rulers patronised this institution and rendered financial assistance.



Other ghatikas

The Tiruvallam inscription of Nadivarman II mentioned that a ghatika existed in North Arcrot district. It was different from that of the ghatika at the capital. During the Pallava period, it was a famous centre of Sanskrit learning and a stronghold of Vaishnavism. The successors of Mahendravarman founded a ghatika at Ghatikachalam. It was situated in Sholingar hill. It was a Vaishnava centre. The Vaishnava Brahmins provided higher education in this ghatika. It attracted students from several places around Ghatikachalam, This ghatika was dedicated to Narasimha. It was a great seat of learning in the later Pallava age.

Private institutions

The government also encouraged private parties to patronize education. The rulers provided grants to learned Brahmin scholars. The lands granted to them, were called bhattavrittis. They were not merely a reward for vedic scholarship but also acted as a honcrorium for imparting of knowledge. Arthassastra mentioned that Vedic scholars were given Brahmadeya lands or bhattavrittis lands. The Omgodu copper plate grant of Vijayaskandavarman recorded a gift to a Brahmin for his eminence in vedic learning. Kasakkudi grant mentioned that land was granted to a Brahmin scholar for his mastery over Vedas. This gift consisted of a village. Sometimes, a village was granted to Brahmin scholars settled in a particular area. This grant was called Agrahara.

Agraharas

The epigraphical records in South India mentioned the existence of agraharas in the Pallava kingdom. The Chaturvedimangalams mentioned in the pallava inscription were also similar, to that of agraharas. The agraharas were provided with all the facilities. It contained a special place called Ambalam, for the teaching of Mahabharata. The village assembly looked after its day today administration. During the Pallava periods 144 such grants were provided to Brahmin scholars. The Brahmins settled in the agraharas were not only expected to pursue the study of the vedas but also expected to impart learning to students and others. The Talakunda inscription mentioned that the Brahmins of the agrahara undertook the teaching of the people. Thus all the Brahmadeya villages and agrahara served as centres of vedic learning.



The temple and education

The temple of the Pallava period served as an educative agency and a centre of all round culture. The temples provided vocation to the architects, the musicians, the student of higher learning and philosophy. Most of the public documents were presented in the temples. Thus it acted as archives. The temples were also the centres for teaching vedic and classic Sore. The Pallava temples were provided with facilities for the reading of Mahabharata. A Brahmin scholar was appointed to recite the Mahabharata inside the mandapa of the temple. The practice of singing sacred hymns from the Devaram was prevalent during the later Pallava age. During special occasions and festivals, the temple appointed women dancers with a view to promote dance.

The Bahur Sanskrit College

The Pallava period witnessed the existence of a well established Sanskrit college at Bahur. It imparted higher Sanskrit education. It taught Vedas, Puranas, Philosophy and Dharmasastra. The endowment to this college consisted of three villages. The revenue of the villages was utilised for the expenses of the inmates of the college. These villages were situated in Bahumadu. A chieftain by name Martanda donated these villages to the college. These villages were freed from ail taxes and dues. A careful study of the inscription of South India proved the contribution of the temples *and* Brahmins to higher education during this period.

The Mathas

At the time of the religious propaganda, the saiva and vaishnava saints, constructed mathas, for the disciples and followers of the saints to reside. The mathas were located near the temples. It also provided boarding and lodging to scholars and teachers. Special endowments allotted for the mathas were utilised for the expenses of the inmates. Among them, the Sankara mathas were prominent. It served as a highly influential centre of religion and culture. The great Advaita philosopher Sankaracharya lived, in Kanchipuram, during the Pallava period. It is said that he established the celebrated Kamakoti - pitha in Kanchi. He lived between 600 800 AD. His mathas flourished in the 7th and 8th centuries A.D. It is believed that Sankara also constructed the matte at Tiruvorriyur. It was one of the prominent centres of Saivism. The mathas of this period flourished with the support of chiefs and devotees. The mathas also



served as centres for religious education. The mathas contained collection of manuscripts of religion. They were used for the studies of the scholars and devotees.

Buddhist Centres of learning

The travel account of Hiuen Tsang gave an idea about Buddhist system of education in the Pallava kingdom. The monasteries constructed in Kanchi and in certain centres of Nellore, Guntur and Krishna districts served as Buddhist centres of learning. Among them, Kanchi was prominent. It was not only a centre of Brahminic learning but also of Buddhist culture. Several Buddhist scholars had close association with the city of Kanchipuram. The sangam work Manimekalai glorified Kanchipuram as a seat of Buddhist philosophy and culture. Hiuen Tsang gave a clear picture about this city, In his account, he mentioned that Kanchipuram possessed a hundred monasteries with more than 10,000 Buddhist disciples. It was a mahayana Buddhist centre. It was an international University. It maintained close touch with Ceylon, Japan and China.

The Buddhist monasteries taught Sanskrit and subject of Buddhist philosophy. Secular subjects like medicine, surgery, astrology, art and crafts were also taught in these monasteries. The pupils of the secular section were also taught Buddhist scriptures as day scholars. They were also permitted to reside in the monasteries along with other students. But they were not ordained. Special methods were adopted in discussion and debates in these monasteries. Tamil works like Manimekalai, Silappadikaram, Nalayirdivyaprandam, Devaram and Periyapuram contained the reference of religious disputation and arguments, Heated discussions were held among the scholars. Scholars from different parts of India came and participated in these debates. Religious discussion and conventions became the order of the day. These Buddhist centres also contributed much for the growth of Tamil literature.

Jainism and Learning

Jainism had deep roots in Tamilnadu. A considerable section of the people of Tamilnadu were attracted by this faith. It rendered, meritorious services for the development of Tamil literature, Naladiyar, Sivakachintamani, Silappadikaram and kural were the eminent Tamil Jain works. In 476 A.D., a separate Tamil Sangam was organised by Vajranandi to promote Tamil language and to spread jainism.



Jain monasteries

A Jain monastery was established in Pataliputra in South Arcot district (modern Cuddalore). Pallava rulers patronised it. It contained scholars well - versed in Sanskrit and Prakrit. It flourished in the early half of the seventh century A.D. Tirunavukkarasu acted as the head of the monastery, before his conversion to Saivism, Jainism in Tamilnadu suffered a set back with the conversion of Mahendravarman I. The Pallava rulers and the Hindu saints acted against Jainism. As a result of the anti-Jain campaign, the monastery at Pataliputra was destroyed and Siva temple was built in its place.

Jain Kanchipuram was another seat of learning that flourished at a distance often miles from the capital of Kanchipuram. It was Digambara Jain institution. It flourished under the patronage of Simhavishnu and Mahendravarman. It began to decline due to the anti - Jain campaign of the Saiva saints after the conversion of Mahendravarman I. Jain Centres.

An artificial cave with seven cells were discovered at Panchapandavamaiai and Tiruppanmalai at Vedal in Arcot district. The inscription of Nandivarman II proved that it was a Jain centre. Nandivarman II donated lands to this temple. Two more natural caves were also discovered in this hill. These caves were attached with mandapas. Among them, one mandapa served as monastery and the other as matha. The monastery contained 500 disciples. These natural caves contained stone beds and inscription in Brahmi language. Similar caves were discovered in Annamalai, Thirupparamkuntam, Alagarmalai, Sittannavasal and Vellimalai. All these Caves contained inscription in Brahmi language. The Jain monks utilised these cave for their study and contemplation. Natural caves were also discovered at Tirumayan and Narthamalai. The caves were attached with monasteries. They served as educational institutions. In short,; the jains of this period denounced Vedas and tried their best to spread the jain culture.

20. FIRST PANDYA EMPIRE

The political confusion that prevailed in Tamilnadu after the invasion of the Kalabhras ended in the last quarter of the sixth century A.D. This was mainly due to the emergence of the Pandyas and Pallavas. The Velvikkudi and Sinnamanur inscriptions of 7th to 9th century narrated the history of the Pandyas. Indika of Megasthenese also mentioned the Pandyas. The first Pandyan empire was founded by Kadungon. It lasted for more than three centuries, till the



rise of the Imperial Cholas under the Vijayalaya.

Kadungon (590 - 620 A.D.)

Kadungon put an aid to the Kalabhra rule in the Pandya country. He founded the first Pandyan empire. Its capital was Madurai. He was a descendant of the last sangam Pandyan. Very little information was available regarding Kadungon reign. He conquered certain feudatories and destroyed their cities.

Maravarman Avani Sutamani (620 - 645 A.D.)

He was the son and successor of Pandyan, Kadungon. He was the first who assumed the title Maramarman and Sadayavarman. No other details were available about him. He maintained his power in the territories inherited from his father. He was succeeded by his son Sendan.

Sendan (645 - 670 A.D.)

He was the third ruler Velvikkudi plates praised his actions in war. He took the title of Vanavan. During the last days of his reign, the Chinese pilgrim Hiun-Tsang visited Kanchi. The account left behind him was useful to know the history.

Arikesari Maravarman (670-700 A.D.)

He was succeeded by his father Sendan. He was one of the greatest rulers of the first Pandyan empire. His reign, witnessed the expansion of the Pandyan Empire as far as Uriayur. He revived Saivite religion. He scored many brilliant victories at Pali, Nelveli, Sennilam and Sangaramangai. He also defeated Pallavas and Cholas. He married Mangaiyarkarasi, the Chola Princess.

He was not only a great warrior but also a patron of Saivite religion. At first, he was a Jain. Later, he was converted to Saivism by Sambandar. He had defeated the Jain philosophers in religious debates and established the divinity of his religion. His period was described as an age of Saivite religious renaissance in the Pandyan country. Hiuen-Tsang mentioned that the Buddhist religion and monasteries began to decline during his period. He rendered meritorious services to Hinduism.



Kochadiyan Ranadhiran (700-730 A.D.)

Arikesari was succeeded by his son Kochadaiyan. He was a great conqueror. He assumed the titles such as Vanavan Sembian etc. He defeated the Chera, Chola, Chalukya and Kongars. He also defeated the Marathas at Mangalapuram (present Bangalore), and the chieftain at Marudur, a place near Ambasamudram. He patronised Saivism.

Maravarman Rajasimha (730-765 A.D.)

Kochadaiyan was succeeded by his son Maravarman. During his reign confusion prevailed in the Pallava country due to civil war. He utilised this opportunity and waged war against the Pallava. He also conquered the Kongu country. He defeated the Western Ganga ruler, Stipurusha and married his daughter. He also defeated the Western Chalukya ruler.

Jatila Parantaka Nedunjadayan (765-815 A.D.)

He was the son and successor of Maravarman. He was the greatest imperialist of this dynasty. The Velvikkudi grant was issued in his 3rd regional year. It threw much light on Tamil history. It mentioned, Palayagasalai. Mundukudumi Peruvaludi who granted a tax free village called Velvikkudi to a Brahmin Korkaikulan Narkotvan. Later the Kalabhras confiscated this village. So Nedunjadayan restored, the same village to Narisingam, a descendant of the above Korkaikulan. This grant contained the detailed accounts of the achievement of Nedunjadayan. His other inscriptions at Trichi, Anaimalai, Kalugumalai, Ambasamudram, together with Madras Museum Plates, give a lot of information, about his reign. He defeated the Pallavas at Pennadagam. He also defeated Adiharam at Ariyaveliyur. He drove out the Cheras and Pallavas, who supported Adiharam. He defeated and imprisoned the ruler of Kongu country. The ruler of Venad was also defeated. He destroyed the fortified city Vizhijam. He followed Vaishnavism. The Vaishnava, saint Periyalvar was a contemporary of Nedunjadayan. He constructed a temple for Tirumal at Kanchivaiperur.

Varaguna I (815-835 A.D.)

Next ruler was Varaguna. He issued a number of inscriptions. He was a devotee of Siva. The Siva saint Manikkavasagar was his minister.

Srimara Srivallabha (835 - 862 A.D.)

He was the son and successor of Varaguna I. During his time the conflict, between, the



Pandyas and Pallavas reached a high pitch. At Kudamukku, he defeated the forces of Pallavas, Gangas, Kalingas and Magadhas. In the battle of Vizhijan, he defeated the Cheras. He invaded Ceylon and destroyed Buddhist monuments and captured the treasury. The defeated Ceylonese ruler Sena I fled to Malava. Finally, Srivallabha restored the kingdom to him. In the battle of Arisilaru, the Pallava ruler Nirupatunga defeated Pandyan and occupied the northern part of the country. Thus he lost the northern territories to the Pallavas.

Varaguna II (862-885A.D.)

He participated in the Thiruppurambiyam battle in 880 A.D. In the battle, he was decisively defeated. It paved the way for the temporary disappearance of the Pandyas from Tamil politics.

Parantaka Viranarayanan (885 - 905 A.D.)

After Varaguna, his younger brother Parantaka occupied the throne. In his 7th regnal year he issued the Dalavaypuram plates. The Sinnamannur plates enumerated his achievements. He had friendly relations with Cheras. His wife Vanavanmahadevi was a Chera Princess.

Rajasimha II 905 - 920 A.D

Rajasimha was the next ruler. Parantaka I the Chola ruler defeated him. Vira Pandya was the son of Rajasimha II. He was the last ruler of the first Pandyan Empire. Aditya II defeated him. With him, the first 'Pandyan' empire declined.

21. IMPERIAL CHOLAS AND THE CHALUKYA CHOLAS

Political History

Unlike other dynasties of Tamilnadu, the Cholas had the lengthiest reign. Chola history can be divided into three major divisions, based on the capitals they used for administration. The early imperial Cholas (A.D.850 - A.D. 1014) like Rajaraja I ruled the country with Tanjore as capital. They are called Cholas of Tanjore in history. Rajendra I succeeded Rajaraja I and ruled the empire from Gangikonda Cholapuram, the newly built capital. He and his successors were called as Gangaikonda Cholapuram Cholas. As there was no direct successor to the Chola throne after Adhirajendra, Kulottunga I was adopted from their closely related Chalukya territory, to rule the empire. Kulottunga I and his successors ruled Tamilnadu till its



decline with the title Chalukya Cholas

Cholas of Tanjor (A.D. 850 - 1014 A.D.) Vijayalaya

Vijayalaya founded the Imperial Chola dynasty. He was the son of Kumarangusan, a feudatory of the Pallava monarch. The Chola inscriptions found in Ambil, Tiruvalangadu, Cape Comorin and Anerimangalam plates and the literary evidences like the "Ulas" of Ottakkuthar, and "Kalingathupparani" of Jeyamkondar confirmed that Vijayalaya was a descendant of the Cholas of the Sangam Age. He conquered Tanjore region from the Muttarayar with the assistance of the Pallavas and ruled it with Tanjore as capital. To commemorate his success, he constructed a temple at Tanjore for the war goddess Nishambasudani (durga). Vijayalaya was alive, when the Sripurambiyam battle took place near Kumbakonam in the Tanjore District. As He was old, he did not take part in the battle and his place was taken by his son Aditya. Certain villages in Tanjore region like Vijayalaya Chaturvedimanglam and Vjayalayanallur were known by his name. The Vijayalaya Chekesvaram temple was also erected during his administration.

Aditya I (A.D. 881 - 907 A.D.)

Aditya I was the son and successor of Vijayalaya. He was an ambitious and diplomatic ruler. As a remarkable warrior, Aditya I participated in the Sripurambiyam battle in support of the Pallava ruler Aparajita. The Pallava ruler emerged victorious in the battle. Aparajita was inefficient and inactive. Utilising this opportunity, Aditya defeated Aparajita in 890 A.D. and annexed Tondaimandalam from him.

The Chola ruler Aditya was diplomatic. He captured Kongudesam and western Ganga territory, with the support of the Chera ruler, Stham Ravi. Again to strengthen his relations with the Chera King, Aditya's son Parantaka I married one of his daughters. Aditya maintained cordial relations with Rashtrakutas and Pallavas also through matrimonial alliances. He married Ulango Pitchy, the daughter of the Rashtrakuta ruler Krishna II and Tribhuvanamadevi, the Pallavas princess. These marriage relations enabled him to consolidate his position. The Ganga ruler Prithivipati II had acknowledged the suzerainty of the Chola ruler. After the consolidation of the empire, Aditya, introduced administrative measures to maintain law and order in the state.



Aditya I was a devotee of Siva. He constructed several stone temples for Lord Siva to spread Saivism. Among them the Adityaesvara temple at Srfpurambiyam and Tiruverumbur temples were important. Aditya died at Mondaimanad in 907 A.D. near Kalahast in the Chittoor district. To his memory, Parantaka I, erected the Kothandarameswara temple at the place of his bund.

Parankata I (907 - 953. A.D.)

Parantaka I succeeded Aditya I. He ascended the throne of Cholamandalam with the title Parakesari. He was the first great ruler of the Chola dynasty. He ruled for 48 years and established a vast Kingdom by conquering the neighbouring states.

Chola - Pandya conflict

With a view to extend the Kingdom. Parantaka I invaded the Pandya country and defeated its ruler, Maravarman Rajasimha II. The Pandya ruler sought the help of the Ceylonese ruler, Kasyapa V to fight against Parantaka. As a talented warrior, Parantaka I defeated the combined forces of Ceylon and Pandya in the battle at Vellore in 915 AD. and extended the empire upto Kanyakumari in the south. In this battle, two feudatories from Kodumbalur and Kilapaluvur rendered assistance to Parantaka I. In return, the son of Parantaka I married Kodumbalur Princess, Budhi Adichcha Pidari. Two controversial views existed with regard to this battle. The Ceylonese Mahavamsa says that the Ceylonese general died in the battle and Ceylonese troops withdrew from the battle field due to plague. But the Chola inscription mentioned the complete defeat of the combined forces of Pandyas and Ceylon King. The defeated Rajasimha II fled to Ceylon, where he left his royal ornaments in the court of the King of Ceylon. So Parantaka I could not possess the royal ornaments and hence according to the custom of the day, his victory was not complete. These royal ornaments were later recovered from Ceylon only by Rajendra Chola, son of Rajaraja I. To commemorate his victory over Pandyas and Ceylon, Parantaka I assumed the titles. "Maduraikonda" and "Maduraium Hamumkonda.

Chola Rashtrakuta Conflict

The Chola Rashtrakuta conflict reached its peak during the reign of Parantaka I. The reason for this conflict was purely domestic. Kannandeva was the half brother of his eldest



son was a great loss to Parantaka I. No doubt, the Cholas received, a set back at the hands of the Rashtrakutas. Though the capital was mined, the Chola empire escaped from complete devastation.

Like his father, Parantaka I was. a devotee of Siva. The famous Hindu saint Manikkavasagar was his contemporary. He built many Siva temples and covered the roof of the Nadaraja temple at Chidambaram with gold plates and earned the title Ponveynda Paranthakan. He also constructed temples at Tituvidaimarudur, Tiruvaduthurai and Tiruchandurai in Tanjore district. His encouragement of hindu religion led to the consolidation of Brahmin influence in Tamilnadu. The Uttaramerur inscriptions of Paraataka I dated 919 A.D. and 921 A.D., highlighted the working of the autonomous village assemblies in the Choia Kingdom. The famous Viranam irrigation tank and the town of Kattumannarkudi were excavated and constructed during the time of Parantaka I. The Chola Kingdom suffered an eclipse after Parantaka I.

The Interval from 955 A.D. to 985 A.D.

The death of Parantaka in 955 A.D. created confusion in the country. It continued till the ascendancy of Rajaraja I in 985 A.D. During the interval of 30 years, the country suffered due to palace intrigues and weak administration.

Gandaraditya

Gandaraditya was the second son of Parantaka I. His administration was noted for the development of religious activities. Sembian Mahadevi, the wife of Gandaraditya was also deeply involved in religion. She had a long life and lived upto the time of Rajaraja I. The religion oriented administration led to the growth of Sivism in Tamil Nadu.

Arinjaya

Arinjaya was the younger brother of Gandaradityan. He had a short reign of about a year. He married an Eastern Chalukya Princess. He died at Arrur. Rajaraja I erected a Parantaka I. He was the grandson of Krishna II, the Rashtrakuta ruler, by his daughter Illango-pichi, the second wife of Aditya I. Krishna II wished to instal his grandson. Karnnandeva on the Chola throne instrad of Parantaka I. When he failed in this attempt, he declared war with the Choia country' in 910 A.D. with the support, of two chieftains, Bana and



Vaidumba. In this battle, Parantaka. I defeated Krishna II with the timely help of the Ganga ruler, Pritivipati II. He also punished the Banas and Vaidumbas for giving support to the Rashtrakuta ruler, Krishna II.

But the battle was not, the end of the conflict. On the death of Pritivipati II, Butuka II became the ruler of Ganga. Because of his marriage with Rashtrakuta Princess, the alliance between the Gangas and Rashtrakutas became closer while the link between the Gangas and Cholas became extinct. The frustrated Banas and Vaidumbas were also waiting for a chance to help any one who might oppose Parantaka I. When Krishna HI ascended the Raslitrakuta throne, the struggle with the Cholas continued. He was energetic but very ambitious. Krishna HI wanted to punish the Chola King Parantaka I, since the latter had helped Govinda IV, the son-in-law of Parantaka against Krishna III's father Amogavarsha in the civil strife of the Rashtrakutas. Realising the danger to the northern borders of his Kingdom, Parantaka I took precautionary measures to protect his country. Two stratagic places, Tirunavalur and Mudiyyur were selected and equipped with a strong elephantry, cavalry and infantry under the command of Rajaditya and Arinjaya, the two sons of Parantaka I.

Krishna HI attacked the Chola Kingdom with the support of the Banas, the Vaidumbas and Butuka II, the Ganga ruler at Takkolam in 949 A.D., six miles to the south east of Arakonam. It was a decisive battle. Krishna III captured Kanchi and Tanjore. Butuka II, the Ganga ruler killed Rajaditya with a well aimed arrow, when he was on an elephant. The loss of Rajaditya decided the fate of the battle and Krishna HI occupied a large portion of the Chola empire. The death Siva temple at Melpadi in memory of Arinjaya and *named* it Arinjayesvaram.

Parantaka III (957 A.D. - 970 A.D.)

Parantaka II was the son of Arinjaya. He was admired as Sundra Chola, due to his handsome personal appearance, Pandyas were his enemies. Vanavan Mahadevi was his wife.

Aditya II and Rajaraja I were his sons and Arumoli was his only daughter. Aditya II, the elder son of Parantaka was murdered by his enemies. The death of his son shortened the life of Parantaka II He died at Kanchi in his golden palace.



Uttama Chola (970 AD. - 985. AD.)

Uttama Chola was the son of Gandaraditya I. He was the bad son of a good father and ruled for 15 years. His coins were the earliest of Cholas. The Madras Museum plates revealed his administrative history. His rule ended in 985 A.D. After Uttama Chola, Rajaraja I, the son of Parantaka II ascended the throne of the Chola Kingdom.

Rajaraja I (985 A.D. - 1014 A.D.)

Rajaraja I, was the most powerful ruler of the Chola empire. He was the second son of Parantaka II. His mother was Vanavan Mahadevi a Chera Princess. Tiruvalangadu plates described the joyous occasion of his birth. Conquest and consolation were his policies. This policy induced Rajaraja to concentrate more on wars both in land and in sea. The thirty years of his rule laid the foundation of chola imperialism in South India. His glory and bravery in war, his tactics in diplomacy, skill in administration, great interest in architecture and art showed that he was a many sided personality.

Conquests of South

The Cheras, the Pandyas and the Ceylonese were the enemies of the Cholas. They threatened the empire, on his ascendency to the throne. So the immediate task of Rajaraja was to subdue his enemies. The Tiruvalangadu plates gave a detailed account of the 'digvijaya' of Rajaraja for the conquest of southern states. He defeated the Chera, and the Pandyas in war and assumed the coveted title Mummudi Chola.

The first great conquest of Rajaraja was his invasion of the Chera country. It was a naval battle. The illtreatment and imprisonment of Chola envoy by the Chera ruler was the immediate provocation for this invasion. In this battle, he defeated and destroyed the Chera fleet at Kandalur Salai near Trivandrum. Gopinatha Rao equated Kandalur Salai with Valiyasalai in Tirivandrum. The words Kandalur Salai Kalam

Aruttarulia found in his inscription confirmed that it was a naval expedition. The defeated Chera King, Baskara Ravi Varman Thiruvadi, fled to Quilon. He acknowledged the overlordship of the Cholas. Rajaraja erected a Siva temple to commemorate his success.

Then the Chola navy turned against Ceylon. This naval expedition was carried out between 1001 A.D. and 1004 A.D. The Chola navy defeated the Ceylonese ruler Mahindra V



and destroyed Annuradapura his capital, constructed 1000 years ago. The defeated Mahindra V fled to the South eastern part of the island. Rajaraja annexed the northern part of Ceylon and converted it into a Chola province with Polonnaruva as its capital. To remember the Chola occupation of Ceylon, a stone temple was constructed at Poiannaruva and named as Vanavanmahadevi Isuram in memory of his mother. It is one among the ancient hindu monuments still preserved in a good state. This expedition established the naval and military supremacy over Ceylon.

Then Rajaraja I turned against the Pandya Kingdom. In an encounter, he defeated the Pandya King Amarabhujanga and established the Chola authority in Madurai. The Pandya ruler was forced to pay tribute to the Cholas.

The capture of the strong fortress of Udagai (Ooty) was his next achievement. It took place around 1008 A.D. The immediate cause of the attack of Udagai was that its ruler insulted the ambassador of Rajaraja I. To take, revenge upon this, the army entered Udagai and destroyed it by fire.

Northern expeditions

After completing the southern conquests Rajaraja I turned his attention to the north. He attacked and annexed provinces like Gangapadi, Nolambapadi and Todigaipadi in the southern Mysore region. After the success, Chola authority was maintained in these areas for about a century. The disappearance of the power of Rashtrakutas enabled the Cholas to get complete success without much strain. Then, the Choia army entered the Western Chalukya Kingdom. Western Chalukyas were the enemies of the Chola. The frequent interference of the Western Chalukyas in the border provinces of the Cholas caused unrest. The Cholas disliked the attitude of the Chalukayas and decided to punish them. In the decisive battle, the Chola army defeated Taila II, the Western Chalukya ruler and captured 150 elephants. After the conquest, Taila II paid tribute regularly to the Cholas. But Satyasraya, the successor of Taila II refused to pay the tribute and questioned the authority of the Cholas. So with a view to punish him, Rajaraja I sent an expedition under his son Rajendra I. The armies of Rajendra fought and won the war against Satyasraya and captured his treasury. In this battle, the Chola army violated the Tamil ethics of warfare and plundered the whole country, killed women, children and Brahmins and girls and many girls, were molested and lost' their chastity. The Chalukya



general Kesava was imprisoned and insulted. The Tiruvalagadu and Karanthai plates gave a clear account of Rajendra's war against Satyasraya. As a result of the Western Chalukya War, Tungabhadra became the northern boundary of the Cholas.

Rajaraja I also interfered in the affairs of the Eastern Chalukyas of Vengi. After Danarava, his two sons Saktivarman and Vimaladitya quarrelled against each other for power. Rajaraja I interfered in this issue and supported Saktivarman to secure the throne. Again, he gave his daughter Kundavai in marriage to Vimaladitya, Ultimately the marriage paved the way for the union of the Cholas and Eastern Chalukyas. Thus through diplomacy, he prevented the joint endeavour of Western and Eastern Chalukyas against the Cholas.

Conquest of Maladive was the last expedition of Rajaraja I. It consisted of 12,000 islands. Though details were lacking his conquest was sufficient indication of the strength of Chola navy, Rajaraja I also conquered Kalinga and Andradesa, and collected tribute from them. As a result of the above battles, he founded, a vast, empire which included the whole of South upto Tungabhatra, the Maladives and a part of Ceylon.

22. ADMINISTRATION

Rajaraja was act only a great warrior but also an efficient administrator, lie understood the need for a strong central administration for the smooth working of the state machinery. So he divided the empire into mandalams and vaianadus as a part of consolidation of his position in these provinces. Autonomy was given to villages and corporations. He improved the collection of land taxes through proper survey and assessment. The inscriptions mentioned about the method of land survey in 1000 A.D. The efficient army and navy protected the empire from outside invasions. He introduced account and audit to control revenue administration and to minimise corruption. Provisions were also made to improve internal and external trade.

Rajaraja was a devotee of Siva. The temples and palaces constructed during this period stand magnificent monuments of South Indian architecture. (For detail see Chola Art)

The thirty years of Rajaraja's rule constituted the formative period of Chola Imperialism. His achievements proved mat he was the greatest of the Imperial Chola line. His many sided activities confirmed his talents and proved that he deserved the title Rajaraja, the



Great. He died in 1014 A.D. leaving the empire to his son Rajendra I.

Cholas of Gangai Konda Cholapuram Rajendra I (1012 A.D.-1044 A.D.)

Rajendra, who succeeded Rajaraja adopted the same policy of his father in administration and conquest. It is said that, Rajaraja's great and solid work was the rock, upon which his son built and achieved unique success. He was the worthy son of the worthy father. He ruled for about 33 years. As a Yuvaraja, he had gained sufficient administrative experience. On his ascendancy to the throne, he proved himself to be a great warrior and an efficient administrator. According to LA. Nilakanta Sastri, "Rajendra I was one of the greatest sovereigns of South India, a famous conqueror and empire builder and administrator of ability, a pious and tolerant man, a patron of art and letters and above all an amiable personality. The reign of Rajendra I was divided into three divisions based on the nature of his conquests. 1. Consolidation of the South. 2. Conquest of North and 3. Overseas expedition.

Consolidation of the South

Like Rajaraja I, Rajendra also entered into a career of conquest and consolidation and increased the power and glory of the Chola empire. The conquest of Ceylon was his first achievement. He prepared a fine navy for this purpose. His mission was a through success and he defeated the Sinhalese ruler, Mahindra V and annexed the whole of Ceylon. Mahindra V was captured and brought to Tamilnadu as a captive and he died after 12 years of imprisonment. Rajendra constructed many Siva and Vishnu temples in Ceylon. He converted Ceylon into a Chola province and consolidated it by effective administration. But, soon, Ceylon was reconquered by Kashayapa, the son of Mahindra V.

The conquest of Pandya Kingdom was his next target. With a view to conquer Pandya kingdom, the powerful Chola army attacked it. The defeated Pandyan King fled to Malaya mountain for refuge. Then Rajendra I installed his son as Viceroy of the Pandyan country. He ruled the country with the title Chola Pandya. As the Chera Kingdom was already subjugated by Rajaraja, there was no need for Rajendra to reconquer it.

Then Rajendra I fought against Jayasimha II of the Western Chalukya. Jayasimha II refused to send the tribute and challenged the authority of the Cholas. Rajendra I sent his army into the Western Chalukya Kingdom to teach him a lesson. The defeated Rajasimha II left the



country and got asylum at Musangi. After his victory, Rajendra assumed the title Jeyamkonda Chola. During his Chalukya expedition, the Kalinga ruler supported Jayasimha I against the Cholas. So the army of Rajendra invaded Kalinga also.

Conquest of North

After the southern conquest was over, the Chola army marched to Ganges through Kalinga. At this expedition Rajendra I entrusted the charge of the army in the hands of his general, Dandanatha. Historians had differences of opinions with regard to the cause of his expedition. K.A. Nilakanta Sastri in his 'the Cholas' attributed that this expedition was nothing more than a pilgrimage to the Ganges. The fetching of the water of the Ganges was the object of the expedition. No doubt, the Cholas had a political motive also behind this expedition. An exhibition of the power of the Chola empire and a demonstration of its strength to the rulers of Northern India was the secret motive. The expedition lasted for nearly two years. So many rulers between Vengi and Bengal were defeated. The Chola army crossed Godavari, Orissa and reached West Bengal. The most important achievement of the Chola army was that it defeated Mahipala I, the Pala King of Bengal. Rajendra I erected a liquid pillar of victory in his capital with the waters of Ganges after this war. He also assumed the title Gangaikondan, and constructed a new capital Gangaikonda Cholapuram to commemorate this success.

Over sea expedition

In 1025 A.D., Rajendra sent a naval expedition to Kadaram and Srivijaya. Srivijaya was a Kingdom in Sumatra, The exact location of Kadaram was not known, Scholars identified it with, Malaya peninsula. But Srivijaya was under the control of Kadaram at the time of this expedition. The reason for the naval expedition was that Srivijaya commanded all the trade routes between India and China, when the Cholas were keen on maintaining a constant contact with Far East. Another cause was Rajendra's desire for a unique Digvijaya across, the sea. The relations between the two countries were broken. Rajendra I organised a grand expedition which proved to be a complete success. The King of Srivijaya was defeated and the Kingdom of Srivijaya and Kadaram were brought under the control of the Cholas. Sangrama Vijayagottungavarman, the ruler of Kadaram acknowledged the overlordship of the Cholas. So he was restored to his kingdom. To commemorate his victory, Rajendra I assumed the title of Kadaramkonda Chola.



Suppression of rebellions

The last days of Rajendra witnessed rebellions in Pandya, Chera, Ceylon and Chalukya territories. Rajendra put down these revolts with the assistance of his son Rajadhiraja I. Rajadhiraja I undertook a campaign against Somesvara I, the Western Chalukya ruler. He adopted barbarous methods to win the battle and caused untold miseries to the people.

Rajendra I was not only an excellent warrior but also an efficient administrator. He was active for about 32 years in extending the power and prestige of the Chola empire. He assumed titles like "Mudikonda", "Gangaikonda", "Kadaram Konda" and "Pandita Chola¹". He was a patron of art and education. He constructed a fine net work of canals for irrigation. He maintained cordial relation with China. The above achievements proved that he was the worthy son of the worthy father. He died in 1044 A.D. (His contribution to art - see Chola Art). (For education - see Education).

Successor of Rajendra

Rajendra I had three sons, namely, Rajadhiraja I, Rajendra II and Virarajendra I and one daughter by name Amangadevi. She was married to the Eastern Chalukya ruler Rajaraja, the father of Kulottunga I. Rajadhiraja who came to throne in 1044 A.D. had sufficient administrative experience. During his period he had conflicts with Ceylon and Chalukya Kingdoms. He ravaged the Chalukya Kingdom and ransacked its capital. He died at the battle of Koppam in 1052 A.D. in an encounter with Somesvara I, the Chalukya ruler. Rajendra II (1052A.D.-1064A.D.) succeeded Rajadhiraja and continued the straggle with the Chalukyas. He died in 1065 A.D., leaving the Kingdom to his brother Vira Rajendra I. He also followed the same policy towards Chalukya and defeated Vijayaditya. He died in 1070 a.D. Adhirajendra was his son and succeeded Virarajendra. He reigned for a few weeks and met with an unnatural death. He had no issue to succeed to the throne.

Chalukya Cholas

Kulottunga I (1070 A.D.-1120 A.D.)

Kulottunga I was the first ruler of the Chalukya Chola time. His father was Rajaraya I, the Chalukya ruler. To distinguish him from Rajaraja I, the Great, he was called Rajaraja I, the Narrendra. Amangadevi, the daughter of Rajendra I was his mother. Thus Kulottunga I was



closely associated the Chola family. He ascended the throne of the Eastern Chalukya Kingdom in 1060 A.D., when his father died.

When Adhirajendra died without a heir the direct line of the Cholas to the throne ended. So confusion prevailed in the Chola empire in the selection of a ruler. The wisemen of the capital assembled and finally decided to adopt Kulottunga I from Eastern Chalukya Kingdom. He had close association with the Chola empire through his mother and grandmother. Condition of the Chola Kingdom in the absence of a ruler

In the absence of a ruler, anarchy prevailed in the Chola empire. Kalingattuparani of Jeyamkondar clearly mentioned that anarchy existed in the Chela empire. Brahminical sacrifices were given up. Path of Manu was totally deserted. The six sciences were forgotten. The chanting of Vedas in temples ceased. The castes mixed with one another in wild confusion. The gods in the temples were neglected. Women lost, their chastity. Fortresses of the empire fell into ruin. It was in this critical situation, Kulothunga I accepted the Chola throne.

Kulottunga I was anointed on 9 June A.D. 1070. The immediate task of Kulottunga I was to restore peace in the empire. He ruled the Chola empire with the title Chalukya Chola. The accession of Kulottunga I marked the commencement of a new era in the history of Chola empire. He ruled for 50 years. He avoided unnecessary wars and ensured for his subjects a century of peace and good government.

War with Western Chalukya

The first enemy, to be dealt with was the Western Chalukya ruler, Vikramaditya VI. His efforts to extend his power of Vengi had proved futile due to the union of Cholas and Eastern Chalukyas. So Vikramaditya opposed Kulottunga's accession and led an expedition against him. At this juncture, Vikramaditya compelled his elder brother Somesvara II to give some of his territory to him. So they quarrelled against each other. Kulottunga I fully utilised this opportunity and rendered his assistance to Somesvara II against Vikramaditya. Vikramaditya also made alliances with Yadava and Devagiri Kingdoms to strengthen his position. The war began with an advancement of Vikramaditya into the Chola territory. In an encounter Kulottunga I defeated the armies of Vikramaditya in 1076 A.D. at Kollar. The defeated Vikramaditya retired to Tungabhadra. The Chola army followed him all through the



river. Then Kulottunga, I turned against Somesvara II and defeated him. He was captured and his territory was annexed to the Chola empire. The Chola army looted the wealth, plundered the oily and captured women and countless elephants. All these wealths were accumulated in the Chola

War with Pandyas

Pandya Kingdom was a province to the Chola empire during the reign of Rajaraja I and Rajendra I. Viceroys appointed by the Chola rulers, administered this province with Madurai as the capital. It got independence on the death of Adhirajendra The Kingdom was divided into five divisions and were, administered by different persons. Realising the importance of consolidating his position in the Pandyan Kingdom, Kulottunga I sent an army against it in 1081 A.D. The army defeated the rulers and annexed it to the Chola empire.

War with Chens Kingdom. Following the footsteps of the Pandyas, the Cheras also revolted Kulottunga I sent an army to suppress the rebellion. The Chola army defeated the Chera fleet twice and captured Salai. The Chera army was defeated again at Kottar, near Nagercoil and Vizhijam. Kottar was set on fire. The defeated Chera ruler accepted to pay tribute to Kulottunga I. Administrative arrangements were made to avoid further revolt. Kulottunga erected a pillar of victory on the east coast to commemorate his success.

Loss of Ceylon

The anarchy prevailed in the Chola empire, induced Ceylon to seek independence. In 1073 A.D., Vijayabhahu I, captured Anuradhapuram and declared himself as the King of Ceylon. So with a view to punish him, Kulottunga I sent an army to Ceylon. The army defeated Vijayabhahu in the initial, battles. The war strategy adopted in the later battles enabled Vijayabhahu to get success and finally he liberated Ceylon from the Chloa yoke. In 1088 A.D. **Kulottunga** made truca with Vijayabhahu and gave his daughter Sutamalliyar in marriage to the Ceylonse prince Viraperumal. This matrimonial relation enabled Kulottunga to maintain cordial relation with Ceylon.

War with Kalinga

Kulottunga I waged two battles against Kalinga. In 1096 A.D. Kulottunga I sent his first army to Kalinga to suppress the revolt of the Southern Kalinga ruler, Naralokavira with



the support of Vengi. The defeated Kalinga ruler accepted the sovereignty of Kulottunga and paid the tribute regularly. The later invasion which took place in 1110 A.D. is described in some detail in the inscriptions of Kulottunga and at great length in the Kalingattupparani of Jeyamkondar. The refusal of Anandavaraman, the northern Kalinga ruler, to pay the tribute was the main reason for the battle. Karunakarathondaiman led the Chola army in this battle. The Chola army started from Kanchi and reached Kalinga after crossing Palar, Pennar and Godavari. Annandavarnian ordered his army to fight the Cholas. Both sides fought bravely. The crucial battle in 1112 A.D., determined the fate of Kalingas. The Kalinga army fled from the scene. The successful Chola army returned to the Chola Kingdom with the plundered wealth and captured horses and elephants.

Towards the end of his reign, Kullttunga lost certain provinces in the northern part of his empire. In 1116 A.D., the Hoysala ruler Vismavardhana captured Gangavadi from Chola. He came upto Ramesvaram and caused much destruction to the Cholas. In 1118 A.D., Vikramaditya VI, the ruler of Kalyani annexed Vengi from the Chola empire.

Foreign Connections

The Chola empire under Kulottunga maintained extensive foreign connections in India and outside. It is said that Kulottunga destroyed Kadaram in an expedition. But there was no evidence to confirm this. However he maintained cordial relation with the ruler of Kadaram. In 1090 A.D., the ruler of Kadaram sent an emissary to the Chola court. It demanded to abolish the land tax to a place, donated to the construction of Buddhist monastery at Nagapatnam. Foreign trade flourished during this period. The ruler of Srivijaya sent an emissary to the Chola Kingdom for trade agreements. In 1077 A.D., Kulottunga I also sent an emissary of seventy two men to China. It enabled him to intensify his trade relation with that country. The cordial relation continued throughout his rule.

Kulottunga I introduced a number of reforms to maintain law and order in the state. He ensured, for the Cholas, a century of peace. With a view to improve trade and commerce, he abolished certain burdensome taxes. So he earned the title Sungamthavirtha Chola. Again, he introduced certain reforms in land revenue administration. He surveyed Cholamandalam in 1086 A.D., and 1110 A.D., and assumed the title Nilamalanda Perumal. He patronised several men of letters. Jayamkondar, the author of Kalingattupparani, Sekkilar, the author of



Periyapuram and the Vaishnava Saint Ramanuja were his contemporaries.

The religious minded Kulottunga worshipped Siva. He constructed temples for the development of Saivism. He also tolerated other religions. The construction of a Thirumai temple at Mannaarkudi in Tanjore district and the Buddhist shrine in Nagapattinam were the best examples of his religious tolerance. He also gave handsome donations for the promotion of music, dance and worship. His title, Thiruneettu Cholan indicated his close attachment to Hinduism. Gangaikonda Cholapuram was his capital. Kanchi also was developed in this period. After fifty years of reign, he died in 1122 A.D.

Chola Kingdom after Kulottunga I Vikrama Chola (A.D. 1120 - A.D.1136)

Vikrama Chola was the son and successor of Kulottunga I. He ascended the throne in 1120 AD. In 1127 AD, he is invaded and annexed the Vengi region lost by his father from the Chalukyas. He also conquered Gangavadi. He also gave donations to the famous Nataraja temple at Chidambaram.

Kulottunga II (A.D. 1136 - A.D.)

Kulottunga II ascended the throne after Vikrama Chola. He constructed a seven storeyed tower at the entrance of Chidambaram temple. Thus he modified and beautified the Chidambaram temple. He expelled Ramanuja from Chola Kingdom. So he was called Krimikanta Chola. Generally peace prevailed in his Kingdom. He patronised. Ottakkutar, Sekkilar, Kampan and Pugalendi.

Rajaraja II (A.D.1150-A.D.1173)

Rajaraja II was the son and successor of Kulottunga II. He maintained peace in the kingdom. He died in 1173 A.D.

Rajadhiraja II (A.D.1173-A.D.1178)

He was the grandson of Rajaraja II During his period, civil war started between Parakrama Pandya and Kulasekhara Pandya. In this civil war, Rajadhiraja supported Kusekhara Pandya. Vikarma Pandya was defeated and finally murdered. Rajadhiraja died in 1178 A.D.



Kulottunga HI (A.D.1178 - A.D.1218)

Kulottunga HI was the last great ruler. He succeeded Rajadhriraja II. He protected the kingdom from its deterioration. It was during his reign, the Pandya ruler Maravarman Sundarapandya invaded Chola Kingdom and came as far as Chidambaram. The defeated Kulottunga III ran to Hoysala Kingdom with his son. The Hoysala ruler intervened in this issue and made a settlement between the Pandyas and Cholas. The Chola accepted the suzerainty of the Pandyas and paid the tribute. Based on this, the conquered territory was given to the Cholas. Kulottunga III also patronised art. The Pudukkottai inscriptions and the Sanskrit inscriptions of the temple of Kampaharesvara at Tribhuvanam enumerated the contribution of Kulotunga III to art and architecture. He also patronised poets. He rendered assistance to write the stories of Nayanmars.

After Kulottunga III, the Chola kingdom was ruled by Rajaraja III and Rajendra DDL They were weak rulers. During their rule, the kingdom declined completely. The imperial Cholas ruled Tamilnadu for more than four centuries. The extensive Chola empire: was consolidated properly by a highly organised system of administration. Unlike other governments, the Cholas carried out the administration in two direction. At the centre, the ruler possessed enormous powers. All the powers were centered around him. But in the village, the traditional form of administration was continued. The central government never disturbed the democratic systems that existed in the villages. Thus, simultaneously, despotic and democratic forms of governments existed in the Chola expire. The inscriptional and literary evidences were the source of information for the study of Chola system of administration.

Central Administration

The Kingship

The central administration was in the hands of the ruler. He ruled over an extensive empire. The kingship was hereditary in nature. Generally, the ruler selected his elderson as heir apparent. The heir apparent was known as Yuvaraja. He was given the highest available civil and military trainings. The teachers of the royal family were known as Rajagruru. The Yuvarajas were usully appointed as governors in the provinces mainly for administrative training. This system was even violated in the absence of a efficient successor. The system of adoption existed, in the absence of a direct successor. For example, Kulottunga I was adopted



as the ruler of the Chola empire. As the head of the state, the king enjoyed enormous powers. But he never behaved like a despot. The statement that, the law was above the king, and not the king above the law, proved that, the ruler was a law abiding monarch. The kings toured the country frequently to understand the requirements of his subjects. Royal camps, were fixed in temples and mandapas. The kings also attended the periodical festivals in certain important temples at Chidambaram, Thiruvarur and Kanchipuram.

The Kings were more concerned about the welfare of their subjects. The people too, considered them as the representatives of god on earth. The respectfully called them as Chakravarthikals or Tripuvana Chakravarthies. But the official records mentioned them as Udaiyar. They assumed titles like Rajakesari, Parakesari, Sivapathasekara, Mummudikonda, Jeyamkonda, Kadarmkonda, etc. The titles enhanced the powers and prestige of the Chola rulers. They lived luxuriously in the palace. It was constructed at the centre of the capital. They even possessed additional palaces at Thiruvarur, Chidambaram, and Kanchi. These palaces were constructed mainly for administrative convenience.

The nature of the palaces, decorative anthapurams, attractive donations, costly velvis, the strength of the army, the size of the chariots, the number of servants and the extension of the kingdom enhanced the position of the rulers. The Tanjore palace contained nearly three thousand dancing girls and servants to look after the king. They donated lands to the temples and Brahmins. Arts were patronised by them. They even constructed temples in their names. People used to worship the idols of the kings and queens in the temples. For example, people worshipped the images of Parantaka II, Rajaraja and his queen, Lokamahadevi in the Tanjore temple. An image of Sembian Madadevi, the wife of Gandaraditya was also worshipped.

The Chola rulers administered their extensive kingdoms with the assistance of ministers. The ministry was an advisory body. It assisted the rulers. The council of ministers and other high officials maintained close association with the king. So they were termed as Udankuttattar. The advisory body consisted of Perumdarams and Sirutharams. They were equated or compared to the gazetted and nongazetted government officials of the present day. The ministry was hereditary in character. Most of the ministers and high officials of this period were Brahmins. They were not given monthly salaries. But the government assigned lands to them based on their position. The number of ministers of the king was not definite. But, a



thirteenth century Chinese traveller had mentioned that the Chola monarch was attended by four ministers. The officials executed, controlled, supervised and regulated the oral, orders of the king.

Revenue

The state was more concerned about its revenue. The government required money to implement its schemes for the protection and the internal administration of the country. The state collected a major portion of its revenue from land. So due attention was given for the collection of land tax. The land tax was known as Kanikadan. It was fixed on the nature and fertility of the soil. The land was surveyed carefully and classified it into different grades. Based on the grades, land tax was assessed. Inscriptions revealed that the land tax was periodically reassessed in accordance with changes in cropping, fertility and so on. Usually, 1/6 of the total produce was collected as land tax. On certain occasions it was enhanced. Rajaraja I assessed 1/4 of the total revenue as land tax due to heavy expenses on wars. It was remitted in cash or kind. The lands donated to the temples and Brahmins were exempted from taxation. Government authorised or appointed officials or agents to collect land taxes. They adopted oppressive measures to collect them. Severe punishments were given to those who had not remitted the tax in time. From records, we understood that tenants even migrated from one place to other due to the fear of punishments. Ladies too were not exempted from this. A lady committed suicide by taking poison due to the harassment of a revenue officer. The revenue collected from court as fine was called Thandapanam. The income from mines, forest, and alloms were also added with the state revenue. Sungam was collected from foreign trade. The looted and plundered wealth through wars, the tribute from subordinate rulers and the presentations given to the king were also treated as state revenue. A major portion of the revenue of the state was spent for the personal use of the ruler, maintenance and construction of palaces and temples and military. A considerable amount was allotted for the construction of roads, Kulams, canals, hospitals, education and socio-cultural activities. The account and audit system prevailed in the state controlled corruption and misappropriation of funds to some extent.

Justice

The state paid special attention to maintain law and order in the state. The



administration of justice was purely a local affair. The village assemblies were entrusted with large judicial powers to deal with the civil and criminal cases. The inscriptions mentioned that the court of justice of the king was dharmasana. Learned Brahmins, well versed in law, assisted the king in the court. At the first instance, cases were tried in the village court. If the people were dissatisfied with the verdict of the village court, the case was appealed to the court *in Nadu*. Fines and imprisonments were the punishments to the minor offences. The robbers who stole the idols, ornaments etc. which belonged to the temples, were given severe punishment. The property of such persons was confiscated and sold in public auction. The amount was remitted in the royal treasury. Likewise, offenses like theft, adultery and forgery were seriously viewed. They were declared unfit to serve in village committees. In the case of murder, the murderer was directed to endow 60 cows or 96 sheep for a perpetual lamp in the neighbouring temple to honour the dead. The offenses against the king and his close relatives were dealt with by the king himself and heavy fines were collected from them. In certain cases, the culprits were tied to a wooden frame and given fifty or more blows with a stick. The cases like treason were tried in the royal court and the traitors were trampled to death by an elephant. Such cases increased in the later period of the Chola administration.

Army

The Cholas maintained a strong standing army and navy. It functioned under the directions of the ruler. It had numerous regiments. Venkayya, who published the Chola inscription, mentioned the existence of 30 regiments during the reign of Rajaraja I, It was expanded in due course. Each regiment had a corporate life of its own and was free to endow benefactions or built temples in its own name. Certain regiments were distinguished by territorial names like Pandipadai. The Chola army consisted of infantry, cavalry, elephantry and navy. The army was well drilled and disciplined. Required horses for the cavalry were imported from Arabia. The inscription of Vijayabahu at Polonnaruva mentioned several regiments of bowmen and swordsmen in infantry. The army contained several thousands of soldiers in three divisions. The army was stationed all over the country in local garrison and cantonments called Kadagams. The elephantry confined the strength of the army. At the times of the conquest of west, the Chola ruler utilised sixth thousand war elephants. Generally, the army was used for invasion and to suppress revolts. The state also possessed hereditary,



mercenary and tribal troops. The hereditary army protected the ruler and received regular pay from the treasury. The Kaikkolar were recruited in this wing. The tribal army was called as Nattupadai or Janapadi. It was mainly used for local defence. The mercenary army was raised at the time of emergency. The temples also maintained local army for its protection. It received endowments for the maintenance of this army. The inscriptions had not mentioned the method of recruitment of the army. The Commander-in-Chief of the army was termed as Senapthi or Mathanda nayaka. The ruler led the army in certain important battles. The Cholas also maintained a fine navy. It helped to establish the Chola domination in Ceylon, Kadaram, Sirvijaya, Maldives and Malainadu. Ships were utilised in the navy. Ship building was a common industry in Tamilnadu. Sometimes, it acted as a subsidiary force to the army. Harbours were used for the free movement of the navy.

The army wrought untold miseries to civil population during marches and operations. Molestation, insultation, murthering, plundering, looting and destruction of properties were the atrocities committed during wars. The army adopted various techniques to win the battle. The captives in the war were treated mercilessly. In short, the army determined the strength of the Chola empire,

Provincial Administration

The extensive Chola empire was divided into a number of provinces for the convenience of administration. During the reign of Rajaraja I, the empire was divided into eight mandalams or provinces, including Ceylon. Governors were appointed to look after its administration. Probably, the Governors were the Princes or the close relatives of the rulers. Each mandalam was further divided into several Valanadus. The Nadus were again subdivided into Kottam or Kurram. Kottam contained a number of villages. Village was the self-governing unit of the government.

In the absence of a written constitution, the Governors administered the provinces according to their whims and fancies. Probably, the administration varied from province to province based on the temperament and character of the Governors. As most of the provinces were conquered territories, the administration of the Governors was aimed at the suppression of revolts and the collection of revenue.



Village or Local Administration

The Chola rules were more concerned about the administration in the villages. The two Uttaramerur Pillar inscriptions of Parantaka I in the Chinglepet district gave a vivid account of the functioning of rural institutions in the villages. The rural or local bodies in the villages enjoyed autonomy and democratic administration. They enjoyed enormous powers. The Uttaramerur inscriptions gave a detailed account about three types of assemblies namely Ur, Sabha and Nagaram in the villages. The Ur was common assembly. Only the eligible landholders of the village were its members. Sabha was also an assembly exclusively meant for Brahmins, They lived in Brahmadhana and Devadhana villages Nagaram was another assembly. It contained traders and merchants. These bodies existed side by side in the same locality. Mutual consultation with other bodies was in practice before a decision was taken.

The administration of the village was carried out by the elected representatives of the assemblies. They were elected in a democratic way. The village was divided into a number of wards or variyams or Kudambu for the effective implementation of schemes. The wards and elected representatives varied from vilage to village based on the size and population. Usually, the normal village had 30 wards. The Uttaramerur inscription emphasised certain qualifications for the candidate to stand for the election.

Qualification

The candidate should be a owner of more than 1/4 veli of land. He should have a house of his own. This qualification was prescribed to know the attachment of the concerned candidate with the village. It fixed age limit between thirty five to seventy. It indicated that only matured persons were permitted to take part in the administration. Again, the candidates should possess thorough knowledge of vedic mantras. It was insisted mainly to give a chance to the educated persons, especially the Brahmins. Persons who had been in variyams for the past three years, were disqualified to stand for the election. This rule provided opportunities to others too. The persons who had not submitted the accounts, while in the variyams were also disqualified to contest the election, It showed that people gave due importance to maintain accounts. It also mentioned the attitude of the people against corruption. Lastly, candidates who committed sins, maintained associations, with low castes and stolen the properties of others were disallowed to work for the people. So social status and character of the candidates



were counted at the time of election.

Method of Election

The persons required for the assembly were elected by lot through Kudavoli system for a year in the manner prescribed in the inscription. The name of the eligible candidates were written on palm leaves and put into a pot (Kudam) and shuffled. A young boy was directed to take out the palm leaves. The persons, whose palm leaves were picked up by the boy, were declared as elected. Usually thirty candidates were elected by this system. Of the thirty elected, twelve were appointed to annual committee, twelve for garden committee and six to tank committee. Candidates were also elected for a standing committee and a pon (gold) committee. The members of the committee were called as Variyapperumakkal. They were not paid for their services. They rendered honorary services to the village. But they were penalised, if committed plunder. The assembly met in the varanda of village temple or under the shadow of a tree or on the bank of a tank. Generally, questions were discussed in the assembly and resolutions were passed and recorded on the walls of the temple.

The assembly rendered meritorious services to the people at the time of famine and invasion. It protected the village from outside invaders and awarded rewards to those who rendered meritorious services. The assembly also helped the people at the time of famine and flood. Sometimes, it borrowed money from the treasury of the village temple with a view to rehabilitate the people.

The village assembly had absolute authority over the affairs of the village. The judicial committee of the assembly settled disputes. The inscription regularised the judicial powers of the assembly. It considered adultery, theft, cheating, pirarmanainayethel; forgery and riding on an ass, as serious crimes and severe punishments were given. In the case of murder, The murderer was fined 16 cows and directed to light a perpetual lamp in nearby village temple. It also carried out certain public and charitable works. The various committees of the assembly looked after village roads, tanks, gardens, irrigations, temple, hospital, education, account, famine relief works etc. The Dharmavariyams carried out charitable works in the village. The assembly also collected taxes and remitted in the state treasury. This work was carried out directly or through agents. But the major public works were done by the central government. In short, village life was well organised on popular lines, conducive to the progress and



prosperity of the people.

Tamilnadu local bodies flourished under the Cholas. The period from 921 A.D. to 1120 A.D was considered as the golden age of the local bodies because they were organised on a large scale. The rulers like Parantaka I, Parantaka II, Rajaraja I, Rajendra I and Kulottunga I did not disturb the smooth working of the assemblies and gave them much encouragement. The local units began to decline in the 12th and 13th centuries due to internal troubles and external difficulties. The undesirable activities of the gramakanthakas in the village were also responsible for the decline of the assemblies. Finally, the Muslim invasion gave a death knell to the local bodies. Thus, the autonomy that existed in the village acted as a bed rock of democracy and served as a training centre for future democracy.

23. ECONOMY

Agriculture, industry, trade and commerce determined the economic condition of the Chola period. Chola rulers bestowed special attention to the economic development of the state. But the kingdom achieved slow progress in these sectors due to peculiar geographic conditions, economic stagnancy, lack of technical skill and natural calamities.

Agriculture was the largest sector of economic activity in the Chola kingdom. The system of cultivation of the Cholas varied with the physical features of the country. As the vast majority of the people in the state depended on agriculture, the state paid special attention to its development. The state encouraged agriculture by providing adequate irrigation facilities.

Water supply

Most of the agriculturists of the Cholanadu depended on monsoon for cultivation. But the water from the rainfall was inadequate to meet the requirements. Moreover, the monsoon betrayed the people frequently. Hence, provisions were made to construct Channais, to utilise the water from natural streams.

For example, water from the Kaviri river was brought to the rural areas by constructing channais. Moreover, the Chola rulers paid special attention to construct tanks. The Chola inscription mentioned the construction and maintenance of various tanks in the Chola kingdom. Among them, the Kaliyan eri near Anamalai in Madurai, Kallinangaikulam in Cholapuram, Vairameghatatakam in



Uttramerur, Big tank in Bahar, Rajendera Chola periya eri in Punganur etc., were important. The local village assemblies maintained and regularised water supply of these tanks. In certain particular areas, bulls were also utilised to lift water from wells where the benefits of tanks had not reached. The above water supply systems enabled the agriculturists to intensify the cultivation. As a part of extensive cultivation, the state paid special attention to the reclamation of forest and waste land.

Land System

A typical land system existed in the Chola period. Broadly, the lands were divided into Vellan Vagai, Eleemosynary tenure and service tenure. The normal type of a tax paying village was the Vellan vagai land. The agriculturists had hereditary right over these lands. They were known as Iraikudigal. Those who owned vast area of land were known as Perumkudigal, They paid tax to the government. On certain occasions, these lands were converted into Brahmadeya or devadbana lands. In these cases, the taxes were paid to the temples and not the government.

The land donated to the temples and Brahmins were called Eleemosynary tenure. Probably, the most fertile lands were assigned to them. These Brahmin settlements were known as Chaturvedimangalam, Brahmopuram, Agrahara and Brahmadesam. The lands assigned to the temple were known as Devedhana lands. These lands were tax-free lands. On certain occasions, a small amount known as Iri-ili-kasu was collected from these lands. Common people and slaves were utilised to cultivate these lands without giving any specific remuneration.

Lands were also assigned to the public as remuneration for their services. Service tenures were of various types. The lands assigned to the government servants for the services were called Jivitham lands. Bhogam lands, were given to Brahmins, Vaidyans and artisans for their services. Archana bhogam lands were assigned to the Brahmins for conducting pujas and archanas in the temples. The lands donated to the physicians were known as Vaichya Bhogam. Nrita Bhogam mainly went to the artisans. Again, Vritti' lands were exclusively donated to the Brahmins for their teaching in the temples. Lands were also allotted to dancers, singers and musicians. These lands were known as "Kani", Puram'. Lands were assigned to sabhas and temples for charitable and cleaning purposes. Lands were also provided to the successors of



the soldiers who lost their life in the battles. Such lands were called as "Patti"¹, "IsPatti" lands were also assigned to the maintenance of tanks. Parru lands were given to the feudal lords for supplying soldiers to the ruler at the time of wars.

Methods of land tax collection

As land tax was the main source of income to the state, the government paid special attention to its collection. To collect land tax effectively, lands were surveyed accurately and carefully. Patta was given to the peasants to confirm their right on lands. Based on the survey, lands were classified into more than twelve grades or taram. Taxes were assessed based on the fertility, of the soil. For instance, during the reign of Rajaraja I, 30 kalams of paddy per veli was collected as tax on fertile lands; Whereas 28 kalams of paddy was collected as tax from ordinary lands. But the Tanjore inscription revealed that the revenue from agricultural lands was periodically reassessed, and the classification of the land was revised from time to time in accordance with changes in cropping, fertility etc., Generally, 1/6 of the total produce was collected as tax. On certain periods, the rate was increased. Rajaraja I collected 1/3 as tax due to heavy expenses on wars. He announced a royal award for the regular tax payers. Government appointed officials to collect tax. They even adopted oppressive measures to collect tax. People even sold their lands to remit their land tax. They also migrated to other places due to cruelty of taxes. Even women were also punished. An officer demanded some tax from a woman in the third regional year of Rajaraja II. When she denied her liability, the officer humiliated her. So she committed suicide by taking poison. The officer was punished to endow a lamp of 32 kaus. The corrupt revenue officials were also punished severely.

Cattle Farming

As the development of agriculture was closely connected with livestock, the Chola rulers bestowed special interest to protect them. A vast majority of agricultural lands were ploughed with the help of bullocks and buffalos. They provided the needed manure too. So, due importance was given to protect the lives stocks, in general and agricultural economy, in particular. The shepherds of the period maintained cattle forms.

Industry

The progress of a state largely depends on the growth of its industries. Hence, the government bestowed special interest to develop industries in the Chola kingdom. Most of the



industries utilised the locally available raw materials and produced commodities needed for local markets. The highly organised mercantile corporations functioned in various parts of the country and they maintained brisk internal trade. When trade developed, much encouragement was given to the industrial sector.

Important industries Metal Industries

In the Chola period, the metal industries had reached a high state of perfection. The rich people in society used various household articles made up of metals. Various types of the images of god and goddesses made up of bronze, copper and brass in the Tanjore and other temples, highlighted the development of the metal industries. Jewellery making was another attractive industry. The jewellers produced varieties of attractive jewels and ornaments of gold and precious stones. The Tanjore inscription revealed that the jeweller's art reached its high water mark under the Cholas. The Tanjore jewellers produced most attractive and pleasing ornaments by using precious stones and pearls. The accumulation of wealth in the Chola temples in the form of jewels revealed the development of jewelry-making art in the society.

Salt

Salt preparation was another industry. The manufacture of salt was carried on under government supervision and control. The salt pans of Markanam, Kanyakumari, Variyur and Ayturai were among the most important centres of salt manufacture. It was a widespread industry all along the sea coast. On certain occasions, the salt pans were destroyed due to "sea erosion. Industry related to court and In addition to the above industries certain industries, got royal recognition mainly to produce commodities pertaining to court and temples. The weavers of Kanchipuram were utilised to produce royal garments. During the reign of Uttama Chola, they were appointed to the management of the financial affairs of the temple of Uragam in Kanchipuram. The weavers also, looked after the management of the temples and maintained temple accounts properly and submitted to monthly audit.

The agricultural and the industrial products had great demands in local and foreign markets,

Trade and commerce

The Chola rulers provided adequate facilities to improve trade and commerce. All the



important trading centres and markets were linked with proper roads or paths. The roads or paths existed throughout the length and breadth of the state enabled the free flow of commodities and people. A well organised mercantile corporation in various parts of the country to boosted the trade and commerce at a considerable level.

Road Systems

As the state had very little scope for natural water ways special attention was given to road transportation. The inscription of this period described the existence of roads in the state. The roads were, known as Valis. The foot-paths (valis) in rural areas had only limited scope for wheeled traffic. These valis served to bring local commodities from village to the local markets. The village assembles looked after the maintenance and repair of the valis. The peru-vali or the trunk road connected the various divisions of the country. Vadugapperu vali or the great roads were the most significant of all roads. These roads had twenty-four feet breadth and mainly used for military and trading purposes.

Inland Trade

The road system existed in the state enabled the free flow, of commodities from one place to another. Carts were utilised to transport commodities. Markets were used for internal trade, All facilities were provided to the merchants in the markers. A particular commodity was sold only in the specific place. Punishments were given, to those who violated this-, system. People exchanged commodities through barter system. The merchant moved from one place to another in caravans due to the fear of robbers. Provisions were also made for keeping separate army to protect the merchant. The merchants were expected to tell truth in their business. Such truth-tellers were called Satyavacakas or dharma vaniyar. The merchants who had trade with other countries around Tamilnadu were known as Nanadadesi Yat-tisai-ayirattain nurruvar. Marinkira matter involved trade with coastal villages and cities. Nakarattar concentrated their trade at important cities. Traders from Tirunelyeli were known as Valanjayar. Anjvvanatta or Muhammadans concentrated their trade on Nagappattinam. The merchants were god fearing people and donated huge amounts to the constructions, maintenance and festivals of the temples. Due to shortage of fund, the agriculturists and the businessmen borrowed money from the local temples and debts at high rates of interests. The agriculturists even mortgaged their lands for this purpose. Pronote system also existed. As they



had to pay a considerable income as interest, it affected their future development.

Foreign Trade

Guild and Corporation

The Cholas maintained brisk trade with foreign countries. The powerful guilds and corporations which functioned in the state controlled and boosted trade with foreign countries. The fragmentary Tamil inscription from Sumatra, China and Java belonged to 1088 AD, mentioned the active share of the guild in the extensive over-seas trade of the Cholas. Inscriptions also mentioned the activities of the local organisation of merchant called nagaram in big centres of trade like Kanchipuram and Mamallapuram. These business agents enjoyed autonomy and regularised the internal administration. The merchants visited all countries in the course of their trade, and everywhere they enjoyed a respectable and privileged position. They also received recognition alike from the central government and from local agencies, like village sabbas. They had their own mercenary army for the protection of the merchandise in their ware-houses and in transit.

Relation with foreign countries

From very early times, Southern India carried on a flourishing commerce with the nations across the seas on either side of the peninsula. Towards the ninth century A.D. The countries of Southern Asia had developed an extensive maritime and commercial contact with South India. China maintained a cordial commercial link with Tamil Nadu. The Indian merchants were also had maritime trade with Malaya peninsula, Indo-china and China. On long voyages to Ceylon and Nicobars in the East and to the Laccadives and the Maldives in the west, they halted their ships in the harbours of Tamilnadu. But the political troubles in China in the later part of the ninth century, interrupted the established trade relations for a time. As China became unsafe for trade, the traders retired to the Malaya, Peninsula and Sumatra. Hence merchants from China went there for the purchase of foreign goods. Direct trade relation was renewed, when normalcy was restored in China. During the reign of Rajaraja and Rajendra the trade relations between China and Tamilnadu were strengthened. In 1015 A.D. Rajaraja sent an emissary to China to sign trade agreements. But the unnecessary intervention of Srivijaya disrupted direct relations with China. But the successful naval expedition of Rajendra against Srivijaya made the relation more direct and clear. In 1077A.D. Kulottunga



also sent an emissary to China with a view to intensify its trade relation with China, The foreign trade began to diminish with the decline of the Cholas.

Articles of Trade

The articles produced in Tamilnadu had great demand in foreign countries. It exported manufactured textile fabrics, spices, drugs, jewels, ivory, ebony, amber, coral, aromatic products and perfumes, transparent glass, cotton stuffs, coloured silk threads, purple, flax, hemp, mash (a kind of pea), wheat, barley, millet, tye and pulse, to China, Mesopotamia, Yemen and Persia. Likewise Tamilnadu imported aloes wood (for buring), campher, precious gems, paper, sandlwood and all kinds of perfumes, drugs, contiments, spices, superior elephant, slaves etc. Tamilnadu imported horses from Arabia mainly for the cavalry in the Chola army. Chetties, the trading community in Tamilnadu was involved in horse trade and imported the bulk of the horses into South India.

Harbours

Harbours and ships were used for foreign trade. Mahabaiipuram, Kavirppoompattinam, Saliyur and Korkai at die eastern coast and Quilon in the west were the important natural harbours in Tamilnadu. The harbours possessed up-to-date facilities. Streets and markets were lighted for the protection and convenience of night trade. Government collected trade tax at the time of import and export of commodities. It was a revenue to the government. It was during the reign of Kulottunga I, certain sungams which affected the trade were abolished, mainly to improve foreign trade.

The above study revealed that the revenue from land, the industrial output, and and growth of trade and commerce determined the economic condition of this period.

24. ART AND ARCHITECTURE

The history of art in the Tamil country began with the rise of the Pallavas of the Simhavishnu in the seventh century. The Cholas continued and developed the art-tradition of the Pallavas. The Chola Kings loved art and spent, a-major income of the state for the development of art. They constructed attractive structural temples, palaces and buildings based or the Dravidian style throughout their empire. These monuments reflected the attachment of the Choias towards art and architecture. The artisitic tradition of this period was famous for its



purity and perfection. These temples were varied in style and structure. They were classified into three major, divisions based on their structure, style and date.

The temple of early period

The temples of early period were constructed between A.D. 850 - A.D. 985. The inscriptions of this period mentioned the construction of a number of temples. These temples were small in size. Most of them were structural temples. The Vijayalaya Cholesvaram temple constructed at Nattamalai was

the first temple of this period. This temple belonged to the period of Vijayalaya, the founder of the Chola empire. It was erected in memory of his success over the Muttarayas. The pillars in the front mandapas of the temple were erected on the Pallava style. But the arms of the divarapalaka resembled to that of the Pallava mounments. Now, the temple is in a deteriorating condition due to lak of maintenance and protection. Another important temple of this period, was the Balasubramanya temple constructed at Kannanur. The Nagesvara temple constructed at Kumbakonam also belonged to this period. It contained the portraits of contemporary Chola princes and princesses. The Sundaesvara temple at Tirukkattutalai and Mahadeva temple at Tiruccmdurai were the most important temples constructed during the reign of Aditya I. The Agastyesvara temple at Panangudi also belonged to this period.

He Koranganatha temple consiaracfced at Srinivasanallur in Tridiy district was the most attractive temple of this period. Paiaitaka I constructed this temple. The length of this medium sized tempie was 50 feet. It contained many sculpture statue of Hindu gods and .goddesses on the wall surface of the Vimana. Prominmt among them, were the statues of Sarasvathi and Lekshmi. They were very attractive. Below the statue of Kali, the statue of Asura was placed. Parantaka I also constructed Jthe Bralimapurisvara temple at PuSlamangai in Tanjore district. It resembled to that of Nagesvara temple at Kumbakonam in many ways. The Mahalingaswami temple at Tiravidaimaradur in Tanjore district was constructed in 910 A.D. This.-temple was constructed in the forth regional year of Parantaka I. Again, Muckundesvara temple at Kodumbalur, Bhaktajanesvara temple at Tirunamanallur (S.Arcot), Vatathirthanatha temple at Andanallur (Trichi), the Kadambavanesvara temple at Erambur (S.Arcot) aslo reflected the contribution of early Cholas to art and architecture. The Miravarkoil temple at Kodumbalur was constructed by Bhuli Vikramakesari, a feudatory of



Parantakan, in the later half of the tenth century. The several forms of the sculptures of Siva on the walls of the Vimanas were examples of early Chola temple architecture. The inscriptions also mentioned the names of various other temples of this period.

Temples of middle period

The temples constructed between A.D.,985 - AD. 1070 belonged to this period. Rajaraja 1 and Rajendra I, who reigned in this period constructed medium sized and big structural historical temples. The Tiruvalisvaram temple at Brahmadesam in Tirunelveli district was the best example of the medium sized temple. It was square in shape (form). This temple contained figures of animals and gods. The walls of the temple were decorated with some *Comic* features like lion or monkey and scene of dancing or mockery. Music was humorously portrayed in this temple. In the first storey of the Vimana contained a number of beautiful and attractive sculptures. It expressed the sculptural skill of the artists. Rajaraja I also constructed the Uttarakailasa temple at Tanjore district, Vaidyanatha temple at Tirumalavadi, the twin temples of Siva and Vishnu at Dadapuram in South Arcot district and Sivalaya temple at Polunnaruva (Ceylon). All these temples were medium-sized.

Tanjore temple

The maturity of the Chela temple architecture was found. in two great historical temples constructed at Tanjore and Gangaikonda cholapuram. A new chapter in the history of art and architecture developed during this period. Rajarajesvarar Brihadisvara temple at Tanjore was the tallest of all Indian temples, It was constructed during the regin of Rajaraja I. The work of this temple was started in 1003 A.D. and completed in 1010 A.D.

It was a symbol of the magnificent achievements of Rajaraja I. It reflected his splendor. He made numerous endowments for these temples. In this magnificence, he was joined by not only the members of his family but high officials and noble men. Rajaraja 1 also utilised most of his loots from foreign wars for the construction of this temple. Several large images and bronze and gold were presented to this temple in addition to ornaments and lands. The ornaments donated to the temple were described in detail in the inscriptions. Most of the images and all the jewels were now not found in the temple.

Again, he donated a number of devadhana village, for the regular functioning of the



temple. The annual income from the lands set apart for the temple alone was estimated as one hundred and sixteen thousand Kalams of paddy. Adequate lands were also granted for the maintenance of the dancing women in the temple. Rajaraja I constructed two long streets for the accommodation of four hundred dancing women attached to the temples.

The walls of the temple contained innumerable historical inscriptions. They revealed the personality and achievement of the emperor. The inscriptions also mentioned the cooks, gardeners, flower-gatherers, garland-makers, musicians, drummers, dancer, dancemasters, wood-carvers, sculptors, painters, choir-groups for singing hymns in Sanskrit and Tamil accountants, watchmen and a host of other officials and servants of the temple. Again around the inner walls of the first floor of the temple contained a fine series of one hundred and eight dance poses. They form an invaluable document in the history of Indian art.

The temple was constructed of granite. The plinth of the central shrine was 45.72 square metre and the shrine proper was 30.48 square metre. The walls of the temples were covered throughout with inscriptions and deities such as Siva, Vishnu, Durga, Ganesa, Sri-devi, Bhu-devi, Lekshmi, Nadesa, Dvara-palas etc., At the centre of the temple, there was a Kopuram or Mandapam with the height of 216 ft. It contained 14 storeys. At the top of the kopuram, there was a huge stone with the weight of 81.284 tonnes. This stone was dragged on to the top by making elevation from Sarapallam, 6.44 k.m. away from the temple.

In front of the temple, there was an attractive, huge monolithic Nandi. The height of the Nandi was 12 feet. The stone brought from Pachchaimalai was used for this purpose. The temple had three entrances namely Keralathankan entrance, Rajaraja entrance and Thiruvanukkan entrance. The copper Kalasa in the top of this Vimana was dedicated in the name of Rajaraja. The images of Rajaraja and his queen were installed at the entrance of the temple. A compound wall was constructed around the temple for its protection. Kuruvur devar, the contemporary poet gave a clear description of the temple in one of his poems.

Gangaikonda Choiapuram Temple

Another important historical and religious monument famous for Chola architectural beauty was the Gangaikonda Choiapuram temple. Within twenty years of the completion of the Great Tanjore temple, the Gangaikondacholapuram *temple* was built. It was planned on a grand scale than that of the Brihadisvara temple at Tanjore. Rajendra I, denoted a huge amount



for the construction of this temple, It is rectangular in shape with 340 feet long and 100 feet wide. The mandapas of this temple was 175 feet in length and 95 feet in breadth, it had 40 pillars for its support. The strong compound wall around the temple, protected the temple. This temple was more beautiful than the temple at Tanjore, This fully matured attractive temple was the masterpiece of the Chola art. Ponneri, the water reservoir constructed about 3 K.M. to the west of the temple supplied water to it. The required fire works for the temple festivals were collected from Vanadipattam, a village situated 1.5 K.M. to the south of the temple. Like Tanjore temple, Gangaikonda Cholapuram temple was also a landmark in the history of Indian architecture.

Temples of later Period

The temples of later period were constructed between 1070 A.D.-1250 A.D. Poring this period, the Chola rulers constructed numerous temples. Most of the temples of this period were small and resembled one another. In 1113 A.D., Kulottunga I, constructed Amirtaghatesvara temple at Melakkadambur in the shape of a chariot with two wheels on each side. He also constructed a temple to the sun god in Tanjore district. This suriyankoil was named as Kulottungachola Marttandalayattu Suryadevar, Vikrama Chola, who ruled in this period donated a considerable amount to improve and beautify the Chidambaram temple. This temple was fully remodelled and completed by his successor, Kulottunga II.

Rajaraja II constructed the Siva temple at Tirupandal and Darasuram in Tanjore in the early half of the 12th century. The five storied Vimana in the Dharasuram temple gave more attraction to it. The tirumandapam of this temple was shaped like a chariot on wheels drawn by elephants. The scenes of Periyapuram were depicted attractively on the walls of the temples. Kulottunga III was the last great builder among the Chola monarchs. He constructed Kamahareswara temple at Tribhuvanam. The figures of Bharatanatya accompanied by drummers and musicians, lions and elephants made this temple more unique. In short, the Dharasuram and Tirubhuvanam temples preserved the characteristics of Chola style of The temples constructed during the Chola period acted as a source of religious inspiration for the people. The art developed in this period had great influence on other countries especially on the hindu states of Indo-China and Far-east. The active trade relation of the Choias with these countries enabled the migration, of this art.



Palaces

The palaces constructed by the Chola rulers highlighted the development of art and architecture of this period. The Chola rulers lived luxuriously in the Palaces. The palace in the capital was given much importance. They also possessed additional palaces at Pazhayarai, Chidambaram and Kanchi for the convenience of administration. The palace of Rajendra I was constructed at Olkottai in Gangaikonda Cholapuram on a grand scale. It was constructed on a mount. The mount was called as Maligaimedu or palace mount. The compound walls around the palaces gave protection to them. The palaces were provided with all facilities, including the chitrakudam, the anthapuram, etc. The walls of the palaces were decorated grandly with sculptures, painting and with pictures of animals and birds. A few of the palaces were in good condition

Sculpture

The temples and palaces of the Cholas were decorated with sculpture made up of stone, iron, bronze and gold. The sculptures in the temples and the sculptures kept preserved in the museums of London, Paris, Madras and Amsterdam were best examples for the study of iconography of this period. The sculptors moulded the sculptures of gods, goddesses, saints, people, birds, dancing figures, puranic stories and animals in an attractive and typical form by using stones and metals. Most of the sculpture in Pullamangai temple and *the* Nataraja sculpture in the Chidambaram temple were noteworthy. In the Vaishnava temple, the sculpture of Daksinamurti in Korankanatha temple, the Durka sculpture in Pullamangai temple and the Nataraja sculpture in the Chidambaram temple were noteworthy. In the Vaishnava temple, the sculpture of Thirumal was portrayed in three different styles. Moreover, the sculpture of kings and queens were also placed in the temple. For example, the images of Rajaraja I and his wife were placed in the entrance of Tanjore temple. Numerous sculptures in the Tanjore temple were decorative in nature. Among them, the bronze sculpture was popular. The Tanjore inscription also described the technical details of the bronze sculptures, representing the stories of the lives of 63 Nayanmars. Sculptures on the Darasuram temple depicted stories from Periyapuram. The Siva temple at Thiruvallisvaram in Tirunelveli district contained magnificent sculptures of Siva in many various forms. The Nataraja image in its various forms naturally holds the first place among the Chola bronzes. The bronze sculptures of this type are



not only spread over the museums of the world, but are still under worship in the live temples of South India.

Painting

Like all other forms of Chola art, the Chola painting was also a continuation and development of the Pailavas and Pandyas. The artists of this period selected black, yellow, brown, red, blue, green, yellowish and light blue coloured paints to beautify the temples, palaces and other buildings. The temples located at Tanjore, Nattamaiai, Malayadippatti, Thirumayam, Mamandur and Chittannavasal were decorated with attractive paintings. Most of the paintings in the temples had religious background. Certain pictures of the scene in Periyapuram, Thiruthondarpuram were portrayed beautifully on the walls of the Tanjore temple. The marriage scene of Sundarar was very attractive. The paintings of dancing girls and devakanniyar revealed the social life, custom, ornamentation, religion, culture and civilization of the people.

Music

Music is closely associated with song, dance and expression. The sacred hymns were considered as sacred music. The rulers and the high caste people encouraged and enjoyed drama, kuttu (dance) etc. The musicians used drums, flute, fiddle etc., as musical instruments. Yal and Veena were also used. In the temples, the songs of the Alvar and Nayanmars were sung systematically. The songs induced bhakti among the people. Almost all the temples possessed beautiful sculptures of musicians with their instruments. Music had great appeal among the people.

Dance

The Chola temples patronised dance. The dancing girls or devadasis appointed in the temple danced before the deities. They also danced in the mandapas of the temples. They performed Tamilkuttu, Aryakkuttu, Sakkakkuttu on important occasions. Separate dance theatres were maintained on important temples. The rulers and the ruled patronised them by giving donations and presentations. The dancing figures were also carved out in the temples.

Drama

Drama was another popular art. The dramas were acted in Natakasalai or drama



theatre. The Thiruvimaruthoor inscription mentioned the existence of drama theatre in the Chols kingdom. The drama theatres possessed all facilities. Rajarajavijayam and Rajarajesvara Natakam were the important dramas acted in big temples during the reign of Rajaraja I. Stories of Nayanmars and Alvars were also staged. The heroic and religious dramas had encouragement among the public. Thus encouragement given to the development of sculpture, painting, music, drama and dance determined the development of art and architecture of the Chola period.

25. EDUCATION AND LITERATURE

A typical traditional system of education existed in the Chola period. One's wealth and birth were the basic qualification to get education. This system permitted the teacher to select his pupil. Probably, he selected them only from higher circle. The industrial or technical education of this period had a typical background. It was carried out in the homes of artisans, trader conditions governed by caste rules. and custom. As. this system provided education to a limited circle, majority of the people in the Chola kingdom were illiterate, and lagging behind developmental activities.

Limited evidences were available to understand the working of educational institutions in this period. The village school was the common institution. It functioned under the shade of a tree or in the varandahs of temples and mathas. The teachers who worked of these schools, were called Vatti. They were remunerated from the common land held by the village. A Chola record mentioned the functioning of a school at Paniyavaram in South Arcot district. These village schools imparted only religious oriented education and taught Ramayana, Mahabharata and Puranas. It also expounded the philosophical ideas of Sivadharm, Somasiddhanta and Ramanujabhasya.

The state also proved facilities for higher education. It was denominational in character and. pursued in schools and colleges, attached to temples and mathas. The matha, the palli and the vihara were the centres of learning. They owned large libraries with manuscript literature on a variety of topics. The literature in the library increased in volumes and there was diversity from generation to generation. Besides, there were numberless little endowments for the pursuit of particular branches of study, like the Mimamsa of Prabhakara and grammar, under the guidance of individual teachers. The colleges for general higher education provided



instruction in various branches of study. It comprised a large number of teachers and pupils and provided all facilities to intellectual intercourse. These colleges admitted only the deserved students. They were selected by tests. The Chola inscriptions mentioned certain Hindu centres of higher learning. They functioned effectively and got the sympathy and appreciation of a thoughtful and generous public. Rulers and the public rendered assistance to these institutions. A vedic school functioned at Chandoga Kidaippuram was endowed with land by a group of villagers of Kamappullur in North Arcot district. Another inscription of this period mentioned that Parantaka I and Suadara Chola-purchased lands from local sabhas for the educational institutions. In 999 A.D., during the reign, of Rajaraja I, the mahasabha of Anur in Chinglput district provided facilities for a Bhatta (one well - versed in Veda), who was respectfully called Bhattacharyar, to teach veda, grammar and other subjects.

In the reign of Rajendra. I, the sabha of Rajaraja Chathurvedimangalarn at Ennayiram in South Arcot established a vedic college under the direction of the ruler. Government appointed an officer to supervise the effective working of the college. The college provided education for 270 junior students and 70 senior students. This college had fourteen teaching staff. The state made arrangements for the feeding of the students and the remuneration of the teachers. It proved that it was a residential college. This college taught grammar, Vedas, athervana - veda, baudayana - grhya and gana. It was a famous Sanskrit learning centre in South India.

The inscription also mentioned the existence of a college of similar type in Tribhuvani near Pondicherry. It had two hundred and sixty (260) students and twelve teachers. The subjects taught in this college were similar to that of the vedic college at Ennayiram. The inscription of Rajadhiraja belonged to 1048 A.D., clearly mentioned the working of the college and the allowance given to teachers and students. Daily allowances, in grains were given according to their grade (position). The inscription also high-lighted the resolution of the sabha which exempted the teacher and students of the college from becoming members of the committees in the village assembly. It proved that the college was kept aloof from local politics.

The historical Tirumukkual inscription of Virarajendra belonged to 1067 A.D. gave a detailed account of the budget allotted in. a local temple of Mahavishnu for the expense of a college and a hospital. It was a small institution. It had only two teachers and twenty students..



It taught, veda'.and Vyaharana. The veda teacher was remunerated at a rat. of one padakku of paddy per day and'four'gold kasus per annum. The Vyaharana teacher was remunerated with two padakku of-paddy per. day and ten gold kasus-per annum. Tiiis veda. school-was a adhyayana-Patta-Saia. It. trained the' students' to repeat the text by rote. 'The students' of this school were provided with food, with suitable side dishes, mats for sleeping, oil for their heads and a night light. Two salaried servants looked after the menial service required for the students in the school. But the inscription did not mention clearly the working, of this hospital attached to it. The evidences proved that the Chola gave due importance to. the maintenance of hospitals (ahula salai). The qualified vaidyans of this hospital treated all kinds of diseases.

An inscription of Vikramachola belonged to 1121 A.D. at Tiravaduturai mentioned a school which taught medicine to the students. Tthis school also taught grammar and sastras to them. A vaidyan (Physician) from Peravellur in South Arcot was appointed to teach medicine. As it was a residential school, the temple provided a house to him. Various endowments were provided for the survival of the school. The inscription in Triuvadaikkali at Tanjore district belonged to 1229 A.D. also provided information about an endowment mainly for the feeding of a Malabar Brahmin student of this school. It showed that the students from outside the country were also given an opportunity to get education in this school. One Rajendra Chola Sambuvarayan granted an endowment mainly to meet the fees of the students. The schools and the colleges. which Flourished in the Chola period lost their importance at the time its decline, The inscriptions of the Chola period mentioned the medium if instruction that was followed in the schools and college. As the teachers were well versed in Sanskrit, this language dominated most of the schools and colleges. Still there were evidences about the role of Tamil language in certain important centres for the promotion of religion and secular education. This self centered system of education continued till the arrival of Europeans.

Literature

The Chola period witnessed the development of both Tamil and Sanskrit literatures. Most of the works of this period were religious oriented. They revealed the political, social, economic, religious and cultural activities of this period. The prasasties of this period were also treated as literature. They had historical values.



Sivaka - Sindamoni

Among the five great epics, silappathikaram and Manimekaiyai belonged to the Sangam period. Sivaka Sindamoni, Valayapathi and Kundalakesi were written in the Chola period. Sivaka Sindamoni was outstanding among the Tamil epics. It was a Jain work. Tiruttakka devar composed this work. He was a contemporary of Sekkilar. It was very popular and composed for a specific purpose. It was composed in the 10th century. It contained the social, political, cultural and religious life during the age of Tiruttakkadevar. Both native and western scholars praised this work. This was the first unique epic written in Viruttam verses.

In this work Sivakan was described as an adventurous character. He lived a life of pleasure in the company of eight splendid queens. All of them possessed exquisite beauty and immaculate virtue. He loved them immensely. He plunged deeply into sensuous pleasures and greatly enjoyed himself.

Finally he married Sindamoni. After knowing the hollowness of human life, he left the throne for his son and went to the forest leaving all his luxuries. Finally, through meditation he attained salvation. This story was attractively depicted in this epic. Though it was a traditional story, it was considered as a devotional story by the Jains. This work contained 3145 stanzas and each had four lines. Actually, only 2700 stanzas were written by Tiruttakkadevar. The remaining 445 stanzas were the additions of his guru, Naccinarkkiniyar. Its style, diction, noble sentiments, fascinating descriptions and above all its grandeur were in an appreciable manner.

Valayahadi

Valayahadi was a Jain work. It contained 65 verses. Sufficient particulars about Valayahadi were not known, since it was lost.

Kundalakesi

Kundalakesi was a Buddhist work. Nathakuttanar composed this work. It vehemently criticised the Jain religion and its principles. The heroine of this story was Kundalakesi. She defeated the scholars of Vedic and Jain religion in religious debates and gave a new life to Buddhism. This work was written in Viruthapa. Hence, it was also called, as Kundalakesi Virutham. It was mainly used for religious debate. This work emphasised that sexual life was mainly responsible for the miseries of the people. It was mainly based on Manimekali. It had



the same theme.. This work also stressed pure ascetic life.

On one occasion, Kundalakesi saw a young and attractive thief walking on the street accompanied by royal guards. She fell in love with him. Finally, she married him. As a thief, he had an eye on her ornaments. He decided to murder her, to get all her ornaments. For this, he adopted a technique. She was brought to a temple for worship in a mountain. Knowing the intention of her husband, the bold Kundalakesi pulled him down. She got disappointed over her family life and embraced buddhism.

Kaligattuparani

Jeyamkondar composed Kalingattupparani towards the close of the reign of Kulottunga I. It was a historical work. The Kaliga war of Kulottunga I was the theme of this work. It narrated the expedition of Karunakarathondaiman, the Commander-in-Chief of Kulottunga I against Anandavarmaru the ruler of Kalinga Kingdom. It also gave valuable *information* on the Chola geneology. Kanakasabhai translated certain parts of the poem into English.

Periyapuramam

Periyapuramam or Thiruttondar Puranam was composed by Sekkilar. He was born at Kunrattur in Kunraivanlandu, a subdivisions of Puliurkkottam in Tondaimandalam. He was also called Sevaikavalar and Gangi-Kula-tilaka. He belonged to Vellala community. Sekkilar started his career as a government official and was promoted to the rank of minister within a short, period. Kulottunga III, the Chola ruler conferred on him the title Uttamachola Pallavan. On the direction of the Chola ruler, Sekkilar wrote Periyapuram, the life stories of 63 Nayanmars. The ruler promised to provide all facilities to undertake the task. Sekkilar, then retired to Chindeambaram and stayed in the mandapa of the historical temple. He started the work with the divine grace of god. The progress of the work was with the divine grace of god. The progress of the work was reported to the ruler then and there. It highlighted the life stories of the Nayanmars in a most attractive manner. It contained 4253 stanzas. Periyapuramam was considered as the fifth veda in Tamil. It was also considered as the twelfth thirumarai of Saivism. The ruler honoured him with the title Tondar Sirparavuvur.



Ramayanam

The celebrated author of Ramayana was Kamban. This work was the greatest epic of Tamil literature. Though Kamban adopted Valmiki, he handled the subject matter with a mastery and originality and a depth of poetic experience seldom equalled in Tamil literature. He wrote this work with historical back-ground. He was a contemporary of Sekkilar. *The* contemporary Chola ruler patronised, Kamban and granted *him* land. It was called. Kampanadu He also conferred on him the title Kavi-cakravarti. Besides, the Ramayanam Kamban also composed Erelubatu, Sadagbparantdi, Saraswathiyantati Leshmiyantati etc. Was Ottakkuttar composed three ulas on the three successive rulers Vikrama Chola, Kulottunga II and Rajaraja II, who followed Kulottunga I. The Ulas were like the parani, a conventional literary form. If the Parani was par excellence a war poem, the ulas were just its opposite. They gave an account of the achievements of the Kings and their ancestors. They also provide much information about the administrative achievements of the Chola rulers. Besides the three Ulas, Ottakkuttar also wrote the Kulottunga Cholati pillaitamil, a child poem on Kulottunga II.

Nalavenba

Pugalendi wrote Nalavenba. He was born in Kalathur. One of the most melodious work in Tamil poetry was Nalavenba. It narrated the story of Nalan and Damayanathi. This work contained three Kandams namely suyavara Kantam, Kalitodar Kandam, and Kaliningu Kandam. It revealed the social and religious conditions which existed in those days. It highlighted the recognised Suyavara system of marriage that existed in the kingdom.

Nalayiradivya Prabandam

Nalayiradivya Prabandam was another remarkable work which contained the Vaishnava canon of the Four Thousand Sacred Hymns. It was compiled by Nambi Andar Nambi. It highlighted the history of Vaishnavism in South India. It was considered as the eleventh Thirumarai of Saivism. Ambikavathi, the son of Kambar also contributed to Tamil literature. He wrote Ambikavathi and Ambikavathikkovai. They contained love and romance.

In addition to the above works, certain minor works were also composed during this period. In short, literature of this period highlighted the political, religious and social



activities of the Chola period.

The Saiva Sidhantha Sastras also belonged to this period, They were fourteen in number. These works were composed immediately after Sekkilar, They possessed agamic and devotional, principles. They were considered as the theology of Tamil Saivism.

ThiruvilaiyadalPuranam

It was written by Perumbarrappuliyur Nambi. He belonged to a Brahmin family at Panaiyur in Tirunelveli district. It contained legends centering around Madurai. It described the Sixtyfour miraculous sports of Siva. This work was composed at the request of the contemporary Pandya king. His spiritual guru was Vinayaka Chidambaram. The date of the author was not clear.

Virasoliyam

Buddhamitra wrote Virasoliyam. This work was composed during the reign of Virarajendra. This work was full of interest for a student of the history of grammatic theory in Tamil.

26. SOCIETY AND RELIGION

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 highcaste in the society.

The Brahmins were respected and honoured. They fully involved themselves in religious activities and interpreted Vadas, 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 the 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 in 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.

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 Valankai 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 in 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. 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 high caste wealthy people in the Vaiangai division treated the unprivileged agriculturist 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 high castes. 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 continued to exist even after the Chola period.



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 highcastes. 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 Kulottunga 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, opportunities were also provided to certain families, to dedicate them to look after certain additional work in the temple. They were remunerated for their 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, 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.

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.

Saivism

The Chola period was the age of South' Indian Saivism and Vaishnavism. The Chola 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 Changara 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 Kalamukar. 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 exceeded 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 befor 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 philosophy.

Meykandar was the son of one Achyuta Kaiappaia of Pennadam in South Arcot



district. He was a student of Paranjothi and learnt the essentials of Saiva Siddhanta. 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 Kamataka 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 religio 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, Thiruvagam 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 diety to get protection form 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 Ghola 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 were 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, both 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 special 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 or let 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 colonise these villages. The Ennayiram inscription mentioned the grant of 45 *Veli* of land for similar purposes. The surplus income of certain important temples were 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, ghee, salt, pepper, areca and betel 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 money to the temple on marriage occasions by private agreement. The temple goods were also exempted from petty tolls at the time of its conveyance. The village assembly provided ample 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 threatened. 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. Malik Kafur 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. So scholars, politicians and reformers suggested the utilisation of these immovable wealth for the development of the nation.

27. SECOND PANDYAN EMPIRE

Political History, Administration, Economy, Social Life, Art and Architecture

The Pandyas occupied a subordinate position and paid tribute to the Cholas till the end of the rule of Kulottunga III in 1218. The Pandya power was revived during the beginning of the 13th century. They threw off the Chola yoke and proclaimed their independence. Inscriptions were the main source of information for the study of the age of the second Pandyan empire. Literary evidences and foreign account of Pandyas were also scanty and they supplied not much information about this period.

Jatavarman Kulasekhara I (1190-1215 A.D.)

Jatavarman Kulasekhara, the son of Vikrama Eandya revived the Pandyan dynasty and authority. He remained a feudatory to Kulottunga III. He ruled over Madurai, Ramnad, Tirunelveli and Kanyakumari areas. Just before his death, he nominated Maravarman Sundara Pandya as the crown - prince.

Maravannan Sundara Pandya I (1216 -1238)

He was the second ruler of the second Pandyan empire. He was ambitious and



competent. He was the contemporary of the Chola King Rajaraja III. He invaded the Chola country in 1219 and defeated Rajaraja III and annexed a part of Chola kingdom. To commemorate this, victory, he assumed the title " Chonadukondarulia".

The rise of Hoysala power in the north of the Tamil country was another important event of this period. They had matrimonial alliance with the Cholas, So they wanted to help Cholas by defeating the pandyas. Hoysala ruler Vira Narasimha helped Cholas against the Pandyas. As Rajaraja III failed to pay the tribute, Chola mandalam was invaded by Sundara Pandya in 1231 and he annexed Trichi and Pudukottai regions. Sundarapandya also entered Kongudesam and annexed certain portions.

Jatavarman Kulasekhara II (1238 A.D.)

Maravarman Sundara Pandya I was succeeded by Tatavarman Kulasekhara II. In the opinion of Nilakanta Sastri, "he might have been the crown prince towards the closing years of Maravarman Sundara Pandya I and might have pre deceased (died-before) him.

Maravarman Sundara Pandya II (1238 - 1257)

After the death of Jatavarman, his brother Maravarman Sundara Pandya II ascended the throne. Sundara Pandya II kept his empire intact and maintained friendly relations with the Hoysalas. His Chola- contemporary was Rajendra III. He invaded Pandya, country and compelled Sundara Pandya to pay tribute. But due to the intervention of Hoysala Virasomeswara the Pandyan king was restored to power.

Jatavarman Sundara Pandya I (1257 -1268)

The successor of Maravarman was Jatavarman Sundara Pandya I. He was the most distinguished member of the later pandyas. The pandyan kingdom reached its zenith during his rule. This empire extended from Nellore to Cudappah districts in north. He assumed the title "Emmandalamum His first achievement was that he defeated the Chera king. Then he defeated the Chola and compelled Rajaraja III to pay the tribute. He also defeated Hoysalas and captured, their stronghold *Kannaur Koppam*. Next he invaded Ceylon and compelled its ruler to pay tribute. A large number of elephants and horses and pearls were taken. Then he attacked the stray fortress of Sendamangalam and its ruler Kadavakopperunjinga became his subordinate. Then he defeated Banas and kongu refer. The Telugu Chola chieftain,



Gandagopala was defeated and killed. Kanchi was occupied. The invasion of Ceylon was his next achievement. He gave endowments to the famous Hindu Temple at Chidambaram and Srirangam. He Beautified it with the treasures he got from his wars. The shrines of the above temples were provided with golden roof. Hence, he was known as Kovil Ponveynta Perumal. He also gave endowments to several Jain shrines. Jatavarman Sundara Pandya I may be considered the greatest among the pandyas of the second empire on the basis of these conquests.

Maravarman Kulasekhara I 1268 - 1310 A.D)

Maravarman Kulasekhara I was the last great Pandya ruler. He enlarged his kingdom by conquering Kollam and . Ceylon, He assumed the title Kollamkonda after conquering Quilon from Cheras. His invasion of Ceylon was destructive in nature. It was during his period that the Venetian traveller Marcopolo and the Muslin historian Wassaf visited the Pandyan kingdom. They left behind valuable accounts. They helped to understand the political and social conditions.

The power of the pandyas began to decline after the death of Maravarman Kulasekhara Pandya I. The last days of Kulasekhara I were clouded with unpleasant events. He had two sons. The elder son Sundara Pandya was a legitimate son.

The youngerson Virapandya was. a son of a mistress of fee king So he was illegitimate, A war of succession started between the two sons. But Kulasekhara arranged for the succession of Virapandya, So the rightfri heir Sundara Pandya assassinted his father; drove his brother from Madurai and ascended the throne. Taking davantage of the rift in the royal family, Malikkafur, the general, of Al-uddin Khilji invaded Madurai in 1311. The civil war and Muslim invasion greatly undermined the Pandya prestige and power. Finally, the Pandyan empire was incorporated with the Vijayanagar Empire in the 3rd quarter of the 14th century.

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

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 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 Erivariyam 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.

Industry

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. Marcopolo gave a clear account of the pearl fishing in the coastal area. Bangles were prepared out of couch shells. The archeaological 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 snaking 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. Kayal pot 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 Kublakhan. He sent an emissary in. 1281A.D. to China, for trade agreements. Thus foreign, trade, flourished during the reign of the Pandyas.

Social Condition

Position of the Brahmins

Social conditions 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 Caturvedimanglam and Agraharams. The Dalavoypuram 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 'Avaruvedacadurvediniangalain. 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 Cadurvelimangalaam 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 Pndyan queens were called Avani mulududiayal Caduryedimangalam, Kothandaraman Cadurvedimangalametc. 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 tile Pandyan rulers.

Cowherds

The cowherds of this period did not hold any high position in the state. Thy 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, 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 15th of May. Both big



and small pearls were available in the Pandyan kingdom. At the time of pearl fishing, the first 10th 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 Mabar 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, vet, 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 customs of the people

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 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 Jadam. People used to start their work after getting advice from the Jothidar.

Climate

Normally, 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 wroship. 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 - III : MADURAI SULTANATE

Madurai Sultanate - Tamil Nadu under Vijayanagar Ruler : Administration and Society, Economy, Trade and Commerce, Religion, Art and Architecture - Battle of Talikota 1565 - Kumarakampana's expedition to Tamil Nadu.

Nayakas of Madurai - ViswanathaNayak, MuthuVirappaNayak, TirumalaNayak, Mangammal, Meenakshi.

Nayakas of Tanjore : SevappaNayak, RaghunathaNayak, VijayaRaghavaNayak.

Nayak of Jingi : VaiyappaTubakiKrishnappa, Krishnappa I, Krishnappa II, Nayak Administration, Life of the people - Culture, Art and Architecture.

The Setupatis of Ramanathapuram - Marathas of Tanjore - Ekoji, Serfoji, Tukoji, Serfoji II, Sivaji III - The Europeans in Tamil Nadu.

28. MADURAI SULTANATE

The Muslim Conquest

The civil war in the Pandyan kingdom paved the way for the interference of Muslims in Tamil politics, Maravarman Kulasekhara Pandya I had two sons, namely Sundara Pandya and Vira Pandya. Kulasekhara I arranged for the succession of Vira Pandya. So the rightful heir to the throne Sundara Pandya invaded Madurai, killed his father and drove his brother from Madurai and ascended the throne in 1310. Then, Vira Pandya challenged his brother. So Sundara Pandya sought the help of Malikkafur. Taking advantage of the royal rift, Malikkafur, the general of Ala-ud-din Khilij invaded Madurai in 1311. Thus the civil war ended with a foreign invasion and paved the way for the downfall of the Second Pandian Empire.

Invasion of Malikkafur

The civil war among the Pandian princess gave an excellent opportunity to Malikkafur to enter Pandya country for looting. Malikkafur marched against Birdhul the capital of Vira

Pandya. Vira Pandya left his capital before it fell into Muslim hands. He escaped to impenetrable forests. Then he arrived at Chidambaram, where the people were massacred. The golden temple was destroyed. The temple of Chidambaram and Srirangam were looted. Then Malikkafur made a sudden attack upon Madurai in April 1311. Knowing the mind of Malikkafur, Sundara Pandya escaped with his treasure and members of the royal family. He authorised Vikrama Pandya to face the invasion. Malikkafur captured the city and the temple



of Madurai was looted. Malikkafur conveyed the booty safely to Delhi. The booty consisted of 600 elephants, 5000 horses and a lot of jewels. This was the first stage of the Muslim invasion of South India. The invasion was mainly aimed at looting the Hindu temples and plundering the cities. He had no intention to establish an empire.

In 1316 A.D., the political condition of Delhi changed due to the death of Ala-ud-din Khilji. Malikkafur was also murdered in the same year. Kutb-ud-din Mubarakshah the third son of Ala-ud-din Khilji ascended the throne. Taking advantage of this political disorder, the regional powers like Yadava kingdom and Pandya country revolted against the Delhi Sultanate. So Mubarakshah sent his favourite general Khusuru Khan to put down the rebellion.

At this juncture, the civil war was vigorously going on between Vira Pandya and Sundara Pandya. The latter was defeated severely by the former. Hence Sundara Pandya sought the help of Khusuru Khan against his brother. So Khusurukan invaded the Tamil country, for the second time. His invasion was different from that of Malikkafur. Unlike, Malikkafur, Khusurukan established a Muslim rule in Madurai.

The invasion of Tnglak

The fall of the Khiliji dynasty led to the emergence of the Tughlaks under Ghiyas-ud-din. During this period, the rulers of Decan and South India revolted and asserted their independence. So in order to put down the rebellions, Ghiyas-ud-din sent an army under the command of Ulughkhan (Muhammad-bin-Tughlak) to South India. He invaded the Pandya country and ransacked the Srirangam temple for the second time at about 1327 A.D. A Pandya ruler Parakramadeva was defeated and he was brought to Delhi as a prisoner. An inscription at Pudukkottai district mentioned this conquest. After the accidental death of Ghiyas-ud-din Tughlak, Muhammad-bin-Tughlak became the Sultan of Delhi at about 1325 A.D. He invaded Madurai in 1327 A.D., and it became the southernmost province of the Delhi sultanate. Subsequent to the annexation of the Tamil country, he appointed Jalal-ud-din Hasan-shah as the governor of Madurai in the same year.

Madurai Sultanate

When Muhammad-bin-Tughluk was engaged in the North Indian rebellions, Jalal-ud-din Hasan Shah utilised this opportunity and founded the Sultanate of Madurai in



1335 A.D. He struck gold and silver coins in his name. He was assassinated by one of his nobles called Ala-ud-din Udagai. Later, he became the sultan of Madurai. He ruled for only one year. After his death, Qutbud-din became the Sultan. He was murdered within, forty days of his accession by the nobles. Then Ghiyath-ud-din 'Damaghan occupied the throne. He was a blood-thirsty tyrant. He ill-treated non Muslims severely. He met with a deplorable end at the hands of Ballala III. Then his nephew, Naziruddin ruled Madurai. He was also a tyrannical ruler. After Naziruddin, one Qurbat Hasan Kangu acted as the sultan of Madurai. He was a notorious ruler. He acted more like a buffoon than a Sultan. Vijayanagar ruler, Bukka I, defeated him in about 1352 A.D. Then Adil Shah and Fakhruddin Mubarak Shah ruled Madurai Sultanate from A.D. 1359 - A.D. 1371. Fakhruddin Mubarak Shah met with a tragic end at the hands of Kumara Kampana, the second son of Bukka I. After 1371 A.D., the Madurai Sultanate came to an end and Madurai region came under Vijayanagar administration.

Art and Architecture

The Muslim rule in Tamilnadu made remarkable contribution in the field of art and architecture. The palaces, mosques, tombs and the buildings constructed by the Muslims revealed the architectural beauty of this period. In this period, the Muslims adopted religious and secular structures for the construction of mosques and tombs. The mosque had big entrances for the free utilization of the public, while the tomb had small gate as it was the resting place of the dead. But in the construction, the Muslims had not adopted the imperial style of art in this province. The style which developed in Tamilnadu was modified on the indigenous art of the region, unusual climatic conditions, the availability of local materials and skilled persons.

The Hindu art was decorative and gorgeous, while Islamic art was marked with puritanical simplicity. The Hindus used rows of pillars and long beams laid horizontally to span spaces. But the Muslims adopted arch to bridge a space and erected, graceful domes. Though both systems of art differed fundamentally in their ideas and techniques, yet they mingled together giving rise to a new type of architecture. This new style of architecture led to the evolution of Hindu and Islamic culture, which introduced the Hindu architectural designs and decorations in the Muslim buildings. Thus a typical form of Sarasonic architecture was



developed in Tamil Nadu.

This art contained the craftsmanship, ornamental richness and general design of Hindu traditions and the Muslim super impositions of the arcuated form, plain domes, smooth faced walls and spacious interiors. This synthesis of style was followed not only in the monumental art, but also in the utilitarian works, houses, street, bathing ghats and even in religious places of worship. This style also introduced new arts and crafts in the country in paper-making enamelling, inlay works of stones, metal and jewels etc.

Consequently, alternations were slowly introduced in this art in the use of arch, style of ornamentation, composition of the various parts of the buildings, addition of certain minor features, utilization of wide open space for structures and adoption of plain outline of surface and richly decorate walls and pillars of the Hindu temples and buildings. Based on this, various mosques, tombs and buildings were constructed. "These monuments revealed the fusion of hindu-muslim styles. But it is difficult to ascertain how much the Islamic architecture owed to the Hindu style and how much to the Islamic system. Thus the Hindu and Muslim elements collaborated to form a new style of architecture.

Language and Education

Muslims also encouraged the development of language. This period witnessed the fusion of Hindu-muslim and the development of regional literature and the growth of a new language-Urdu. As a result of the royal patronage it grew and contributed much to the Tamil society. The Vaishnava poetry of the vernacular literature was a miracle of synthesis of Islam and Hinduism. Sanskrit works were translated into Persian language to understand Hindu culture. Muslim rulers and scholars encouraged it. Numerous saints utilised the vernaculars to appeal to the people to attract them towards their teaching. The Bhakti Movement, thus led to a rich crop of religious and philosophical literatures., Urdu was evolved, as a common medium of expression between the Muslims and Hindus. Its own literature had grown-up. A large number of histories, biographies and letters, were written in Persian. They formed a magnificent source of history and introduced historical literature in India. With the advent of the Muslims, the use of paper, love for calligraphy and the system of illustrating of manuscripts were introduced in the sphere of literature.

The state encouraged scholars and learning was held in high esteem. The teaching class



occupied a high position in society and commanded respect and confidence of the people. Affectionate relations existed between the teachers and his pupils. Personal service was expected from the pupils. The Hindu monitorial system was adopted by the Muslims. More intelligent and advanced students were appointed as monitors to assist the teachers. Education to Muslim girls were more or less neglected. The Muslim rulers opened and patronised educational institutions and libraries. Poets, writers, philosophers and chroniclers of eminence adorned the Muslim courts. As there, was no printing press, certain persons were appointed for hand writing. Under the patronage of the Sultan, scholars were directed to learn Sanskrit mainly to translate the Sanskrit works into persian. Though education was mostly religious, the course of study included grammar, logic, theology, ethics, metaphysics, literature jurisprudence and elementary science. The study of Arabic was made compulsory for Muslims. Muslims contributed to literature mainly on Tamil background and followed the same pattern of Tamil literary tradition.

Impact of Muslim rule

Till 14th 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 muslini 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. As the Muslims were fond of sexual life, they utilised the hindu ladies for their sexual satisfaction. So the Hindus considered the birth of a girl as an inauspicious event. The closing



of chastity at the hands of the Muslims became the order of the day. It affected the Hindu society to a larger extent.

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 certain 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, nobles were not permitted to organise social parties 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 there, 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.

29. TAMILNADU UNDER VIJAYANAGAR RULER – KUMARAKAMPANA'S EXPEDITION TO TAMILNADU

Tamilnadu had a cherished history of its own. Till independence of India on 15 August, 1947, Tamilnadu was ruled by foreign powers. Most important of them were the rulers of Vijayanagar, Nayaks, Marathas, Muslims and British. Due to their administration, radical changes took place in politics, society, religion and economy of Tamilnadu. To study these changes, we are dependent on a variety of sources. These sources are divided into literature, epigraphy and archival for the convenience of our study.

Vijayanagar Period

The Vijayanagar Empire founded during the first quarter of the fourteenth century, established its sway in Tamilnadu for nearly two hundred and fifty years. The rulers of Vijayanagar Empire waged numerous battles and introduced various administrative changes in Tamilnadu, during their reign. The Nayankara, and Ayyangar system introduced during this period paved the way for the decline of the sabhas, the traditional administrative bodies in the villages. The empire lost its importance due to its failure in the battle of Talikota in 1565 and Toppur in 1616.



Sanskrit and Telugu Works

Both indigenous and foreign literatures served as evidences of this period. They gave valuable information about the activities of Vijayanagar empire in Tamilnadu. Vijayanagar rulers during their, reign encouraged Sanskrit and Telugu languages. Hence this period witnessed the development of Sanskrit and Telugu literary works. So scholars considered this period as the Augustan Age of Telugu literature.

Among them, a few were historical. Madhura Vijayam was a Sanskrit work. It was written by Gangadevi, the wife of Kumarakampana. It dealt with the southern expedition of Kumarakampana, the son of Bukka I. Another work was Saluvabhyudayam. Rajanatha Dindima wrote this work. It was a Sanskrit work. It gave an elaborate account about the career and achievements of Kumarakampana. Gangadasa Pratapa vilasam was another work. It was a drama in Sanskrit language. It mentioned the relationship between the Sangama rulers and the Saluva family. The Sanskrit poems, Saluvabhyudayam and Rarnabhyudayam, and the Telugu poem Jaimini Bharatamu mentioned the conquest of Vijayanagar rulers upto Ramesvaram. Raghunathabhyudayam was a Sanskrit poem, which threw much light on the history of Vijayaaagar. Again, the Telugu works Parijatapaharanamu and Yarahapuram also gave a detailed account of the social and religious life of the people of, Vijayanagar empire. Other important works were Rayavachakamu and Krishnaraya Vijayam. They glorified the achievements of Vijayanagar rulers especially Krishnadevaraya.

Krishnadevaraya was a scholar and voluminous writer both in Telugu and Sanskrit. Among the works of his period, the Amuktamalyada in Telugu and Jambavali Kalyanam in Sanskrit were important. They revealed the glories of Vijayanagar empire. Madurai Tala Varalaru and Sriranga koil Oluku were important chronicles of this period. They threw much light on the history of Madurai and glory of Sriranganatha temple. The Tanjavur Andhra Rajulu Charitra in Telugu dealt with the relation of Vijayanagar rulers with Nayaks of Tanjore.

Accounts of foreign writers

In addition to the above literary works, the accounts of foreign writers were also remarkable to know the history of the Vijayanagar rulers. To know the aggressive nature of the rulers of Vijayanagar empire, the Muslim and Portuguese chronicles were useful. Again, the accounts of Nuniz, Sewell, and Ferishte were historical. They narrated the account of the



conquest of the Rayas.. The commentaries of Albuquerque mentioned the achievements of Krishnadevaraya. The official report of 1604 also threw much light on the history of Vijayaaagar.

Quarte Barbosa was a Portuguese official. He visited Vijayanagar about 1510. His account was rendered into English by M.Longworth Dames in two volumes. Domingo paes was another Portuguese who visited Vijayanagar about 1520. The English version of his narrative was published by H. Sewell in his forgotten empire. Accounts given by these foreigners were very useful to know the history of the Vijayanagar rulers.

Books and articles related to this period

In addition, to the above works, the books written by various scholars were also useful to know the history of Vijayanagar empire. Among the books, Ramaraya in Vijayanagar of S.K. Aiyangar; An article on the third Vijayanagar dynasty by H.Krishna Sastri, Sriranga III of Vijayanagar in the proceedings of third oriental conference by R. Sathyanatha Aiyar; The last days of Vijayanagara by K.A. NilaJcanta Sastri History of the Nayaks of Madurai by R.Sathyanatha Aiyar History of Tamilnadu by K. Rajayyan; The Aravidu dynasty by Rev. H. Heras; Andhra literature in the Vijayanagar empire by T. Achyuta Rao; Sources of Vijayanagar History compiled by A. Rangaswami Sarasyatt and edited by S.K. Aiyangar; Studies in the history of the third dynasty of Vijayanagar by N. Venkataramanayya, were very useful.

Tamil works

The Tamil works written during this period also served as evidences to know the history of Vijayanagar rule in Tamilnadu. Elam Suriyan and Muthu Suriyan were the famous poets of this period. They were affectionately called as "Irattai Pulavar". Sambuvaraya, the ruler of the Vijayanagar empire patronised them. Thillai Kalambagam, Kanchi Ekambaranatha rule, Thiruvamathur Kalambagam were their works. With the help of these works we can understand the social, religious and political activities of the Vijayanagar rulers.

Another famous poet of this period was Villiputhurayar. He composed Bharatham. It was useful to know the History of vijayanagar period.

Vedanatha Desikar was the next Tamil poet. He composed twenty five Tamil works. They revealed the social and religious conditions of the Vijayanagar period. Tfaolkappiya



Devar, Kalameka Pulavar and Adhiveera Pandyan were the next poets. The works composed by these poets revealed the religious activities of the people. Again, the Oriental Historical Manuscripts in the Tamil language by Rev. William Taylor was also useful to know the history of Vijayanagar period,

Inscriptions

The inscriptions found in and around Tamilnadu were also treated as valuable sources as far as Vijayanagar rule was concerned. They provided valuable information with regard to the local administration in Tamilnadu. They belonged to 14th and 15th centuries. Nearly seven hundred such inscriptions were found in South India. Among them, forty five inscriptions mentioned exclusively the working of local bodies during this period. Of these forty five inscriptions, fifteen mentioned 'Mahasabha', fourteen about 'Ur' and rest were about 'Nadu'.

Knowing the historical value of the inscriptions, they were collected and compiled properly and preserved them in volumes at various centres. Among them, Madras epigraphical reports, the Historical Inscriptions of South India by Robert Sewell, Ephigraphia Carnatic (1866 onwards), and Ephigraphia of Indica (1892 onwards) were prominent.

Monuments

The Vijayanagar rulers were the patrons of Hindu religion. For the development of the Hindu religion, they constructed a number of palaces, temples, mandapams and gopurams. They decorated the temples, mandapams and gopurams with the help of various types of sculptures of god, goddess, saints and devadasis made up of stone and metals. Most of the sculptures of this period were religious oriented. Among them, the gopurams and mandapams located at Madurai, Chidambaram, Kanchipuram and Srirangam were historical. They served as living monuments which radiated the history of Vijayanagar period.

Nayak Period

The weakness of Vijayanagar rulers paved the way for the ascendancy of the Nayaks. They ruled Tamilnadu for nearly two centuries. The epigraphic and literary evidences served as sources of information to know the history of the Nayaks of Tamilnadu.

Literary Sources

Literary sources included the letters of the Christian Missionaries, Chronicles written



by court poets, ballads composed for religious purposes, the records kept preserved by the trading companies, memoris and epistolary works.

Letters of Christian Missionaries

A galaxy of missionaries did Christian activities in Tamilnadu. During the reign of Nayaks Madura Mission and Tranquebar Mission established their position in Tamilnadu. They liad frequent letter contact with their headquarters in England, Germany, Denmark and Italy. These letters were in Latin, Italian, Portuguese, German and English languages. They were translated into French by Father J. Bertrand and published in Paris as La Mission due Madura in four volumes in 1847, 1848, 1850 and 1854 respectively. They were published between 1847 and 1854. In 1762, John Lockman published Tavel of the Jesuits in two volumes. Again John Neuhoff published Voyages and Travels into Brasil and East Indies. It dealt with the activities of Jesuit Missionaries in South India, likewise, J.Z. Kiemanderpublished Religious and Missionary Intelligence in 1762. It dealt with the activities of protestant missions in Tamilnadu. Though these letters were epistolary, they did not fait to deal with polity, society and economy of the country. These letters narrated their bitter experience in converting the natives to Christian faith and the construction of churches for worship. They also mentioned the sufferings, of the people due to frequent civil wars, cruel famines and dangerous.epidemics.. The political instability due to the frequent wars between the Nayaks of Madurai, Chenji and Tanjore were clearly portrayed in these letters.

Company records

The British and French Companies founded in India had their trading centres in Madras. These companies had routine letter correspondence with their motherlands and native rulers in Tamilnadu. They adopted various rules and regulations for the effective working of the companies. In due course, these companies interferred in the internal affairs of the state and created unrest in Tamilnadu. To know the commercial and political activities of the companies, the records kept preserved in the companies were useful.

Memoirs

Memoirs of this period were also treated as evidence to know the history of Nayaks in Tamilnadu. William Taylor had collected and translated many of the local records. They were



edited and published in the Oriental Historical Manuscripts in 1835. Between 1857 and 1862 he also published the Catalogue Raisonne of Oriental Historical Manuscripts in three volumes containing a collection of abstracts of native documents. Colonel Mackenzie also collected numerous memoirs. They were known as Mackenzie Manuscripts. They provided enough information on the history of Tamilnadu. The memoirs of C.E. Schwartz, dealt with the political history of Nayaks and Marathas in Tamil Nadu. He served under Serfoji II. He also visited the court of Hyder Ali as a British envoy.

Chronicles and Ballads

The chronicles and ballads written during this period also served as sources to know the religious and political activities of the Nayaks. "The Karnataka Rajakkal Savistara Charilam' mentioned the story of the 'foundation of Jinji and of the Nayak dynasty. Thanjavurj Andhra Rajuta Charitra' in Telugu and Raghunathabhyudayam in Sanskrit provided valuable information on the history of the Nayaks of Tanjore. The Kanthirava Narasaraja Vijaya, Chikkadevaraja Vijaya and Chikkadevaraja Vamsavali were Sanskrit works, They described the conquest of Mysore over the Nayaks. Ramappaiyan Ammanai was another important ballad. It gave an account of wars of Ramappaiyan, the general of Tirumala Nayaka.

Published books

In addition to the above records, books published by eminent scholars were also used as evidences to know the history of the Nayak rule. Among them, the most important are 'History of Tirunelveli by Caldwell, 'Story of Madurai Country' by Nelson; History of the Nayaks of Madurai by Srinivaschari, History of Jingi and its rulers by K.N. Subramaman; History of the Nayaks of Madurai by R. Sathyanatha Aiyar, etc.

Inscriptions

After the collapse of Vijayanagar empire, the Nayaks and polegars came to power. They also followed the habit of maintaining inscriptions. They were found in Tamil, Telugu, Kannada and Sanskrit languages. These inscriptions were traced from- the walls of temples, copper plates and nadukals. The inscriptions provided useful informations to know the history of Nayaks of Tamilnadu. Among them, a Telugu Charter granted by Vijayaraghava Nayaka of Tanjore in 1658 to Dutch and a Tamil Charter granted by Ekoji in 1676 to Dutch were of



historical importance. The copper plate inscriptions of this period also provided adequate information.

Monuments

The Nayaks administered a vast kingdom which comprised of Tirunelveli, Madurai, Ramnad, Trichinopoly, Tanjpre and Chenji regions. During this administration they constructed a number of temples, palaces, forts and public buildings. Among them, the palace and Pudumandapam of Tirumalai at Madurai, the fort at Sivaganga, the tank at Sivagangai, the fort at Trichi, and the Cathedrals of Dutch and Portuguese were important. These monuments had their own stories to tell. The paintings on these monuments threw light on the economic, political, religious and cultural condition of the age of Nayaks.

Coins

Both Vijayanagar and Nayak rulers had the habit of minting coins. They minted gold and other local coins. Gold coins were mainly used for foreign trade. These coins revealed the economic and social life of the people of this period.

The British Period

The systematic preservation of records in Tamilnadu started with the arrival of the British. The East India Company's Government in Madras realised the importance and need for the preservation of records. In 1836, Queen Victoria passed an act in the British Parliament to preserve the records in India. Based on this, an archive was founded in Tamilnadu during the administration of William Bentinck.

The Archives at Madras

The Governor of Fort, Si George passed a Minute dated 18.11 1805, for the preservation of records in Tamilnadu. St. George fort was selected for the preservation of Archieves in Madras. This record office was shifted to the ground floor of the Secretariate in 1888. This was developed into Madras record office and in 1967 it was known by the name Tamilnadu

Archives

Then Tamilnadu Archives contained records of various languages. The native records prior to 1639 and the English records from 1670 were preserved in these archives. It also contained the



pre and post mutiny records. They were kept in racks and arranged as public, military, revenues, secret, judicial, finance, commerce, law, marine, mint etc., departments.

The state archives contained a bundle of records. Records from 1777 to 1845 were in nine bundles and 219 volumes, the Persian records contained in this archives were of 468 volumes and 540 bundles. Among 1200 bundles of records in Tanjore, 173 bundles and 258 volumes of records were transferred to Tamilnadu archives.

In addition to these, the Tamilnadu archives contained records related to political department, factory records, country correspondence, special correspondence, minutes, special consultations, reports, negotiations with foreign powers, treaties, petitions and memorials. These records are preserved properly in the Tamilnadu archives. Besides these records it contains an archives library which consists of nearly six lakhs books and publications.

Diaries

The diaries maintained by Ananda ranga Pillai was of great importance. They were useful to know about the Anglo-French relations, Carnatic wars, social customs; commerce and official transactions. He served under the French at Pondicherry. The diaries were written in Tamil language. Later they were translated into French and many other European languages. They covered the period from 1736 to 1760, It consisted of twelve volumes. Now it was preserved in the National Library at Paris. The diaries provided valuable information related to the French in South India. Baskara Sethupathi, the ruler of Ramnad in the 19th century also maintained a library. It provided valuable information about his achievement.

The Saraswathi Mahal Library

Saraswathi Mahal library was a historical library. It was founded by the Marathas of Tanjore. It contained 1200 bundles of books and manuscripts in Sanskrit, Telugu, Modi and Tamil. A portion of its records were shifted to Madras archives. The records in the Saraswathi Mahal Library provided valuable informations connected with Marathas of Tanjore.

After independence, the TamilNadu Government provided adequate facilities to preserve the records in archives and libraries.



Vijayanagar Role in TamilNadu

Character of Muslim Rule

The Madurai sultanate, founded in 1335, lasted upto 1371. The Sultans who ruled Madurai acted against the interests of Hindus and their religion. Generally, Hindus suffered a lot during their administration. Their civil rights were curtailed. Cruel taxes were imposed on them. They were enslaved and compelled to work in the houses of Musalmans. Hindu temples were looted. The idols of Hindu Gods placed in the temples were insulted and removed. The pujas in the temples were neglected. Hence, the arrival of people to the temples reduced considerably. The sacred places of Hindus, were converted into Islamic religious centres. Those who stood against the atrocities of the Muslims were murdered mercilessly. The murder of cow, Brahmins and children were commonly held. The chastity of Hindu women was under constant threat due to the illegal and forcible sexual actions of Muslims. The Muslims considered it as a hobby. Those who opposed, were murdered and their heads were hanged on the coconut trees. Because of the religious fanaticism, of Muslims, their customs and, religious doctrines were thrust on Hindus. In short, the Hindu customs, traditions and methods of administration began to decline owing to the oppressive rule and frequent invasions of Muslims.

Founding of Vijayanagar Empire

To recover Tamilnadu from the cruel yoke of Muslims, the Vijayanagar empire was founded. It was founded on the advice of the Hindu saint Vidyananya on the banks of the river Tungabhatra very near to Chirunkerimadam in 1336. Chirunkerimadam was one among the six madams founded by Adhi Sankarachariyar. When the empire was founded, Vidyananyar served as its head. Thus prevailed close contacts between Vijayanagar empire and Hindu religion.

The Vijayanagar Empire founded in 1336 flourished in South India upto 1565, till its decline in the battle of Talikota. The historically important Vijayanagar Empire was ruled by the rulers of Sangma, Saluva, Tuluva and Aravidu dynasties. Among them, the rulers of Sangama and Thuluva dynasties were prominent. The empire flourished during their administration.



Expedition of Harihara to Tamilnadu

Harihara was the first great ruler of the **Sangama** dynasty. He ruled only a portion of Telugu and Kannada territories. The Vijayanagar empire was expanded during his reign. He annexed certain portion of Hoysala and Kadamba Kingdoms with his empire. Then the Vijayanagar army invaded Tamilnadu, Scholars viewed that this expedition took place between 1336 and 1346, The inscriptional and numismatics evidences belonged to this period confirmed the views of the scholars. When Qublat Hasan Kangu ruled Madurai, Vijayanagar invaded Tamilnadu. He was an autocratic ruler. The aim of the invasion was to protect the people from his autocratic rule. To visualise his aims, he sent his brother Bukka I to Tamilnadu with an army. The army defeated the Madurai Sultan and enforced law and order in Tamilnadu for a short period. Soon after the return of the army, Adil Shah, the Sultan of Madurai, disobeyed the orders of Vijayanagar empire and acted independently.

Conquest of Tondaimandalam

During the administration of Harihara I, the Sultan of Madurai defeated the ruler of Sambuvaraya Kingdom and imprisoned him. So with a view to protect him. Harihara sent an army to Sambuvaraya Kingdom. The army defeated Madurai Sultan and enthroned the Sambuvaraya ruler on the throne. After the occupation of the throne, he refused to accept the supremacy of Vijayanagar ruler. So Harihara was waiting for an opportunity to teach him a lesson.

War with Bhamini Kingdom

Bukka I succeeded Harihara I. During his reign war started between Vijayanagar empire and Bhamini Kingdom. At this critical situation, the Sultan who ruled Madurai supported Bhamini Kingdom against Vijayanagar empire. So after the completion of north and north east expeditions, Vijayanagar ruler invaded Tamilnadu with a view to punish Sambuvaraya of Tondaimandalam and to annex the sultanate of Madurai. At this expedition Bukka I sent an army under the command of his son Kumarakampana.

The Expedition of Kumarakampana

Sources of information

Kumarakampana was the son and successor of Bukka I by his queen Depayi. His wife



was Gangadevi. To know the historical southern expedition of Kumarakampana, literatures and inscriptions served as evidences. Madhuravijayam, a Sanskrit work written by Gangadevi gave a complete account of his life and achievements. Saluvabhyudayam written by Rajanatha , Dindima also served as evidence to know more about the southern expedition of Kumarakampana. Again, the inscriptions numbering about 132 found at various centres of South India revealed more information regarding his expedition. Further, the inscriptions found at Tondaimandalam also gave valuable information about the southern expedition of Kumarakampana.

Conquest of Rajagambirarajyam

Tondaimandalam ruled by Sambuvaraya was called Rajagambirarajyam. Virinchipuram was its capital. They served as chieftain under the Chola empire. After the decline of the Chola empire they got independent. They became popular after the expedition of Malikkafur arid founded the Kingdom, Tondaimandalanr. It comprised of the present districts of Chengelpet and north and southern portions of Arcot districts. . The rulers of Tondaimandalam assumed the title Ventumankondan. The first ruler who assumed the title was Ekambaranathan or Venrumankondan. He was. the founder of the Kingdom. He ruled the Kingdom between 1321 and 1339. Tondaimandaiaim flourished during his administration. The next ruler of the kingdom was Rajanaroyana. Sambuvaraya (1339 -1369), He was the son of Ekembaranathan. It was during his period Kumarakampana made an expedition against Tondaimandalam.

Kumarakampana with an army started his expedition from Mulbagal. He crossed Palaru and reached Virinchipuram, the capital of Tondaimandalam in 1363. In an encounter, Rajanaroyana Sambuvaraya was defeated and Virinchipuram was captured. The defeated Rajanaroyana took refuge at Padaiveedu the hill fortress at Rajagambiramalai. The army of Kumarakampana surrounded and ravaged the fort. Rajanaroyana came out from the fort and fought a duel with Kumarakampana. Madhuravijayam mentioned that in the duel Rajanaroyana was murdered. But the contemporary inscriptions repudiated the death of Rajanaroyana Sambuvaraya. On the other hand, they accepted that Rajanaroayana was forced to accept the supremacy of Kumarakampana. With the conquest of Tondaimandalam, the northern boundary, of Vijayanagar empire was extended upto Koilidam.



Conquest of Kongudesam

The Vijayanagar army entered Kongudesam after the conquest of Tondaimandalam, without much difficulty. Kongudesam was brought under the domination of Vijayanagar empire. At this venture, Kumarakampana was ably assisted by his general Gandarakulimaraya Nayaka.

March towards Madurai

After the conquest of Tondaimandalam and Kongudesam, the Vijayanagar army entered Madurai to put an end to the autocratic rule of the Muslims. During the expedition of Kumarakampana, the people of Madurai lived miserably. The Hindu religion was neglected. Worship in Chidambaram, Srirangam and Madurai temple was also neglected. Due to negligence, Chidambaram temple looked like a desert and tigers lived there. Hence, Chidambaram was called perumpatta puliyur. The same condition prevailed in the Srirangam temple also. Again, due to lack of maintenance, most of the Mandapam, kopuram and karppagraham were ruined. The sound of Kuran and animals was heard instead of the sound of barathanattiyam. The coconut trees were cut down and the heads of the Hindus were cut off. Those who lost their properties wander here and there along the roads. Muslims considered the Hindu women as toys for their sexual pleasure. Those who refused to yield to the interests of the Muslims were murdered. So the Hindu parents found it very difficult to protect their women from the cruel clutches of Muslims. It was in this confused stage, Kumarakamana marched towards Madurai to maintain law and order.

In 1370, the army of Kumarakampana started its journey from Chenji in South Arcot district. The Hindu army defeated the Muslim forces decisively at Samayavarm near Srirangam and captured kannanur Kuppan, one of the strongest fortress of the Muslims. In an encounter between Tiruchirappally and Madurai, the sultan of Madurai Bakhruddin Mubarak shah was defeated. He was murdered in April 1371, in a duel fight. It held between Kumarakampana and Mubarak Shah, Madhuravijayam and Ramabhyudayam gave a clear account about this battle. With the conquest of Madurai, the autocratic rule of Madurai sultans came to an end. As a result of the conquest of Madurai Sultanate, the authority of Vijayanagar empire extended, upto Ramesvaram.



Administration of Kumarakampana

As a result of the southern expedition of Kumarakampana, the Vijayanagar forces captured Rajagambirarajyam, Kongudesam and Pandyanadu, After the conquest was over, Bukka I appointed his son. Kumarakampana as his royal representative (Mahamandalesvara) to the conquered territories, in the south. Kumarakampana during his reign introduced various administrative measures with a view to enforce law and order.

He also gave new impetus to Hindu religion. During the Muslim administration the civil rights and religious freedom of the Hindus were curtailed. Temples were looted. Pujas in the temples were stopped permanently. The rehabilitation of temples and irrigation works was neglected. At this critical situation, Kumarakampana took the responsibility of the administration of South India. As a part of his administration, he recovered the temples from the Muslims and made necessary arrangements for their rehabilitation. Various measures were also introduced to improve the socio-economic and administrative conditions of the state.

Temple Administration

Kumarakampana was not only a great warrior but also an efficient administrator. During his reign, he gave due importance to temple and its administration. The temples which were neglected during the previous reign were brought directly under his control. Huge amount was allotted for the rehabilitation of the temples at Srirangam, Chidambaram and Madurai.

He enforced Vamashramadharm during his administration in Tamilnadu. As a part of it, he invited more and more Brahmins from northern part of Tamilnadu. Separate lands were allotted for their settlements. As a result the number of agraharas increased considerably during his administration. They were honoured by giving respectable posts in temples and politics. Utilising the opportunity, the Brahmins established their domination in temples and society. They enjoyed all privileges and were considered as high castes in the society.

Kumarakampana introduced revolutionary changes in temple administration. He appointed the specially invited Telugu Brahmins to conduct pujas and sacrifices in the temples. Steps were also taken to regularise the activities of the temples in Madurai, Srirangam, Chidambaram and Thiruvaniha. Various reforms were introduced in temples and



madams.

Due to the anti-Hindu attitude of the Muslims, most of the madams and kopurams in the temples in Tamilnadu were destroyed. The doors in the temples were damaged due to their permanent closure. Idols in the temples were removed. Idols made up of gold and costly metals in the temples were plundered. But the Hindus of a particular area protected a few, of them and kept them preserved in distant places. The Renganatha idol in Srirangam temple was one among them. After the rehabilitation of the temples, Kumarakampana took necessary steps to reinstall such idols in the respective temples. Moreover, arrangements were made to make new idols required for the worship in the temples.

Devadhana and brahmadhana lands were donated to the temples for their day-to-day administration. But during the reign of Muslims these lands were confiscated forcibly. So due to lack of funds, the rituals in the temple were not properly conducted. It was in this deplorable condition, Kumarakampana assumed power. With a view to improve the conditions of the temples and to regularise their activities, he donated lands and wealth to them.

Most of the temples of the ancient period possessed devadhana and brahmadana lands and huge wealth in the form of idols, jewels and precious stones. They were solely owned by the Brahmins. Thus the Brahmins acted as landlords in Tamilnadu. The temples contained various types of officials to look after their day-to-day administration. They were deeply involved in corruption and they showed less interest in temple administration. So the temple administration deteriorated. So Kumarakampana adopted a series of steps to put an end to the evil practices in temples. Severe actions were taken against them. Corrupt officials were removed from service. In their place highly qualified and efficient officials were appointed. Among the new officials Karuvakkaradhasan and Azhakiya were prominent.

Again, disunity existed among the servants in the temples, when Kumarakampana assumed power. They quarrelled each other and acted as enemies. It affected the development in temples. Hence, Kumarakampana took effective steps to put an end to the differences of opinion that existed among them.

The steps taken by Kumarakampana for the development of temple activities attracted the attention of the common people. In addition to temple servants, Kaikolas also rendered meritorious service for the development of temple activities. The Kaikolas were settled in



Thirumadavilagam, which was located very near to temples. Thus temples flourished during the administration of Kumarakampana.

30. ADMINISTRATION

The Vijayanagar rulers paid special interest in the administration of conquered territories. The Kingdom which extended to the south of Krishna river was divided into various provinces. The Provinces were known as Rajyas or Mandalams. Controversy existed among the scholars with regard to the number of mandalams in Tamilnadu during the administration of Vijayanagar rulers. The princes or the close relatives of rulers were appointed as governors. They were called as 'Mahamandalesvara'. During the reign of Bukka I, he appointed his son Kumarakampana as Mahamandalesvara to look after the administration of Tondaimandalam, Kongudesam and Madurai regions. Likewise, Harihara II also appointed his sons as Mahamandalesvara to look after the provinces. Particularly, he appointed Viruppanna Udayar as Governor of Tamilnadu.

Though the members of the royal family were appointed as Governors, on certain occasion the Ministers were also appointed as Governors. For example, Elakkanna Dannayaka, the Minister of Devaraya II and Saluva Dimar, the Minister of Krishnadevaraya were appointed as Governors of the provinces in Tamilnadu.

Powers of the Governors

The Governors enjoyed enormous powers. For the convenient of administration, Governors constituted a Council similar to that of the council in the capital. It contained ministers and high officials. Generally the provinces functioned as small central government. The Ministers in the council advised the governor whenever, he required advice. The governor maintained law and order in the province. He maintained a standing army to protect the province from external attack. He also controlled finance and regularised justice. The central government never interfered in the internal affairs of the province unnecessarily.

But it supervised the finance of the province. The governors were directed to send their account related to income and expenditure to the centre. It rendered military assistance to the centre at the time of external wars.

Coins were in circulation. Two types of coins were in circulation. Vijayanagar rulers



and provincial governors minted coins. The governors minted low valued coins other than gold. Whereas, gold coins like varagans were minted by central government. Gold coins were mainly used for external trade. Prior to Vijayanagar rule, Muslims administered Tamilnadu. They adopted anti Hindu policies. So the Hindus acted against them. As a result, unrest broke out in Tamilnadu. The governors appointed in the provinces rendered meritorious services to maintain law and order. In this respect they relieved Hindus from the cruel duties of the Muslims.

Governors gave due importance to the revenue administration of the provinces. They levied various taxes. As the old system of tax collection was full of confusion, the Governors introduced new taxation policy in the provinces.

The taxes collected from the people were utilised for various purposes. The major portion of the revenue was spent for the construction and renovation of temples, maintenance of army and other charitable works. A portion of the revenue was sent to the central government as tribute. It was remitted, regularly in the first week of every September. The revenue officials behaved inhumanly to collect taxes from the people. Those who delayed or refused to pay the taxes were punished severely. The contemporary evidences clearly mentioned the method of collection of taxes from the people.

The Officials served under the Governors

Various officials served under the governors. They looked after military and civil administration. Among the officials, Mahapradhani Dannayaka Olainayagam, Adaippam and Kangani were important.

Mahapradhani was the chief officer. He was always cordial with the governor. He implemented the orders of the governor and was deeply involved in the rehabilitation works of the temples. Somappa Nayaka served as Mahapradhani during the administration of Kumarakampana. Gandaraguli Marayya Nayaka, the son of Somappa Nayaka was another important officer. He also served under Kumarakampana. He was a great warrior. He destroyed many of the fortresses of the Sambuvarayas.

Anagondi Vittappar succeeded Somappa Nayaka as pfadhani. He served under Kumarakampana as a treasury officer. An inscription found in the Ekambaresvara temple at



Kanchi dated 18th of July, 1374 mentioned that Vittappar was a pradhani. He worked under Kumarakempana. He founded a brahmadhana village at Ramadevinallur in the name of Ramadevi, one of the queens of Kumarakampana.

Another important officer was Gopanarya Gopananga. The inscription belonged to 1361 A.D. mentioned about him. Later, Kumarakampana appointed him as the governor of Chenji. He was responsible for the restoration of the idol of Ranganatha at the Srirangam temple and for the re-consecration of the Tillai-Govindaraja shrine at Chidambaram.

When Kumarakampana made an expedition against south, he was ably assisted by a number of generals. Most important of them was Saluva Mangu. He played a prominent role in Kumarakampan's expedition against the Sultan of Madurai in 1371 A.D. In addition to the above officials, Kumarakampana appointed numerous officials to look after both civil, military and temple administration. It is to be remembered that most of the officials appointed by Kumarakampana were Brahmins.

Nayankara System

Vijayanagar rulers gave due importance to provincial administration. The administration which existed in the provinces was called as Nayankara system. It was similar to that of feudalism in Europe. According to the system, all the lands were owned by the ruler. He distributed the lands to his generals. They functioned under his control and acted as feudal lords. This administrative system flourished during the period of vijayanagar rulers. Based on the system most of the lands were distributed among the Nayaks (Land lords). They lived with pomp and show and constructed forts for their protection. They accepted the supremacy of the Vijayanagar rulers and acted as their protectors.

The Nayaks who received the lands from the ruler, distributed them to the tenants for cultivation. In turn the Nayaks collected land tax regularly from the tenants. The amount of tax was very high. Nuniz, in his account mentioned that the Nayaks collected one tenth of the total revenue as land tax. They collected the tax by arbitrary method. No sympathy was bestowed on them. The Nayaks gave half of the revenue to central government. Rest of the amount was utilised by the Nayaks for administration, military and other charitable works. Accordingly, the Vijayanagar rulers received seventy lakhs of varagans from the Nayaks. Vijayanagar rulers spent the major portions of the revenue for their luxurious life.



According to this system, the maintenance of army was entrusted in the hands of Nayaks. Nayaks maintained a standing army. The army consisted of the traditional divisions of infantry, cavalry and elephantry. They assisted the Vijayanagar rulers with army at the time of external threat. Particularly, the success and failure of the Vijayanagar ruler depended on the efficiency of the army sent by the Nayaks. Utilising the army, the Vijayanagar rulers defeated the Muslims in several battles. For example, Vijayanagar ruler Krishnadevaraya invaded Raichur fort with the help of Nayak army. Peyas in his account mentioned that the army consisted of 3,22,000 infantry, 2,600 cavalry and 235 elephants.

This system maintained cordial relations between the Rayas and Nayaks. The Nayaks helped the Vijayanagar rulers when they were in distress. They presented gold ornaments and costly articles as gift to the ruler at the time of temple festivals and birth-day functions of the members of royal family. They used to present gold coins worth fifteen lakhs varagans to the Vijayanagar ruler at an ordinary deepavali function. They also provided all required commodities needed for the royal family.

They Nayaks who enjoyed enormous powers maintained law and order in their territories. They punished the criminals severely. Separate force was utilised to deal with the criminals. Adequate attention was paid for the development of agriculture. Irrigational facilities were improved. Various eries, kulams and well were constructed all over the kingdom. They were maintained regularly. With a view to extend irrigation forests were destroyed. Generally, the Nayaks rendered meritorious services to get the appreciation of the ruler. On certain occasions, they were honoured by the rulers.

Though the Nayaks acted independently, there existed political and administrative relations between the centre and the province. The Nayaks enjoyed the rights to send two representatives to the court of Vijayanagar ruler. Among them, one person administered the Nayak army stationed at the capital. The other person involved in the activities related to Nayaks.

As the system functioned effectively, the Vijayanagar ruler extended the Nayankara system throughout the empire. As a result the number of Nayaks increased considerably, Nuniz, in his account mentioned that there were more than two hundred Nayaks in the Vijayanagar Empire. The inscriptions and literary evidences proved that the 'Nayaks system



flourished under the Vijayanagar rule. Particularly, Chinnappa Nayaka of Thiruvannamala, Palayya Nayaka of Pooviruthavally, Mirunthiyachey Nayaka of Ponneric Ariyadeva Nayaka of Thirukovallur, Thimmappa Nayak of Tanjore, Pethappa Nayaka of Trichy, Raghava Nayaka of Pudukottai, Chikkama Nayaka of Ramnad and Vairayya Nayaka of Madurai were Prominent among them.

Unlike the governors, the Nayaks functioned independently. They did various constructive works for the welfare of the people. Irrigational facilities were increased to promote cultivation. Law and order was enforced. Art and architecture were developed. Numerous attractive temples were constructed. New cities were founded. In short, they protected Hindu religion and culture.

The Nayankara system flourished till the decline of Vijayanagar empire. Various reasons were attributed for its dedine. Mainly due to internal rivalry and foreign invasion, the Nayankara system withered away.

Local administration

For the convenience of administration the Vijayanagar empire was divided into provinces or rajyas. The provinces were further sub-divided into Valanadu or Kottam Kottams were again divided into Nadu or Chimai. Nadu contained certain traditional villages or gramams. Village was known as Isthalam. Traditional administration flourished in the villages. The Central government did not interfere in the internal administration of the villages. Nattavar looked after its administration.

The inscriptions belonging to 14th and 15th centuries were available to know the working of local bodies in Tamilnadu. Nearly seven hundred such inscriptions of Vijayanagar period were found in Tamilnadu. Among them, fortyfive inscriptions exclusively mentioned the functioning of local bodies of this period. Of these fortyfive inscriptions, fifteen mentioned 'mahasabha', fourteen about 'ur' and the rest were about 'nadu'. These local bodies flourished during the reigns of Kumarakampana, Harihara II and Devaraya II.

Among the local bodies "Sabha" occupied an important place. Sabhas administered brahmadhana and devadhana villages donated to Brahmins. So most of the members of the sabha were Brahmins. The local body which looked after the administration of the ordinary



villages were urs. Another local body was nadu. It looked after the general administration of sabha and ur. In addition to the above local bodies, there were separate committees. They looked after the general interest of people in the villages.

The members served in the local bodies were elected by Kudavolai system as existed in the Chola period. They were elected in a democratic way. The village was divided into a number of wards of Variyams or Kudambu for the effective implementation of schemes. Each ward contained a considerable number of houses. The wards and elected representatives varied from village to village based on the size and population.

According to the Kudavolai system of election, the names of the eligible candidates were written on palm leaves and put in a pot (Kudam) and shuffled. A small boy was directed to take out the palm leaves. The persons, whose palm leaves were picked up by the boy were declared elected. Usually, thirty candidates were elected by this system. The elected representatives looked after the administration of various variyams such as Eri variyam, Thotta variyam, Pancha variyam, pon Variyam and Kezhani variyam. The members of the variyams were called as Variyapperumakkal.

These sabhas met occasionally in the Varanda of a village temple, or under the shadow of the tree or on the bank of a tank. They passed resolutions pertaining to the development of the villages. These resolutions were recorded on the walls of the temples. These sabhas had certain powers and duties. It regularised the land rights of the tenants, improved irrigation facilities, maintained law and order, protected the people, conducted festivals and collected taxes. The sabhas rendered meritorious services to the people at the time of famine and invasion. It awarded rewards to those who rendered meritorious services. The members of the sabhas were not paid for their services. The village gave due respect to them.

Decline of local bodies

The local administration flourished in the Chola period began to decline during the reign of Vijayanagar rulers. It lost its importance in 16th century. Various reasons were attributed for its decline. The introduction of Nayankara system in the province and Ayyangar system in the villages by the vijayanagar rulers was the fundamental reasons for the decline of local bodies in Tamil Nadu.



Ayyangar system

The vijayanagar rulers during their administration introduced Ayyangar system instead of traditional local administration in the villages. According to the new system the administration of the village was entrusted in the hand of a committee which consisted of twelve members. The members of the committee were called Ayyangars. They were karnam, headman, talaiyari, probita, goldsmith, nearkanchi blacksmith, carpenter, kuyavan, vanna, navithan and chakilee. Among them Kamam, headman and talaiyari were important. The ruler nominated them. Karnam looked after the land revenue account. He maintained a register. It contained all details pertaining to the village including the pastoral lands, wells, eries, channels, etc. He maintained close contact with headman. The headman collected tax from the people and remitted to the government. Talaiyari was entrusted with kavel duty. Tamil people called Talaiyari as 'vetti'. The committee looked after the duties of the village sabha. Lands were donated to them as salaries. The government took keen interest for the development of Ayyangar system. Hence, the traditional local bodies weakened.

Looting of temple wealth

Tamil rulers and temple authorities preserved gold, precious stones, pearls etc. in the palaces and temples. Due to frequent Muslim invasions the Tamil rulers were defeated and temples were looted. They also destroyed temples, palaces and madams. Hence, they lost their importance. It was a irrecoverable loss to the temples and local bodies. With their decline, the local bodies such as sabha, ur and nadu lost their economic importance. At this situation, nobody came forward to protect the interest of the local bodies.

Autocracy of Madurai Sultans

Madurai Sultans ruled Tamilnadu for nearly fourty years. This period was considered as the darkest period in the history of south India. During their reign, Hindu temples were neglected. Civil rights of the Hindus were curtailed. The lands of the Hindus (brahmadhana and devadhana lands) were confiscated. The traditional customs and convention's were ignored. Likewise, the sultans showed least interest for the survival of local bodies.

Via media policy of Vijayanagar ruler

Vijayanagar Empire was founded mainly to protect the Hindus from the Muslim yoke.



But after assuming powers instead of taking vengeance, the vijayanagar rulers adopted policies to win the favour of Muslims. They introduced Ayyangar system mainly to get the sympathy and support of Muslims. As a result, the traditional local bodies were ignored.

Administrative changes

In the ancient period, traditional local bodies and temples enjoyed enormous powers. It donated lands to Brahmins and collected tax from the people. This system came to an end during the Vijayanagar administration. They introduced radical changes in local administration. They appointed Thalayari and village head to look after the work of the local bodies. Vijayanagar ruler took necessary steps to popularise the new system (Ayyangar system). Hence, the traditional local bodies such as sabha, ur and nadu lost their importance.

31. BATTLE OF TALIKOTA (1565)

In the History of South India, 23rd of January was an important date. A historical battle was held at Talikota on this date. This battle determined the fate of the Vijayanagar empire. The battle was held at Rakshasi-Tangadi twenty five miles away from Talikota. Hence, the Talikota battle was also known as Rakshasi-Tangadi battle. This battle decided the destiny of the Hindu and Muslim kingdoms in Tamilnadu.

In the battle, the allied forces of the four Sultans of Bijapur, Ahmadnagar, Golkonda and Bidar fought against the Vijayanagar Empire with a grand army. It consisted of 50,000 cavalry 30,000 infantry and 6000 Maratha horsemen. The Muslim army was stationed at Rakshasi-Tangadi.

At this critical situation, Ramaraya ruled Vijayanagar empire. He faced the situation gallantly with the support of his brother Thirumalai and Venkatadri. He also collected a grand army. It contained 70,000 horsemen and 90,000 infantry. He also possessed a considerable number of elephants and guns. Tamil people participated in the battle on a large scale. The Nayaks of Madurai, Tanjore and Chanji sent major portions of their army to Talikota in favour of Vijayanagar empire. Surappa Nayaka of Chanji and Ariyanatha of Madurai participated in the battle directly.

Ramaraya had full confidence in his army. With a view to strengthen his position, he sent his brother Thirumalai on the banks of Krishna River with an army. The rest of the army



was entrusted in the hands of Venkatadri. Before the battle started, the Vijayanagar and Muslim forces were stationed on the southern and northern part of the Krishna river respectively.

In a preliminary encounter, the vijayanagar forces defeated the armies of Nizam shah and Kuthupshah. Knowing their inefficiency to win the battle directly, they followed strategy and conspiracy. To win the support and sympathy of the Muslims and mercenary soldiers in the Vijayanagar army, the Muslims made secret contact with them. Based on their secret agreement in a crucial battle, the Muslim and mercenary soldiers in the Vijayanagar army supported the Muslim forces. It was a rude shock to Ramaraya. Anyhow, he managed the situation, with full confidence, but due to the cheating of two Muslim commanders, who were in charge of two battalions the Vijayanagar army lost its confidence. Ramaraya was captured and murdered with the orders of Husain-Nizam shah. Venkatadri disappeared from the battle field. Thirumala who lost an eye returned to Vijayanagar. Without much resistance, the empire fell in the hands of the Muslims. Vijayanagar was looted and plundered for nearly six months. Muslims murdered thousands of Hindus.

Though in the battle, Vijayanagar army was defeated; it was not destroyed completely, it survived to some extent for nearly fifty years under Sriranga I and Veskada I. During their reign, the capital of Vijayanagar Empire was shifted to Chandragiri, Penukonda and Vellore. With the support of the Nayaks of Tamilnadu, the Vijayanagar Empire survived till Toppur battle in 1616.

Toppur battle (1616)

As a result of the battle of Talikota, the capital of the empire alone was ruined. But due to Toppur battle, the whole of Vijayanagar empire disintegrated. Various reasons were attributed for this battle. Among them, the struggle for the throne was prominent. In 1614, Venkatadri II appointed his nephew Sriranga II as his successor. A group of people under Jacka Devaraya stood against this and appointed Chingaraya, the illegitimate son of Venkatadri. Jacka devaraya suddenly captured Sriranga and the members of his family. Yachamanayaka, the commander of the army stood against this atrocity and recovered Ramadevan, the son of Sriranga from the cruel clutches of Jackadevaraya. Ramadeva was enthroned as the ruler of the empire. In this civil war, the Nayaks of Chenji and Madurai, and



Pandyas of Tirunelveli supported Jackadevar. Tanjore Nayaks alone supported Yachamanayaka.

In the beginning Jackadevaraya defeated his enemies in certain battles. But in the battle held at Toppur in 1616, Yachamanayaka defeated Chingaraya. In the place of Chingaraya, Ramadeva was appointed: But he failed to maintain law and order in the empire due to his inefficiency. Utilising this opportunity, the Sultan of Golkonda defeated Venkada III and Sriranga III, the last rulers of Vijayanagar empire and extended his power in Tamilnadu. Thus once again, Vijayanagar Empire fell at the hands of the Muslims, As a result, the Vijayanagar empire which flourished in Tamilnadu disintegrated for ever.

32. RELIGION ART AND ARCHITECTURE

Peace existed during the administration of Vijayanagara rulers and it encouraged them to concentrate more on the development of art and architecture. They constructed a number of palaces, temples and mandapams throughout their empire. They beautified them with various types of attractive sculptures. The development of art of that period indicated the attitude of the Vijayanagara rulers towards art and architecture. In short, they reflected the culture and civilization of the people of Vijayanagara period.

Architecture

Vijayanagara Empire ruled Tamil Nadu in the 14th century. They ruled Andhra and Kamataka in addition to Tamil Nadu. During their administration they patronised art and sculpture by constructing temples. As far as Tamil nadu was concerned, they constructed Mandapams, Gopuram, Kalyana Mandapams and a few small temples. Though they followed Dravidian style of architecture, the Indo-Sarasonic elements also occupied a prominent place in it.

Instead of concentrating more on the construction of temples, the Vijayanagar rulers showed their interest in art by extending and beautifying temples of the Chola period by constructing Kopurams, Mandapams, Kalyanamandapams and Thirukulams. Among the Mandapams constructed during this administration, Kanchi Varadharaja perumal koil Kalyanamandapam, Vellore Thalakandasvarar temple Kalyanamandapam, Kuthiraimandapam in Thiruvarangam temple were important. Most of these mandapams were



constructed in a similar style.

The Vijayanagara rulers, during their administration also constructed historically important gopurams. Among them Kanchi Ekamparanathar Koil Kopuram and Kopurams at Nadaraja temple and Thiruvannamalai were attractive. Such huge kopurams were called as Rajakopurams.

The huge kopuram in the Kanchi Ekambaranatha temple was constructed during the reign of Krishnadevaraja, The height of the Kopuram was 188 feet. He also constructed northern kopuram of Chidambaram temple and Kalakastha Koil kopuram. These kopurams were beautiful and highly attractive. Again kulams were constructed in the premises of the temples.

Apart from mandapma and kopurams, the Vijayanagara rulers constructed a number of huge and attractive buildings and palaces. They were big in size. They were constructed based on Indo Sarasonic art. The construction of eight angled Tharnari Mahal, the curve shaped madams, kaval gopurams forts, palaces, bathing centres at various places during the reign of the Vijayanagara rulers revealed the artistic beauty and talent of the architects.

Sculpture

Sculpture making was an art. It flourished during the Vijayanagara period. The sculptures were used to decorate the koil mandapams and gopurams constructed during this period. We can see the reflection of sculptural beauty in them. The Kalyana mandapam of Varadharaja perumal koil at Kanchi contained a number attractive monolithic pillar. They were arranged in lines. They contained numerous beautiful sculptures. The sculptures of horses and elephants with soldiers attracted the attention of the people. Certain sculpture of soldiers sat on dephant and horses used sword, spear and shield to attack their enemies in the war field. The sculpture 6f soldiers docatorated with jewels, dresses, head turbans and shield.

The talent of the artists reflected through these sculptures. The two pillars in the southern part of the mandapam contained the sculptures of God of Kama. He used to induce Kamam with his bow and arrow made up of flower. The avarathas of Thirumal like Kuruman, Varagamuthi, Nachimmar, Thrivikraman, kamam, Raman etc. The above mentioned religious oriented sculptures were very beautiful and they attracted the attention of the people.



The inner portion of the mandapam contained a few attractive pillars. They were made attractive with the help of the sculptures of beautiful girls. The middle portion of the mandapam contained a stage. There was an attractive sculpture of koodaram at this stage. It was surrounded by the avathara sculptures of Thirumal, sculptures of warriors and sculptures of animals. It also contained several scenes of intercourse of two women with one man and one woman with two men. The four corners of the mandapam contained chains made of stone. It looked like iron chains.

The Jalakandesvarar koil at Vellore contained a Kalyanamandapam. The pillars of the mandapam were decorated with different type of sculptures. The sculpture portrayed vaishnava, purana and epic stories. Again there were moulded sculptures of animals in an attractive and typical form.

Temples flourished in various centres of Tamil Nadu before the establishment of Vijayanagara rule in south India. Instead of constructing new temples, they beautified these temples with attractive sculptures. Among them, the sculptures of door keeper found in Jala Kandesvara temple at Vellore, and the door keepers on either side of the mandapam of Ekambaranathar temple at Kanchi were very attractive. Again, certain temples contained the sculptures of Siva, Umayeol. Thirumal, Lekshmi, Vairavar, Kali and Chandesvarar. These beautiful structures attracted the masses. They were still in good condition.

Among the sculptures of this period, the bronze sculptures were popular. They were decorative in nature. The sculpture of Nandidevan and his devi found in Siva temple at Thirumullaivayil was in an attractive form. The sculpture of devi was decorated with garments and ornaments. The foldings in the garments made it more attractive.

Another important sculpture was the sculpture of Ganapathi found at Nagapattinam. It contained five heads and ten hands, and sat on a tiger. The bronze sculpture of Umayaval found in the art gallery at Tanjore, was very attractive and famous. It belonged to 16th century. The sculpture of king and queen with five and a half feet high found in Varadhavisaperumal temple at Kanchi was also in attractive forms. Various sculptures of Gods were beautifully portrayed in this temple. Again the sculptures of Nayanmars. Alvars, Palakannan, Kaliyamarthanan, Narsimmar etc. also contributed much for the development of sculptural art in Tamil Nadu. Most of the sculptures of this period were religious oriented.



Education and literature

Vijayanagar rulers showed less interest for the growth of education. Even then education flourished at various centres. In the absence of the definite system, people depended on local scholars to get their education. Generally the development of education in this period was based on castes and industrial growth. Temples rendered meritorious services for the growth of education. In the villages, the scholars showed special interest to educate the common people. Though Vijayanagar rulers concentrated less in education, they never failed to patronise scholars and artists. Among them, Madhavachariyar, Vedandha Desikar, Dhattachariyar, Vijasaraya Thirthar, Appaya Diksidar were to be remembered.

Village schools

Traditional system of education flourished in villages. In this system, the range of knowledge and subjects taught and learnt were limited. Such education was provided by scholars in the villages. The society permitted only men to learn in the Vijayanagar period. The subjects of study followed in this period varied from place to place and person to person. The teacher in the Vijayanagar period was called Asiriyar, Asan 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. Classes were also conducted under the shadow of the trees. The students used to write in the palm leaves. This leaf was called olai and its bundle was known as Suvadi. Elluttani 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. The teacher student relation in this period was cordial. The student was the disciple of the teacher. Importance was given, to religious education. Martial training was also given to them. Students also studied fine arts, like music, dance, drama, painting, building architecture, sculpture etc. Oral teaching was done. The teacher used to sit on a dais. The pupils showed keen interest in the teaching of the Uvattiyar. The students studied the lessons by heart. Proper training was given to memorise the lesson. They cultivated the habit of reproducing the subject learnt by heart. Less importance was given to writing. The teacher was remunerated by the student. It was paid in cash or kind: An ideal student always stayed with the teacher and rendered necessary assistance to him. The parents never interfered in the dealings, of the teacher. Some students stayed with the teachers and



others stayed in rest houses. They came out of schools with his blessings, By this system of education, only a limited high caste students were benefitted. So the majority in the village were uneducated.

In addition to oral education, importance was also given to technical education. The technical groups functioned at various centres of the village provided technical education to the youth. The parents taught to their children, the traditional industry which was familiar to them. Hence traditional industries flourished in the Vijayanagara period. The account of the foreign travellers gave glimpses of information about the system of education in this period.

Contributions of Christian Missionaries to Education

The Christian Missionaries came to India in the 16th century contributed much for the growth of education. Prominent among them were the Jesuit missionaries. They constructed numerous schools with a view to provide education to common people. Popular among them was the school constructed by Fr. Fernandez at Madurai. Fr. Nobile also rendered meritorious service for the growth of education. He came to Madurai in 1619. Another Christian Missionary who visited Madurai, was Fr. Bemande. He visited the school at Madurai and presented; gifts to the students with a view to encourage them. He also started a school at Mylapore and taught Tamil. and Telugu to the students.

Gradually, the activities of the Christian missionaries developed in Madurai. So they extended their work in all the parts of Tamilnadu. In 1567, Fr. Hentry started a school at Punnakayal in Tirunelveli district. The primary aim of the school was to educate Tamil to the Christian evangelists. One Louis, a Christian convert served in this school as Tamil teacher. This place served as a centre for the missionary activities. From there, they spread the Christian ideas to other places. They also started a printing press at punnakayal in 1577 with a view to print religious books and pamphlets, Gnanaupadesa churukkam was the first work printed in this press. Most of the books published from this press were religious. They spread religious principles among the common people. They also founded a school at Chandragiri with a view to educate the children of the nobles.

Hindu Religious Education

The temples in South India contributed much for education. They gave importance to



traditional education. The educational institutions attached to the temple provided education and arts related to Hindu religion. These schools flourished with the patronage of kings and governors. The long granted lands and necessary articles for such schools. Among them, the most important school was constructed in the premises of Kalkandesvarar temple in Adayapalam in North Arcot district. This school gave primary importance to vedic education. It interpreted the principles of Srikandapashyam to common people. The Madam in Kanchi Arulala perumal temple also served as educational institution. It preached Hindu religious principles to the people. The teachers of these schools were Brahmins.

Inscriptions mentioned that Vijayanagar rulers and governors donated lands and wealth to religious oriented educational institutions which existed during this period. Krishna macharlue conducted a Hindu religious school in a village at Kampampalli. Satisfied with its working, Vijayanagar ruler donated lands to the institution. Likewise land was donated to a religious school at Kampanar Veppur. It interpreted vedic principles. Land was donated to two Brahmins at Vrinchipuram. They taught rig and yajur vedic principles to the people. The rulers also donated lands to those who were well versed in astrology, astronomy and medicine. Separate schools were constructs for Brahmins, mainly to teach vedams and Sanskrit, These schools flourished with the assistance from the rulers. Particularly the Brahmins acted as the protectors of education. They occupied an important place in the society and enjoyed all privileges.

Literary Development

During the reign of Vijayanagara rulers, various scholars contributed to the development of literature in Sanskrit, Telugu, Kannada and Tamil. Due to lack of paper they selected palam leaves. Elutanni was used to write on palm leaves. The bundle of palm leaves was called as suvadi. They were kept preserved in the temples. Separate place was allotted in the temple for the preservation of suvadies. Such places were called 'Saraswathi pandarams'. For the presservation of such centres Vijayanagara rulers granted lands.

The Vijayanagara rulers paid special interest for the development of Sanskrit, Telugu and Kannada literatures. They showed less interest for the development of Tamil literature. Even then, Tamil literature developed due to the patronage of provincial governors. Religious oriented puranams and prabandams were also composed during this period. Most of them were



philosophical and interpretative.

Irattai Pulavar

Elam Suriyan and Muthu Suriyan were the Irattai pulavar. One of them was blind and the other was lame. They travelled together. The lame sat on the shoulders of the blind. The lame directed the way. They denied pleasures of the world and were devoted more to Hindu religion and literary activities. Their scholarliness never diminished due to the deformity. They sang a number of swigs. The songs contained four lines. The first two lines were sung by one and the next two lines were sung by the other. The feelings of the first two lines were kept up in the reply. They also sang individual poems. It contained deep meanings. Some of them were poems of humour and ridicule. They became famous in singing kalambaham. The Sambavaraya ruler patronised them. In addition to individual songs, they also sang Thillai kalambagam, Kanchi, Ekambaranatharula and Thiruyamuthu Kalambagam. Most of their works were religious-oriented. They revealed the social and religious life and political history of Vijayanagar period.

Villiputhurayar

Villiputhurayar was another famous poet of this period. He was patronised by Thirukoalue Vakkaphakai Varapathi Yalkondan. He composed Bharatham. It contained four thousand and three hundred poems. He was famous in singing puram songs. The scenes of Bharatha war were depicted in Tamil with great precision. His poems contained a lot of word from north Indian language (Sanskrit) His works were religious oriented. They were useful to know the history of Vijayanagar period.

Vedantha Desikar

Another poet of this period was Vedantha desikar. He composed twenty five Tamil works in manipravala style. These works were useful to understand the social and religious condition of the Vijayanagara period.

Tholkappiya Devar

The next poet was Tholkappiya Devar. He had sung a collection of songs. Many of them were songs sung in praise of a God of Thirupathyputhoor. His poems were purely religious. The Irattai Pulavar praised his poems.



Kalamekapulavar

The most important poet of this period was Kalamekapulavar. He had a gift of singing poetry with full of pun. Saluva Thirumaliyayar patronised him, He composed traditional poems like Thiruvanaikaula, Chjtramadal etc. He had sung a few songs humourously and ridiculously, finding fault with Gods. His songs attracted the attention of the readers. He belonged to 15th century.

Athi Veerapandyar

Athi Veerapandyar was a ruler who administered Thenkasi regions. He was a scholar in Sanskrit and Tamil languages. He belonged to 16th century. The songs he sung, brought to him fame and name. He translated Hyshadam into Naidam in Tamil. It elaborated the life story of Nalan who ruled Nishdatha Kingdom Kodampapuram and Sivaliogapuram were Mis puranic works He also composed Vettiverkai. It was a Neethinool. His work Kasikandam contained 2525 poems. It praised Kasi. His works were religious oriented. His work Vettiverkai, Narunthokai had great appreciation from the people.

Paranjothi

Paranjothi wrote Thiruvilayadal puranam. Scholars appreciated this work. The Viruthapakkal, he composed, were nearly 3360 in number. He described the nature attractively.

In addition to the above poets, Purana Thirumalainathar. Thattuva Prakasar, Arithasar, Kanchi Nanaprakasar, and Nalloor, Veera Kavirasar also composed prabandams and individual songs.

Most of the worked composed during the Vijayanagar period were religious oriented. These works rendered meritorious services for the development of Hindu religion, Generally Vijayanagara rulers patronised Sanskrit language. Hence North Indian languages established their sway during the administration of Vijayanagar rule.

Painting

The art of painting also developed in this period. The inner walls of the temples and mandapams were beautified with attractive paintings. The paintings of this period were found in the temples and mandapams of Kanchipuram, Thiruvarangam, Chidambaram and Kumpakonam.



The Sangeethamandapam found at Varthamana Mahavirar in Thinjparuthikunttam at Kanchi contained the paintings of Vijayanagar period. It belonged to 14th century. The life story of Mahavirar was portrayed beautifully on the walls of this temple. They were found in several rows.

The paintings of Vijayanagara period were also found in the Varadharaja perumal temple of Kanchi and Thiravarangam temple. The paintings in, Thiruvarangam temple belonged to 14th century. The siva temple in Thiruvizhimizhalai at Tanjore contained the paintings that belonged to 15th and 16th centuries. The paintings of Vijayanagar period were in a ruining stage due to the lack of maintenance. Most of the paintings of this period were religious oriented.

33. ECONOMY TRADE AND COMMERCE

During the period of Vijayanagar and Nayak periods the economic condition was determined by the nature of agriculture industry and internal and external trade. Yet, industry and trade were at their low ebb. The state paid priority to agriculture. The traditional system of agriculture existed in the Vijayanagar and Nayak periods. The frequent wars rebellions and famines affected the growth of agriculture considerably.

Agriculture

Agriculture was the main occupation of the people. It played a vital role in determining the economic growth of that period. People solely depended on the monsoons for cultivation. Generally the south west, South east and northeast monsoons gave fertility to the soil. In the fertile areas, Paddy v/as cultivated. The monsoons were not always regular. Sometimes they betrayed the people. There prevailed cruel famines due to lack of seasonal rain falls. Though the monsoons gave fertility to the soil on certain occasions, it causal destruction to the people. The sudden floods in the rivers or cyclones in the coastal, areas caused untold miseries to the agriculturists. The cyclone, due to frequent low pressure in the Bay of Bengal was a permanent menace to the people of Tamilnadu. It not only destructed the agricultural products but also the residences of the people.

To protect the people from flood, dams were constructed across the rivers, The river water was brought for irrigation through channels. The Kaviri river in Tamilnadu played a major role in determining the economic condition of the people. Where there was no river



water, the agriculturists utilised the water from the wells and kulams for cultivation. These wells and kulams were regularly maintained by the local bodies in the village. In certain places, the agriculturists, utilised, spring water for cultivation.

Famines

Due to the betrayal of monsoons, there were great famines, during the reign of Nayaks. A Jesuit Christian, missionary in his letter dated November 1622 mentioned the cruel famines which affected Tamilnadu severely. It caused untold miseries to the people. Thousands of people died. No one came forward, to bury them. The accumulated dead bodies on the banks of the rivers were swept away by the river water due to flood during monsoons.

Due to the shortage of food, the prices of the grains increased tremendously. Particularly due to the famine in 1709, the prices of food grains raised to its zenith. It was recorded that prior to the famine eight maraikal paddy was sold for one panam, After the famine, one maraikal - rice was sold for four panains.

Taxes

In 1529, Madurai came under the direct administration of Visvanathar. He and his successor followed the same system of tax collection of Vijayanagar rulers,. Manikaram or Ambalalaram collected the revenue of the village and remitted in the government treasury through the head of Makanam. During the times of Nayaks various kinds of taxes were collected from the people. Among them, land tax, property tax, trade tax, and industrial taxes were important. Based on the fertility of the soil, taxes, were collected. Mainly lands were divided into fertile and unfertile lands. Records mentioned that taxes were fixed based on the nature of the land, type of harvest and total expenditure. Likewise, taxes were also collected from the houses based on its size and facilities. Taxes were also collected from the domesticated animals such as cow, bull, lamb etc.

In addition to the above taxes special taxes were collected for the maintenance of army. It was called 'Padaikodai' records mentioned that people used to pay taxes on bow and spear. The Valamkai and Idamkai groups were forced to pay their taxes to protect their rights in the society. The people in the society were, more concerned about the festivals in the temples. So for conducting festivals, the temples collected special taxes from the people. This tax was



called "Pidari vari. Again at the time of marriage, the marriage parties were forced to remit taxes to the government. Moreover, the traditional taxes such as. irrigation tax, boat tax, padikaval, Kalappaivari, Nattukanakkuvari etc. were collected from the people. The government also collected taxes from forests, courts, pearl fishing etc. Again the polegars and foreigners also remitted taxes to the government. Generally, one half of the product was collected as tax. They were remitted in kind or in cash. People suffered a lot due to the cruelty of taxes. Sometimes the government conceded their demands and reduced the taxes. Generally taxes were collected by force without any mercy.

Industry

The Nayaks paid less importance to industrial growth. Even then, the various sections of the people in the society followed certain traditional industries. Hence certain traditional industries like black smithy, Carpentry, spinning, weaving, Pottery making, oil manufacturing, garment making, fish catching, hair dressing, etc. industries flourished in the Nayak periods.

Government used to collect certain taxes from these industries. Among them, tharikadamai, Chekkukadamai. Arisikannam, Ponvari, Chemponvari, Meyclielvari, Pattucadai Noolayam, Marakkala Van, Ulaivari etc. were important. Certain plates belonged to this period mentioned that government also collected taxes from parattaiyar and salt. The State also collected professional tax. It was collected from judges, village heads and high officials of the state.

Trade and Commerce

During the period of Nayaks, both internal and external trade flourished. Probably the foreign trade was under the control of the Europeans. They purchased the commodities produced inlands and exported, to foreign countries. Likewise, they imported foreign goods and sold in the local markets. Government granted various concessions to them. Tax was not collected from them. So government concentrated more on collecting taxes from local markets (Angadies). There were a number of established markets at the important centres of the kingdom. The commodities manufactured in the local areas were brought to these markets for sale. The merchants in the markets purchased these commodities. All, markets were crowded, with buyers and sellers. There were two types of merchants. The petty merchants used to collect and sell commodities by roaming here and there. Another group of merchants stationed



in a particular place and sold their commodities. The merchants stored their commodities in the ware houses situated very near to the markets. The government collected commercial taxes from the merchants. Special officers were appointed for this purpose. The people highly respected the traders because they had great influence in the society. The traders were settled, in separate places. Robbery was common in those days. The merchants were not free from the danger of theft and murder. So due protection was given to them. Due to highway robbery, the merchant, moved from place to place in caravans. Local carts were utilised to transport commodities. Articles were also brought to the market on head. Tolls were collected from the cart on roads. Revenue officials collected these tolls. Roads available in the country were utilised for the transport of commodities. The roads leading to the markets were linked with important towns and trading centres. The frequent wars and famines disturbed the steady growth of trade.

Expenditure of the State

The revenue collected by the state was utilised for various purposes. The major portion of the expenditure of the state was the tribute. The Nayaks paid tribute regularly to the Vijayanagar rulers. Vicco, the Christian missionary in his account in 1611, mentioned that the Nayaks paid per year nearly six to ten million Fronks as tribute to the Vijayanagar empire. They also spent a huge amount for the maintenance of army. Rest of the amount was utilised for the administration of government and social welfare schemes of the people. The government concentrated more on constructing temples, palaces, madams, gopurams, mandapams and public buildings. Special interest was shown to improve irrigation and medical facilities. Various roads, markets and waterpandals were constructed. Due importance was given to the construction of sculptures and destruction of forests. The economy of the Nayaks were severely affected by the frequent famines, rebellions and external attacks. Even then, the Nayaks collected more revenue by providing additional facilities to irrigation.

34. NAYAKS OF MADURAI

Nayaks were the administrative agents of the Vijayanagar rulers in Tamilnadu. They rendered assistance to the Vijayanagar rulers at various levels in administration. The glory of the Vijayanagar empire began to decline after its defeats in the battle of Talikote in 1565 and Toppur in 1616. Utilising this opportunity, the Nayaks revolted and were relieved from the



control of the Vijayanagar rulers. The independent Nayaks administered Tamilnadu with Madurai, Tanjore and Chenji as their capitals.

Visvanatha Nayaka (1529 - 1564)

Visvanatha Nayaka was the founder of the Nayakship in Madurai. He was the son of Nagama Nayaka. During the reign of Krishnadevaraya, he was appointed as Mahamandalesvara and entrusted with the administration of Tamilnadu. Through his loyalty, he earned the goodwill of the rays. He introduced his son Visvanatha Nayaka too, in Vijayanagar politics. He was handsome, courageous and highly educated.

Appointed as Viceroy

Attracted by the qualities of Visvanatha Nayaka, the Vijayanagar ruler appointed him as Viceroy of the south. He came to the south with a strong army and consolidated his position quickly when he reached Madurai, it was found to be in a deteriorating condition. The fort of Madurai was in ruins. So he reconstructed the fort with bastions. He also constructed temples for god Sundara and goddess Minakshi with the support of Ariyanathar, his Palawai and Pradhani. Various administrative changes were also made. These changes enabled him to maintain peace in the kingdom. Within a short period he proved his efficiency in administration. Satisfied with his administration, the Rayas praised his talents and conferred on him the title, Chief of the Pandya Country, and Lord of the Southern throne.

Importance to Agriculture

Visvanatha gave due importance to the economic development, of the state. With a view to improve agriculture, he destroyed forests and converted them into arable lands. Barren lands were also brought under cultivation. Special attention was given to improve the condition of irrigation. Irrigational facilities were improved. As a result, the agricultural output of the state increased. Due to the development of agriculture production and the prompt collection of taxes, the revenue of the state increased considerably.

Suppression of Robbers

During his administration robbers were a permanent menace to the people. They disturbed traders and pilgrims. To put an end to this, effective steps were taken against them. Forests were the dwelling places of the robbers. Hence, steps were taken to destroy forests on



either sides of the river, Kaviri. Roads were constructed in these regions, with a view to enhance transport facilities. Moreover, forts were constructed at Madurai and Trichy for the protection of the people. Madurai town was fortified with a double wall. A big ditch was constructed around it. Again, necessary arrangements were made to safeguard the life and property of the pilgrims. These measures gave full satisfaction to the people, which ultimately removed the fear of robbers from the mind of the people. Again, steps were taken to improve transport and agricultural facilities.

Religious Activities

The administration of Visvanatha witnessed the growth of religious activities. He renovated various hindu temples. Madurai Minakshi Sundaesvarar temple was renovated during his period. It is believed that he constructed the most famous Ayiramkaal Mandapam at Madurai. He spent three lakhs of pens for the renovation of the Thiruvaramba perumal

Streets and houses were constructed around the temple to encourage habitation. The koyiloluku records revealed these facts. He also paid special attention to the development of the temples at Trichy and Srirangam. Special concessions and privileges were given to the Brahmins.

Suppression of Pandyas

During his administration, certain minor chiefs in the South, commonly called as 'Pancha Pandyas' revolted and caused disturbance to the people. Visvanatha Nayaka suppressed their revolt with an iron hand, with the help of his Dalawai Ariyanathar. Various administrative measures were adopted to prevent unrest and to restore peace and order. He destroyed the forests in Tirunelveli region as in Trichy and improved transport facilities. Temples were erected. Newstreets were constructed. Steps were also taken to enlarge and improve town by constructing broad roads. Irrigational facilities were improved. These steps improved the condition of the kingdom.

Conquest of Kampam and Gudalur

Kampam and Gudalur regions were included in the Vijayanagar empire. The tributary Cholas captured these regions and refused to pay the tribute to the Vijayanagar ruler. So with a view to punish the Cholas and to collect the tribute, Visvanatha sent an army under the



command of Ramachandra Nayaka the defeated the Chola army and annexed Kampam and Gudalur with Madurai. The Cholas accepted the superiority of the Nayaks and sent the tribute regularly to Madurai.

Conquest of Veynad

As the protector of Hindu religion, Visvanatha decided to enforce Varnashrama dharma in the kingdom. It enabled to Brahmins to consolidate their position. He acted against the religious activities of other religions. It was during this period the ruler of Veynad gave protection and various aids to the Christians. Visvanatha disliked the attitude of the ruler of Veynad, So with a view to punish the rate, he sent an army under the command of one of his commander-in-Chiefs to Veynad. Veynad was conquered. It was brought under the control of the Nayaks of Madurai till 1564.

Officers of Visvanatha Nayaka

Visvanatha was ably assisted in administration by few trustworthy officers. He retained in his service some of the devoted servants of his father. Prominent among them was Ariyanathar. He was bom in a poor family. But due to merit, he was raised to the very high and responsible position of Dalawai *arid* Pradhani of Visvanatha. Another efficient officer of Visvantha was Ramabhadra Nayaka. He contributed much to establish peace and order in the country. He also possessed a number of efficient military and revenue officials. In short, the officials rendered meritorious services to the glory of Visvanatha Nayaka.

Extent of the Kingdom

The chronicles mentioned the extent of the kingdom of Visvanatha Nayaka. He railed a vaste kingdom that comprised roughly tlie modern districts of Madurai Ramnad, Tirunelveli, Trichy, Coimbatore and Salem and a part of Travancore. Such an extensive kingdom was protected by a regular system of fortification, not only on the frontiers but also in the interior. Various administrative changes were introduced during his period. For the convenience of administration the Kingdom was divided into a number palayams and were put in charge of Polegars. The polegars recognised by him accepted his supremacy and rendered military and financial assistance. Steps were taken to enforce law and order. As a result, peace prevailed in the kingdom.



Last Days

Visvanatha was a loyal representative of Vijayanagar ruler in the South. He did a lot for the improvement of the internal administration of the kingdom. He ruled Madurai for thirty five years. Visvanatha died at the age of sixty nine. Scholars believed that he died in 1564. But the date of the death of was not recorded in any of the chronicles.

Krishnappa Nayaka I (1564- 1572)

Krishnappa Nayaka was the next ruler. He was the son and successor of Visvanatha Nayaka. He was crowned on 25th of January, 1564. He was popular due to his achievements. His reign lasted upto 1572.

His Participation in Talikota Battle

The first event of his reign was that he participated in the battle of Talikota. Krishnappa Nayaka I sent an army under the command of Ariyanathan to Talikota to face the Muslim forces. In the battle, the Muslims defeated Vijayanagar forces and ransacked the city in 1565. Due to the impact of the war, unrest showed its ugly head throughout the kingdom. The Nayaks of Chenji and Tanjore revolted and became independent. They founded separate kingdoms. Even then, Krishnappa Nayake was very loyal to his master and remitted the tribute regularly.

Murder of Tumbichchi Nayaka

Due to the failure of the Vijayanagar forces in the Talikota battle, the polegars under the control of the Nayaks of Madurai revolted under the leadership of Tumbichchi Nayaka. He was a very popular pategar in and around Madurai region. Krishnappa Nayaka vehemently condemned the attitude of Tumbichchi Nayaka. With a view to punish him, he sent an army under China Kesava. The army stormed the fort and liquidated the revolt. Tumbichchi Nayaka was captured and beheaded.

Invasion of Ceylon

His execution of Tumbichchi provoked the ruler of Ceylon. He protested and took arms against Krishnappa Nayaka I. To teach him a lesson, Krishnappa Nayaka, with the military assistance of fifty polegars invaded Ceylon. The Ceylonese ruler with a grand army of 40,000 soldiers, decided to capture the forces of Nayak. But in a battle held at puttalam,



Chinna Kesava, the commander-in-chief of Nayaka forces defeated the grand army with the help of 20,000 soldiers. Two ministers, five chieftains and others were taken as prisoners. Many Sinhalese soldiers lost their lives in the battle. The ruler of Ceylon was also murdered in the battle. His dead body was taken with due honours to the capital. After the conquest, Krishnappa Nayaka appointed Vijays Gopaia Nayaka, his brother-in-law as his Viceroy in Ceylon. Arrangement was made for the regular payment of tribute. Then Krishnappa Nayaka returned to Madurai. The Singhala dvipa Catha gave a vivid account of this invasion.

Contribution to Art

He had great fascination towards arts. The Thirupani Malai Poems that belonged to his period, revealed his contribution to the development of art and architecture. Thiruvankatanatha temple near Tirunelveli was constructed during his reign. The temple constructed at Krishnapuram, near Palayamkottai revealed the glory of Krishnappa Nayaka. He made Krishnapuram attractive by constructing temples and buildings. He also did certain renovation and extension works in Minakshi Chokkanathan temple at Madurai. Particularly, Vellaiyambalam, Vadakkukopuram, Thirumadaipalli and Veerappan Mandapam of the Madurai temple were constructed by him. He also presented porkavasam to Minakshi.

Character of Krishnappa Nayaka

Krishnappa Nayaka *was* a distinguished and efficient administrator. He was a benevolent ruler. As a religious minded ruler. Krishnappa Nayak donated a huge amount of money and land for the rehabilitation of the temples. Like his predecessor, he also patronised Brahmins. He possessed the martial qualities of an imperial general. The epigraphical records revealed his generous attitude. Krishnappa Nayaka died on 3rd of December, 1572, after the successful reign of nine years.

Virappa Nayaka (1572 - 1595)

Virappa Nayaka was the next ruler. He succeeded his father towards the end of 1572. Inscriptions mentioned that he continued the policy of subordination and loyalty towards the Vinayagar rulers. Peace and prosperity prevailed in the kingdom during his administration. The chronicles that belonged to this period mentioned his achievements. Improvements in Trichinopoly fort, the construction of fort at Aruppukottai, the construction of the walls of defence around the Chidambaram temple and the grant of many agraharas in charity to



Brahmins were his major achievements.

He was an impartial ruler. He was very much concerned with the proper administration of justice. During the period, there was a dispute with regard to a large piece of land granted to the Muhammadans by Run pandyan. Virappa Nayaka conducted the enquiry and confirmed the old grant.

Towards the close of the reign of Virappa Nayaka, the Christian Missionaries established their footing in Madurai. About 1592, the Jesuit Missionaries started a mission in Madurai under Father-G-Fernandez with a view to convert the high castes in the society. The Nayak permitted them to build a church and presbytery. Due to caste and social restrictions the; missionaries failed to convert the high caste Hindus of Madurai to Christianity.

Virappa nayaka had a long reign. Peace and prosperity prevailed during his administration. But the rebellion of Mayeli Vanadraya created unrest in the Kingdom. Virappa Nayaka took strong measure to put down the revolt. Virappa Nayaka reigned about twenty three years. According to Mrtyunjaya Manuscripts he died in September.

Successors of Virappa Nayaka

Krishnappa Nayaka II (1595 - 1601)

Virappa Nayaka was succeeded by his elder son Krishnappa Nayaka II. He came to power in 1595. The inscriptions that belonged to 1596, 1597, 1599 and 1600 mentioned his glories. He recognised the sovereignty of Venkata I, the Vijayanagar emperor. His position with regard to the Pandyas and Travancore was secure and his loyalty to the Vijayanagar emperor was beyond question. Krishnappa Nayaka ruled for a short period of five years and nine months. He died in June 1601. But the actual date of his death was not clear.

Muthukrishnappa Nayaka - (1601 - 1609)

Muthu Krishnappa Nayaka was the next ruler He was the son of Visuappa, the second son of Virappa Nayaka. The most important achievement of Muthu Krishnappa Nayaka was that he effectively organised the Maravas of Ramnad under the Sethupathis. He encouraged Christian Missionary activities in Madurai. Madura Mission was established towards the close of his reign. He also encouraged Brahmins. A number of agraharas were granted to them. The siva temple at kayathur was constructed during his reign. Muthu Virappa, Tirumala, and Kumar muthu were the three sons of Muthu Krishnappa Nayaka. He died in April, 1606.



Muthu Virappa Nayaka I (1609 - 1623)

Muthu Virappa succeeded his father in 1609. He maintained cordial relations with the Vijayanagar empire and the Pandayas. The Pandya ruler was loyal to Muthu Virappa of Madurai and rendered assistance to him during his war with Tanjore. During his period the ruler of Mysore attacked Madurai. The aggression of Udaiyar of Mysore threatened the safety of Madurai. His relations with the Christian Missionaries were cordial. He imposed various restrictions on Christians. His reign lasted till his death in 1623.

Tirumala Nayaka (1623 - 1659)

Tirumala was the younger brother of Muthu Virappa Nayaka-I. He was born in 1584. His original name was Visunalai Chavurinayihu Ayyalukaru. He was enthroned as the ruler of Madurai on 18th of February, 1623. He was ferocious in appearance. The portrait of Tirumala Nayak is still preserved in Madurai Minakshiamman temple, Thirupparamkuntam Murugan temple, Thirumalairum Choiai Azhahar Koil, and Thiruvilliputhur Andal Koil. He was considered to be the most prominent among the Nayaks of Madurai.

Extent of the Kingdom

Tirumala Nayaka who occupied an important place in the history of Nayaks of Madurai ruled an extensive Kingdom comprising of Dindugal, Madurai, Ramanad, Coimbatore, Salam, Sivagangai, Puthukottai, Tirunelveli, Trichy and a part of Travancore. The territories annexed by Tirumalai were consolidated properly by an efficient system of administration.

Change of Capital

Tiruchinopoly was the capital when Tirumala came to power. After few years of his reign, he transferred the capital from Trichinopoly to Madurai, mainly due to defense and administrative convenience. The predecessors of Tirumalai were very loyal to the Vijayanagar rulers. But Tirumalai decided to get aloof from the domination of Vijayanagar. At that time, Sriranga III was the vijayanagar ruler, who ruled Vellore. So it was easy for him to capture Trichinopoly. To protect the capital from him, it was shifted to Madurai. There was one more reason for the shifting of capital to Madurai. Madurai was considered to be the centre of civilization and the heart of the kingdom in every respect. The actual date of the transfer of the capital to Madurai was not definite! The official records and letters of Christian



Missionaries mentioned various dates with regard to the date of the transfer of the capital. But the scholars considered April, 1626 as the transfer of the capital

Aims of Tirumala Nayaka

Tirumala was ambitious and selfish. The aim of Tirumala Nayaka was to get independence from the Vijayanagar yoke. To achieve his goal, he made alliance even with his enemies. Those who rendered assistance to the Vijayanagar rulers were, considered as his enemies. As a selfish ruler, he made illegal alliance with the Muslims forgetting his religion and caste distinction. With this object, he constructed two fortresses on the frontier of his dominions and raised an army of 30,000 men. After consolidating his position, he waged a war against the Vijayanagar ruler at the very beginning of his reign.

War With Mysore

Tirumala, during his reign, waged a number of battles. One among them was his encounter with Mysore. After the decline of the Vijayanagar empire, the Mysore Maharaja provided adequate financial and military assistance to it. Moreover, the Mysore ruler vehemently criticised the negative attitude of the Madurai Nayaks towards the vijayanagar empire and was also waiting for an opportunity to capture some of the fertile areas of the Nayak kingdom. With this aim in mind, Samaraja Udayar, the ruler of Mysore sent an army to Madurai under the command of Hariharanandiraja. The army entered Tamilnadu and seized Dindigul. At this critical situation, Tirumalai collected an army with the help of the polegars and sent against the Mysore force under the command of Ramappaiya. The army of Tirumala fought bravely and defeated the Mysore forces. The defeated Mysore army returned to Mysore. The Nayak army followed it upto Mysore.

The Invasion of Travancore

After the defeat of Mysore, the army of Tirumala invaded Travancore, a part of Veynad. It was his second expedition. Once, Veynad was under the control of the Vijayanagar rule. But after the battle of Talikota, Veynad was brought under the administration Madurai It paid the tribute regularly to the Nayaks of Madurai. But during the reign of Unni Kerala Varman. Veynad refused to accept the supremacy of the Nayaks and did not remit the tribute. Intended to punish Unni Kerala Varma, Tirumala sent an army to Veynad (Nanchilnadu) under



the command of Ramappaiya. The army of Tirumala met the Veynad forces at Kanniyankulam. At this battle, Revikutti Pillai the commander-in-chief of Veynad army was murdered. Due to his unexpected death, the Veynad army became leaderless. Finally, the army surrendered to the Nayaks in 1634 and accepted to pay the tribute regularly. Then the Nayak army returned to Madurai. The accountss of John Niuchoff, the Kallezhuthu of Thiruvathi king in 1635 and Ramappaiya Ammanai served as evidences to know the battle of Kanniyankulam.

Relation with Sethupathi of Ramnad

Sethupathi was, appointed for the protection of Ramnad. In due course, they were deeply immersed in luxuries and worldly life. They also refused to pay the tribute and acted against the orders of the Nayaks of Madurai. To teach a lessors to Sethupathi, Tirumalai sent ait army to Ramnad in 1637 under the Joint command to Ramappaiyar and Arakanna Nayaka. Setiupathi was defeated He went to Rameswaram and hid, there. Finally, he was captured and brought before the Nayak Ramand was brought under the domination of Madurai. The Ramappaiyan Annanai and the Manuscripts of Tailor priest served as sources to know the relation of Nayaks with the Sethupathi.

War with Vijayanagar

Venkata III was the Vijayanagar ruler, when Tirumala ruled Madurai. Till 1634, Tirumala accepted and obeyed the orders of Venkata III. But soon they become enemies. Venkata III maintained cordial relations with the Nayaks of Ginji.

Madurai and Tanjore Nayaks. disliked- his rolations with Gingi and made secret plans to dethrone him from power. The plot was discovered. Venkuta III sent and expedition against Madurai and Tanjore with a view to punish them. The war ended with an agreement in 1637. Even after the agreement, Tirumala didnot pay. the tribute and acted *independently*. But Venkata III never turned against him. It proved the inefficiency of Venkata III.

Srirangan ruled Vijayanagar after Venkata III. During his administration he maintained a stiff attitude towards Tirumalai. He made an expedition against Madurai in 1645, mainly to compel Tirumala to pay the tribute. At this critical situation, Tiruimalai safeguarded his position by maintaining secret alliance with Tanjore and Ginji Nayaks,, After consolidating his position, he turned agaiast Srirangam. But the Nayak of Tanjore secretly communicated this



news to Srirangan. So, Srirangan made preparations to invade Madurai. At this confused stage, Tirumala sought the help of the sultan of Golkonda and directed him to attack Vellore, the capital of Srirangan, just to divert his attention. On bearing this Srirangan rushed to Vellore to protect his capital. Thus Thirumala was relieved from the menace temporarily.

The Negative Attitude of the Sultan

Due to the intervention of Golkonda Sultan, Tirumala Nayaka escaped from the invasion of Vijayanagar empire. But after the conquest of Vellore, the Muslim army violated the agreement and invaded Gingi. The attitude of the Sultan gave a thundering shock to Tirumalai. To safeguard his position Tirumala sought the support of the sultan of Bijapur. But the Bijapur army instead of helping Tirumala made an agreement with Golkonda Sultan. The combined Muslim forces turned against Gingi in 1648. The city was ravaged. The army looted the wealth accumulated at Gingi. After the looting of Gingi the Muslim army proceeded to Madurai and Tanjore. To prevent the march of Muslim army Tirumala presented a huge amount of gold and wealth to the sultan. Satisfied with the presentations the Muslim army left Madurai. Thus Tirumala saved Madurai from devastation. Anyhow it affected his status considerably.

The War of the Noses

Srirangan, who got asylum in Tanjore, sought the help of Kanthirava Narasaraja, the king of Mysore to protect Vellore. Against this Tirumala rendered necessary help to the sultan of Bijapur against Srirangan. The attitude of Tirumala provoked Narasaraja. He was waiting for an opportunity to punish Tirumalai. The withdrawal of Muslim army from Mysore gave him an opportunity, to let slip the dogs of war on Madurai. In 1656, Satyamangalam was invaded and the most horrible outrages perpetrated on the inhabitants. With a view to take revenge, Narasaraja directed to execute the barbarous orders to cut off the noses and upper lips of all people including women and children. An instrument was utilised for this purpose. The Mysore raja even gave presents to his soldiers for this inhuman actions. History mentioned it as nose cutting war. Various sources are available to know the details of the war.

Due to illness, Tirumala was weak during the war. So he sought the support of Sethupathi and collected a huge army. The army consisted of 6000 troops including 2500



Maravas. It defeated the Mysore forces. The defeated Mysore army withdrew to the borders of the Dindugal province, At this pitched battle more than 12000 mm died. Tirumalai honoured Sethupathi for his meritorious service with the title of Tirumalai Sethupathi, and presentations. He also cancelled his tribute.

Then the forces of the Nayak of Madurai led by Kumaramuthu and the army of polegars led by Arankanna Nayakar marched towards Mysore to, take revenge on them. The combined forces reached Nanjamkodu in Mysore. The army also adopted the same technique and cut down the noses and upper lips of the enemies, As a part of humiliation the Tamil forces cut down the nose of the Maharaja of Mysore.

His Relations with Europeanans

The attitude of Tirumala towards the christianity was and protected chnstian reigion. He also encouraged European settlements. Among the European, *the* Dutch and Portuguese at Tuticorin quarrelled each other Tirumala interferred in this issue and Stpported the Portuguese. So the Dutch protested against the ruler and attacked the Tiruchendur Temple. Again they disturbed the parathavar at Tuticorin. Hence, unrest prevailed in the coastal areas. Tirumala concentrated less on this issue. So the quarrel among them continued.

Tirumalai Christian Religion

Tirumala was generous towards the Christian and christian missionaries. But the high officials in the government and influential persons in the society stood against the Christians and Religious Activities of Tiramalai. Tiramalai occupied an important place in the history of Tamilnadu due to his contribution to the development of art and architecture. He changed his capita) from Trichy to Madurai and beautified it with attractive buildings. As a part of it, he renovated and rehabilitated the temple in Madurai.

When Tirumalai came to power the temples in Madurai were in a deteriorating condition due to lack of administration and corruption. The priests in the temples quarrelled each other and concentrated less on pujas and administration. To put an end to them, he regularised the administrative and religious activities of the officials and priests. He showed keen interest on the welfare of the temple servants and the Brahmins. He donated a few villages including Ayalanur. Variyapatti, Nedumadurai and Kodumbadi to the Brahmins. With



a view to convert Madurai into a festival city, arrangements were made to conduct attractive festivals frequently. Among them, Thiruvilayadal festival and Theppathiruvila were prominent

As a staunch Hindu, Tirumala rehabilitated all the temples in the kingdom in addition to Madurai temple. During the invasion of Malikkapur, chankili mandapam or sangeetha mandapam at Minakshi amman channathi was demolished. It was properly rehabilitated during his reign. Again the statues of Dwarapaleka were installed in Minakshi Amman and Chokjkanatha temples. He also constructed and beautified Madurai Thirukoil. Religious works were started in Azhakarkoil at Thiruparamkuntam, Andalkoii at Srivilliputhur and Periyakoil at Thiruvarangam.

The famous Thirumalainayakar Mahal was constructed during his reign. It is a living monument, which revealed the contribution of Thirumalai to the development of art and architecture. It was equated with that of Tajmahal in North India. The architectural beauty of the temple attracted the attention of the people all over the world. Foreign techniques and slaves were utilised for its construction. The historical Theppakulam with 1000 Ft. length and 950 ft. breadth was constructed by him. Again, arrangements were made to conduct theppathirunvila at Nadiyar Theppakulam on his birth

Among the buildings constructed by Tirumala, the most important and attractive was Pudumandapam or Vasantha mandapam. The pillars in the mandapam contained full of architectural styles. He also planned to construct a Rajagopuram opposite of this mandapam. But it was not completed during his period. Again, he constructed a number of chatrams, mandapams, and houses all over the kingdom for the benefits of priests and people who visited the temples.

Encouragement to Agriculture

Though Tirumalai was deeply involved in wars, he concentrated more on the welfare of the agriculturists. For the benefit of the agriculturists, a number of kulams were constructed. Eries were properly maintained. The fishes in the eries were sold in public auction, The government, received a considerable revenue *from the scale* of fish, Various roads were constructed with a view to promote trade and transport. Among them, the road constructed from Ottatur to Kanyakumari was most important. The letters of Christian missionaries



revealed the social welfare measures of Tirumala.

Character - A Review

Tirumala was courageous and persisted as a soldier. Whether he was successful or not, he never lost his presence of mind, and never gave up his plans when once they were deliberately formed. He was a man of very strong religious convictions and the root of all his architectural activities lay in them. Again he was a strong and active ruler with the welfare of his subjects at heart. The wars that he waged were only in the interests of his kingdom. Till death, he struggled hard to preserve the integrity of his dominions. The most enduring monument of Tirumala's greatness was his contribution to art and architecture. It was remarked that he exhausted the resources of the kingdom in numerous wars.

Family Life

Though concentrated more on administration, Tirumala gave also importance to worldly pleasures, He was fond of the company of women. He enjoyed the worldly pleasures thoroughly. His harem contained more than two hundred wives. Among them, two were legal. He used to wake up early in the morning.

Death of Tirumala

Tirumala met with a sudden death. He ruled Tamilnadu for thirty five years. He died at the age of seventy five. Officials and missionary records mentioned that he died on 16th of February, 1659.

Chokkanatha Nayaka (1659-1682)

Muthu Virappa Nayaka- II succeeded Tirumala Nayaka. He ruled only for four weeks. Due to the sudden death of Muttu Virappa Nayaka II, Chokkanatha ascended the throne at the age of sixteen. He was an inefficient ruler. So the kingdom began to decline during his administrations. His reign witnessed foreign invasion, and internal disorder due to administrative deterioration. He ruled upto 1682.

Plot Against the Government

Chokkanatha was too young when ascended the throne. So the chief officers like Pradhani, Rasayam and Dalawai, assumed real powers and ruled the country, in his name. They ruled autocratically and formed a plot to remove the ruler from power. They imposed



cruel taxes on the people. When they exceeded their limits, Chokkanatha terminated them from service. They formed a coalition and acted against the government. The plot was discovered. They were imprisoned and punished severely. Rasayam was murdered. The eyes of pradhani were removed But the Dalawai escaped secretly and formed a conspiracy with Sagosi and Vijayaraghavan, the ruler of Tanjore. They attacked Trichy with an army consistng of 12000 infantry and 7000 cavalry.

March towards Trichy

On hearing this, Chokkanatha proceeded to Trichy with a huge army of 50,000 men. He boldly assumed the command of his army. In an encounter, Vijayaraghava and Sagosi were defeated. They withdrew to Tanjore. The initial success increased the self-confidence of Chokkanatha. With a view to punish them, Chokkanatha marched towards Tanjore with an army of more then 70,000 soldiers. On Seeing the grand army, the leaders of the enemy forces fled to Gingi. Tanjore fell at the hands of Chokkanatha Nayaka without much strain. Thus Chokkanatha saved the Kingdom from foreign aggression Famine in the Kingdom.

During the reign of Chokkanatha a cruel famine affected the Kingdom. People suffered a lot due to crul famine Government adopted sufficient relief measures on a large scale. Even then, the situation became worse. Thousand of them died miserably. At this critical juncture, the Portuguese came forward with relief measures. They provided food to the affected, in the meantime, they cheated the innocent people by giving then money. They were taken to Europe and sold as slaves in the markets. The famine lasted for a long period. It affected the stability of the state to a large extent.

The Conquest of Vanamian

When the kingdom was under the cruelty of famine, the sultan of Bijapur invaded Madurai with the support of the Nayak of Tanjore. In 1663, the Bijapur army under the command of Vanamian invaded the fort at Trichy Panic prevailed everywhere. The Muhammadan general tried at first to frighten the Nayak into submission by displaying his resources, but was disappointed. His attempt to storm the fort ended in failure. So he ruined the surrounding areas of thefort. At various incidents thousands were killed. The crops were destroyed. Villages were burnt. The inhabitants were humiliated. Many of them were captured as slaves. To put an end to these atrocities, Chokkanatha gave a large Sum of mony as a gift. Satisfied with the money, Vanamian left the Kingdom.



War with Sethupathi

Chokkanatha sought the support of Sethupathi when Vanamian invaded Trichy. He blindly refused to support him. So torteach him a lesson. Chokkanatha invaded the Kingdom of sethupathi. But his attempt ended in failure. As a result of this shameful defeat, Sethupathi, retained the possessions of some of the important forts in the Marava country.

War with Mysore

Chokkanatha waged two battles against Mysore. In the first, battle held in 1667, the Mysore forces defeated Chokkanatha and captured Erode and Tharapuram from him. Likewise in the second battle held *in* 1670, Chokkanatha was defeated and certain places were lost to Mysore.

Conquest of Tanjore

The most important battle fought during the reign of Chokknatha was the conquest of Mysore. The native chronicles gave a vived account of this war. Two reasons were attributed to this conquest. Among them, one was political and the other was personal. Vijayaraghava was the contemporary of Chokkanatha. He ruled Tanjore. He acted against the interest of Madurai and earned the enmity of Chokkanatha, Another reason was that Chokkanatha intended to marry the daughter of Viiayaraghava. He refused to give his daughter to Chokkanatha and insulted the agent, who carried the marriage proposal. Highly enraged at this insult, Chokkanatha collected a large army and made an expedition against Tanjore. His Dalawai Venkatakrishnappa Nayaka and peshkar, Chinna Tambi Mudaliyar commanded the army. Chinna Kattira Nayaka of kannivadi also accompanied them with his troops. They defeated Tanjore and captured Vallam. Then the army proceeded to attack the capital. In a well-contested battle, the Madurai army defeated the forces of Vijayaraghava. Then a regular seize of Tanjore began. The fort was stormed. The Madurai army entered the town. In an encounter Vijayaraghava was captured. He was murdered along with his family members. The' whole kingdom of Vijayaraghava fell into the hands of Chokkanatha. Then Chokkanatha appointed his foster-brother, Alagiri Nayaka as its viceroy. The connanders who were responsible for the success were honoured with gifts and titles. Alagiri assumed the charge of Tanjore in 1674. He restored peace and order and organised the affairs of the kingdom within a short span of time. He also sent the surplus revenue of the state to Chokkanatha. But, soon, he was relieved from the yoka of Madurai and ruled Tanjdre independently. But the teacherours



Rasayam, Venkanna stood against his interest. He induced Marathas to wage a war against Alagiri. In the battle, Alagiri was defeated and Tanjore was brought under the direct control of Marathas.

Change of Capital

Soon after the accession totfirone, Chokkanatha shifted the court from Madurai to Trichy. The Jesuit letters of 1662 mentioned that this arrangement was made on temporary basis mainly to organise famine relief. But in 1665 Chokkanatha fixed his court permanently at Trichy. Subsequently in 1663 the capital was also shifted to Trichy.

Relations towards Christianity

The attitude of Chokkanatha towards Christians was benevolent was during his reign; Martinz, a missionary of Madurai Mission died in 22nd of August, 1656 at the age of 63 after thirty one years of service. It was due to the dedicated work of Martinz, Christianity flourished in and around Madurai. Though the king was generous, the prevailing condition induced tribulations to the missionaries. Due to devastations of famine, robbery and Mohammedan invasion the Christian missionaries were forced to flock to Trichy and other places like Satyamangalam. They were executed at various centres of the kingdom. It is believed that these unhappy incidents Happened, due to wars and pestilence.

His Difficulties

Due to frequent wars and natural calamities unrest existed in the kingdom. People were disappointed with his reign. So the people imprisoned him and enthroned his younger brother Muthulinga Nayaka as king in 1678. He was also weak. His administration did not improve the political situation.

At this critical situation, the close friend and chief of cavalry, Rustamkhan rescued Chokkanatha from prison secretly and kept him under his custody. Chokkanatha became a puppet in his hand. Rustamkhan ruled the kingdon according to his whims and fancies. People suffered a lot during his administration.

War with Mughals

When Muttu Virappa Nayaka III. was the ruler of Madurai. Aurangazeb ruled Delhi Sultanate. He was trying to establish his domination in the south. As a part of it, he sent one of



his slippers to the South on an elephant back, with gorgeous decorations and all the paraphernalia of royalty, accompanied by an army consisting of infantry and cavalry. He compelled the chieftains and the independent rulers of the South to worship it as a symbol of accepting the supremacy of Aurangzeb. As scheduled the procession reached the capital of Muttu Virappa Nayaka. He vehemently condemned the attitude of Aurangzeb and ridiculed it by saying that, the emperor sent only one slipper, but I am in need of two for my use. Thus he repudiated the orders of Aurangzeb. The Mughal army reacted against this. But Muttu Virappa defeated them with the help of his army. The defeated army returned to Delhi and narrated their experience to Aurangzeb. Aurangzeb took it as a lesson and gave up the habit of sending mandates to other rulers.

Attitude towards Christians

Muttu Virappa followed religious toleration, encouraged the Christian missionaries to spread their faith in Tamilnadu. During his reign, Madurai Mission flourished in and around Madurai due to the hard work of John de Britto. But a group of orthodox Hindus and officials vehemently stood against the Christians. They acted as permanent menace to Christians. However, no harm was done to them due to the timely interference of the ruler.

Contribution to Hindu Religion

As a staunch advocate of Hindu religion, Muttu Virappa constructed a number of temples, mandapams and chatrams throughout the kingdom for the development of Hindu religion. During the reign of Muttu Virappa the influence of Brahmins increased considerably in politics and religion. The number of agraharas were also increased.

Character of Muttu Virappa

Though attained less maturity in politics, Muttuvirappa possessed exemplary conduct and character. He concentrated less in harem and was involved deeply in the welfare and relief measures of the subjects. To know the sufferings of the people in person, he visited them in disguise. Generally, the Nayaks possessed a number of wives in the harem. But unlike his ancestors, Muttu Virappa was satisfied with a wife and led a joyful life.

Death of Muttu Virappa

Muttu Virappa concentrated more on the welfare of the people. But his service



continued not for a long period. He died suddenly due to smallpox. Peter Martin, the Jesuit missionary in his letter (1700) mentioned that Muttu Virappa died due to smallpox in 1689.

Vijayaranga Chokkanatha (1689 - 1732)

Vijayaranga Chokkanatha was the son of Muttu virappa Nayaka. His father died before his birth. As he was too young Rani Mangammal, his grand-mother acted as regent till he attained age. She ruled the kingdom from 1689 to 1706. Vijayaranga assumed power in 1706 and ruled upto 1732. The Kingdom flourished during the regency of Rani Mangammal.

Rani Mangammal (1689 - 1706)

Mangammal's Assumption to Power

According to Nayak tradition only males were permitted to become rulers. Little importance was given to the opposite sex in administration. As an exemption, Rani Mangammal was forced to assume the charge of regency after the sudden death of Muttu virappa Nayaka due to unavoidable circumstances. As Vijayaranga was too young, the state required a regent to look after the administration. Hence, Rani Mangammal, the wife of Chokkanatha and the mother of Muttu Virappa assumed the charge of regency. She assumed power in 1689 and ruled till Vijayaranga Chokkanatha attained maturity in 1706.

Relations with Mughals

When Rani Mangammal ruled Madurai, Aurangzeb ruled Delhi sultanate. He was an ambitious ruler. With a view to extend his power towards south, he sent Zulfikar, the commander-in-chief to South. On his way to the south, he captured Bijapur and Gdkonda. The Mughal army also defeated the Marathas in Chenji and Tanjore and finally entered Madurai, Rani Mangammal carefully observed the situation and assessed the strength of the Mughal army. Knowing the weakness of the Nayak army, she decided to Prevent war. Hence she made an agreement with zulfikar. Based on the agreement, she accepted to pay tributes the Mughals. Again by presenting valuable articles, she sought the support of the Mughal army. She gave huge volumes of valuable trinkets and precious stones for the Sultan, 20,000 rupees of silver coins for the general and 10,000 for, the Dewan. Satisfied with the presentation, the Mughal army came forward to render any amount of help to Rani. Utilising this opportunity, Rani recaptured the lost territories from Maravas. She also recovered the territories captured by Udayas of Mysore and polegars in 1702. Thus by diplomacy Rani Mangammal prevented the



expedition of Mysore and consolidated her position.

Submission of Travancore

Travancore was a tributary state of the Nayaks of Madurai. Taking advantage of the unrests in Madurai in the early days of Mangammal regency. Ravivarma the ruler of Travancore refrained from paying tributes. But every year it collected tribute by force. But suddenly, the position of Ravi Varma was weakened due to the sudden revolt of the local leaders, Ettuvital Pillaimar. Utilising this golden opportunity, the Nayak army pillaged Travancore and returned home with the spoils, In 1696 Ravi Varma voluntarily came forward with a proposal of giving a part of his dominions and the fortres of Korkulam to Rani. In turn he sought the Military aid of Rani to suppress the revolt Rani accepted the proposal and sent an army to Travancore to support Ravi Varma. In the Military operation most of the rebels were murdered. The rest were paril. Then he turned against Madurai and seized the fort. The Nayak army was completely destroyed. A few alone returned to Madurai to tell the tale. Rani Managammal took it as a challenge and sent a huge, army to Travancore under the command of Narasappaiya in 1697. The army defeated Ravi Varma and collected all arrears from him.

Invasion of Tanjore

Madurai and Tanjore were traditional enemies. Shahji, who ruled Tanjore (1684-1712) captured some of the towns of Madurai. So to recover the lost territories, Rani sent at army to Tanjore under Narasppaiya in 1700. He suddenly invaded Tanjore. The kingdom was devastation. Wealth was plundered Intending to safeguard the kingdom, the ruler of Tanjore presented a huge amount of wealth to Mangammal through his minister Balaj Satisfied with the gift, the army withdrew to Madurai. Thus Shahji saved Tanjore.

Conflict with Sethupathi

Mangammal was the contemporary of Kilavan sethupathi of Ramnad. He refused to pay the tribute to Madurai and acted independently. He was also waiting for an opprtunity to fight against Madurai. The opportunity came in 1700. When Tanjore invaded Madurai, he rendered all sorts of assistance to Tanjore against Madurai. So with a view to teach him a lesson Rani Mangammal sent an army to Ramnad under Narasappaiya. In the battle held in 1702, both sides suffered severely. Finally, the Madurai army was defeated. Narasappaiya was murdered. The success of Kilavan Sethupathi in the battle confirmed his independence. The



fame of Rani diminished considerably due to her defeat in the battle.

Attitude towards Christians

Rani was a benevolent ruler. She respected the religious feelings of all religions including Christians, Hence, Christianity flourished during her administration. But in certain places Christians were disturbed. Orthodox Hindus protested against Christians and involved in unlawful activities. Kilavan Sethupathi of Ramnad stood against Christians and caused untold miseries to them. Father John de Brito, who was deeply involved in missionary activities, was murdered brutally on 4th of February, 1693. His body was cut into pieces and exposed to vultures. Generally, in Ramnad Christians were tortured and their churches were demolished. Likewise, Nayaks of Tanjore also committed all sorts of atrocities on Christians. A number of missionaries were expelled from Tanjore. He also insisted Rani. Mangammal to follow the same. But she acted against the wished of Sethupathi and Nayak of Tanjore, She rendered all possible help to the Christian missionaries. The letters of missionaries mentioned the generous attitude of Rani Mangammai towards Christians.

Relation with Islam

Mangammai also encouraged Islam. She donated villages to pallivasals and dargas. The copper charter of 1692 and Telugu charter of 1701 confirmed this truth. The Muslims respected Rani due to her religious toleration.

Charitable Works

The charitable works of Rani Mangammal enhanced her name and fame. She did numerable charitable works, they were religious oriented. Rani Mangammai, during her administration, constructed numerous lakes, roads, chatrams, annachavadies and neerpandais. She also planted shadow giving trees for the benefits of travellers and the public. Steps were taken to maintain them regularly.

She concentrated more on irrigation. To improve the condition of irrigation, the maintenance works of the channel were carried out regularly. This work was carried out in Uyyakkondan channel in 1687 and 1704. High ways were constructed for the development of trade and transport.

During her administration Hindu religion developed. Conditions of Brahmins



improved. The number of agraharas increased. Charitable works were carried out for the development of Hindu religion. Due importance was given to the development of art and architecture various historical buildings were constructed during her reign. The present Thamukkam viduthi, Ramnad old Collectorate, Central Market, Madurai College, Higher Secondary School, Government High school for Girls were constructed during the reign of Rani Mangammal.

Last Days of Rani

Rani Mangammal died under tragic circumstances. She became unpopular due to illegal contact with her minister Achchaiya. It made her unpopular and even ruined the name of her grandson. Mangammal was around fifty at the time of this intrigue. So she was arrested, imprisoned and she starved in prison. But there is no valid evidence to prove the tragic and unnatural death of Rani Mangammal.

An Estimate

The Regency of Rani Mangammal lasted for nearly eighteen years. She carried out the affairs of state with remarkable capacity. She ruled Madurai in 18th century. This century was not an age for the rule of women. She proved her efficiency in administration. Rangachari in his account mentioned that, mangammal was one among a million women. Due to affection, a portrait of Mangammal in unorthodox fashion and gaudily decked with jewellery was placed as a monument in a mandapam near the Pottamaraikulam at Madurai.

Vijayaranga Chokkanatha (1706 - 1732)

Vijayaranga Chokkanatha assumed power after the death of Rant Mangammal in 1706. His reign witnessed the suffering in the country due to foreign, invasion and natural calamities. So the kingdom moved towards disruption and run, during his reign.

He concentrated more on religious activities rather than the administration of the state. He conducted religious tours frequently. A major portion of the revenue was spent for religious works. Utilising his inefficiency the officials who looked after the administration acted autocratically. Heavy taxes were imposed on the people. Autocratic methods were adopted to collect taxes. So people revolted against him. At a critical situation he died on 15th of Feb. 1732, without any issue.



Reign of Minakshi (1732-1736)

As Vijayaranga Chokkanatha died without issue, his wife Minakshi assumed power and adopted Vijaya Kumara, the son of Bangaru Tirumala Vijayakumara belonged to the royal family of kumara Muttu, the younger brother of Tirurnala. Nayaka Due to Political, instability and foreign invasion, unrest prevailed in the kingdom, during her reign. Plots were made for the deposition of Minakshi from power. So she sought the support of Chanda Sahib. Chanda Sahib accepted the request of Rani and sent an army towards south. After defeating the enemies of, Minakshi the Muhammadan army rushed to Madurai and imprisoned Minakshi in her palace in 1736. They caused untold miseries to her. So she died by taking poison. The Muhammadan army annexed Madurai. Thus Chanda Sahib extended his kingdom upto Madurai. Practically, with the death of Minakshi the rule of the Nayaks of Madurai came to an end.

35. NAYAKS OF TANJORE

After the conquest of South India, Vijayanagar ruler appointed Kumarakampana as Mahamandalevara to administer the areas conquered *in* Tamilnadu. For the convenience of administration, the conquered territories were divided into three divisions and were ruled with Madurai, Tanjore and Chenji as their capital. On the decline of the Vijayanagar empire, the Nayaks were relieved from the domination of Vijayanagar and acted independently. They occupied a prominent place in the history of Tamilnadu. The reign of Tanjore Nayaks lasted for one hundred and fifty years i.e. from 1532 to 1675. Tanjore was their capital, It flourished during their administration.

Origin of Tanjore Nayakship

Scholars attributed various views with regard to the origin of the Nayakship of Tanjore. Tanjauri Andhra Rajalu Charithram mentioned that they were the descendants of Vijayanagar rulers through matrimonial relation. Sevappa Nayaka, who founded the Nayakship of Tanjore married Murtimamba, the sister of Thirumelampal, one of the queens of emperor Achyuta raja of Vijayanagar. Tanjore was given to him as dowry. The Sanskrit evidences also confirmed this relation.



Political History

Sevappa Nayaka (1532 - 1580)

Sevappa Nayaka founded the Nayakship of Tanjore in 1532. He ruled kaviri delta areas including the- southern part of Tondaimandalam. He accepted the overlordship of Vijayangar rulers till his death. Sevappa rendered military assistance to the Vijayanagar rulers during their war against Travancore, and Muslim in Talikota. Hindu religion flourished during his administration. Hindu temples benefited from his liberal gifts. The number of agraparams increased during his reign. He provided food to the Brahmins. After a long reign, he died in 1580.

Achyutappa Nayaka (1580-1600)

Achyutappa Nayaka succeeded his father, Sevappa Nayaka in 1580. Even after the battle of Talikota, he was very loyal to the Rayas and paid the tribute regularly. He was a staunch hindu. He paid special interest for the development of hindu religion. The gopuram of Arunachalesvarar temple was constructed during his reign. He took special interest to beautify the famous Mahamaham. Kulam at Kumbakonam. He too encouraged Brahmins. He invited more Brahmins from the northern part of Tamil Nadu. He donated brahmadana land for their settlements, During his reign the number of agraharas increased. He provided foods to thousand of Brahmins every day. His reign suffered due to repeated wars and unrests. He was deeply involved in sexual pleasure. His harem contained more 370 wives. All of them died by sati at his death. He died in 1600.

Raghunatha Nayaka (1600 - 1633)

Raghunatha was the most important ruler among the Tanjore Nayaks. He ascended the throne after the death of Achyutappa Nayaka. He was not the legitimate son of Achyutappa. He was one of the sons of the illegitimate wives. As he was efficient, Achyutappa enthroned him as his successor in spite of heavy opposition. Achyutappa even murdered his legitimate son, who stood against his desire. Raghunatha ruled upto. 1633.

He maintained cordial relations with Vijayangar Empire. He rendered, necessary assistance when it was in distress. During his reign, a civil war broke out in Vijayanagare empire between Jagga raya and Yachama Nayaka. The civil war lasted from 1614 to 1616. In



the civil war Raghunatha supported Yachama Nayaka. Due to his support, he earned the good will and respect of Vijayanagar ruler.

During his reign, Cholankar ruled kollidam region. Robbery and looting were their major occupation. With the assistance of Chenji Nayak, Cholankar penetrated into certain territories of Ragnunatha Nayaka. It caused much disturbances to the people and ruler. The dealings of Cholankar provoked Raghunatha Nayaka. So He made an expedition against Cholankar and his ally Chenji Nayak. They were defeated and driven out beyond his boundary.

Reghunatha also interfered in the internal affairs of Ceylon. During the reign of his father, the Portuguese defeated the Ceylonese ruler. He got asylum in Tanjore. With a view to support him Raghunatha sent an army to Ceylon against the Portuguese. The Tanjore navy defeated Portuguese and thus helped the Ceylonese ruler to occupy the throne. But with in a short period, the Portuguese recaptured Ceylon.

As a staunch advocate of Hindu religion, Reghunatha patronised Hindu religion. He was involved in various charitable activities. He also patronised art, music and men of letters. He was himself a great scholar. He wrote a number of works in Sanskrit and Telugu. Among them, Parijathapuram, Valmiki charithiram, Rukmaniparinayam, Yakchagnam, Ramayanam etc. in Telugu and Sangeethasutha, Baratha sutha etc. in Sanskrit, were important. Most of his works were religious oriented. As a great musicologist, he invented the famous Jeyantha Sena 'Ragha', and Ramanantha 'thala'. He patronised numerous scholars. Among them, Govinda Dikshitar Yakjanarayana Dikshitar, Venkata Mahi Raja, Chootamoni theei Chathar, Baskara theei chathar, Kumarathatha Chariyar, Ramapadmanabha, and Madhuravani were important. He beautified a number of temples including the temple at Kumbakonam during his administration.

Vijayaraghava Nayaka (1633-1673)

After the death of Reghunatha Nayak, his son Vijayaraghava Nayak succeeded the throne. He came to power in 1633 and died in 1673, after a long reign of forty years. During his period, the Muslims established a strong footing in Tamilnadu.

Sriranga Nayaka was the Vijayanagar emperor when Vijayaraghava ruled Tanjore, Sriranga was an ambitious ruler. He decided to bring the kingdom, of Nayaks in Tamilnadu



under his direct control. So he made preparation to conquer Tamilnadu. At this critical situation, the Nayaks of Madurai and Chenji sought the support of the sultans of Bijapur and Golkonda, Even, Vijayaraghava rendered necessary military assistance to Sriranga against Madurai and Chenji. So the Nayaks of Madurai and Chenji considered Vijayaraghava as their enemy, and waited for an opportunity to teach Mm a lesson.

Due to enmity, the Nayaks of Madurai and Chenji instigated the sultan of Kolkonda to invade Tanjore. The Kolkonda army invaded Tanjore in 1646, Vijayaraghava found it, very difficult to safeguard Ms position, Tanjore was captured. It was looted ruthlessly. Subsequent to this the Bijapur sultan also invaded Tanjore in 1648. Vijayaraghava accepted defeat and penetrated in the nearby forest. With a view to arrest Vijayaraghava the Muslim army followed him. Finally, he surrendered unconditionally. Bijapur sultan also made similar attack in 1653. Tanjore was invaded and its ruler was humiliated.

The enmity, between Tanjore and Madurai continued for a long period. various reasons were attributed for their enmity. Sevappa Nayaka who founded the Nayakship in Tanjore married a queen, related to Vijayanagar ruler. Due to this marriage, he considered himself superior to other Nayaks. It strengthened his relations with Vijayanagar ruler and he rendered possible help to him against Tanjore. Again for the defensive purpose, the Nayak of Madurai constructed a fort at the northern part of the kingdom, against the interests of Tanjore. Moreover, Chokkanatha, with a view to marry a queen from Tanjore royal family sent an evoy to Tanjore. Vijayaraghava insulted the envoy and acted against, the wishes of Chokkanatha. Due to the above reasons, Chokkanatha was waiting for an opportunity to take revenge upon Vijayaraghava. In 1673, Chokkanatha made an expedition against Tanjore under his commander Krishnappa Nayaka. In an encounter Vijayaraghava was murdered. With his death all the members of the royal family committed suicide. Tanjore was amalgamated with Madurai. Chokanatha appointed his nephew Alagiri as governor to look after the administration of Tanjore. With the death of Vijayaraghava, the history of Nayaks of Tanjore came to an end.

36. NAYAKS OF CHENJI

Chenji was a historically important place. The Cholas gave due importance to it during their administration. After the decline of Cholas in the 13th Century, it was brought under the



domination of Hysalas, Kakathiyas, Pandyas and Vijayanagar. They treated Chenji as a military centre. It was a capital of a province, during the reign of Krishnadevaraya. In 1526, Veyyappa Nayaka was appointed as Governor to look after its extended area from Palaru to Kollidam in the south. Veyyappa administered this province from 1526 to 1648.

Political History

Krishnappa - I

The early histories of Chenji Nayaks were not clear due to lack of evidences. The Nayak Kingdom founded in 1464 developed gradually, utilising the political conditions which prevailed in South India. Krishnappa I succeeded Chenji after the death of Veyyappa Nayaka. Krishnappa rendered assistance to Krishnadevaraya during his southern expedition. He took keen interest to protect Chenji from foreign invasion. A fort was constructed around it, Godowns were constructed to preserve food grains, He was deeply involved in Hindu religion. Various mandapams and temples were constructed during his period. It is believed that the front portion of Rajagiri fort was constructed during his administration.

Krishnappa

The next ruler was Krishnappa II. He was the first great ruler of Chenji. He refused to pay the tribute to the Vijayanagar ruler Venkata I and protested against him, the revolt was suppressed. Krishnappa was captured and put in jail. He was released from prison due to the intervention of Tanjore Nayak.

In 1604, once again, he revolted against Vijayanagar ruler. The revolt was suppressed and Krishnappa was imprisoned for the second time. But he was released from the jail due to the joint endeavour of Tanjore and Madurai Nayaks. Krishnappa II was forced, to accept the suzerainty of Vijayanagar empire and compelled him to pay a huge amount as tribute.

His life was filled with full of miseries. He participated in the civil wars in the Vijayanagar Empire in 1614 and 1616, and earned the opposition of Tanjore Nayak. He also participated in the Thoppur battle and failed miserably. The Tanjore Nayak defeated him at the battle held in Vellaru.

The influence of Europeans in Chenji increased considerable during his administration. The Dutch maintained cordial relations with Krishnappa II and received various concessions



from him. During his reign, the Dutch, established trading centres at Gudalore. Thiruppapuliyur and pazhaverkattil.

Though Krishnappa was a Hindu, he tolerated all religions. During his period, the cmstiaas concentrated mainly on religious activities and showed less interest in polities. The socio-religious activities of the Christians attracted the attention of Krishnappa II. So he granted permission to the Christians to construct a church at Chenji.

Decline of Chenji

The sccessor of Krishnappa II was inefficient. During his rule, the kingdom declined rapidly due to foreign invasions. In 1642, Sriranga III, the Vijayanagar ruler invaded South including Chenji. In 1646, the army of Golkonda invaded Udayagiri, Bijapur and Vellore. After the capture of Vellore, the Muslim army ravaged Chenji. Likewise, in 1649, the Bijapur army invaded Chenji and looted the wealth worth one crore rupees. People who stood against the Muslim army, were murdered mercilessly. The Christian missionaries in their account mentioned the autocratic attitudes of the Muslims. Due to frequent attacks, Chenji was converted into a Muslim state.

Glories of Chenji Nayaks:

Cheniji Nayaks gave due importance to their capital. They constructed forts to protect it. They also constructed numerous temples and mandapams for the development of hindu religion. Among them, the temples at Dindivanam, and Thiruvannamalai were praiseworthy. Generally, the temples constructed during the reign of Chenji Nayaks served as living monuments. Even now they are reflecting the glories of Chenji Nayaks. They encouraged Brahmins and donated lands to them. The Chenji Nayaks adopted the remarkable policy of religious toleration.

37. ADMINISTRATION OF NAYAKS

The Vijayanagar emperors ruled a vast empire. For the convenience of administration, the empire was divided into mandalams or provinces. Governors were appointed to look after the administration of the provinces. They enjoyed enormous powers and acted as kings. History mentioned them as Nayaks. They administered under the directions of the Vijayanagar ruler till the time of Tirumala. Tirumala was the first Nayak who usurped the domination of



Vijayanagar ruler and formed the independent. Nayakship in Madurai. The successors of Tirumalai were the independent rulers. They ruled the kingdom with the assistance of Polegars. The Polegars rendered military and financial aids to the Nayaks. The federal system of administration that existed during the time of Nayaks was comparable to that of feudalism in Europe. The administrative system of Nayaks possessed certain important features.

The King

The rulers of the kingdom were known as Nayaks. They acted as kings. People gave them due respect. They were considered as god on earth. They enjoyed all powers. They even behaved like autocrats. Though, the king was an autocrat, the influence of existing customs and traditions and the the eldest son of the legitimate wife was elected as next successor. If the ruler did not obtain age at the time of coronation, the system of appointing a regent prevailed in the Nayak kingdom Rani Mangammal was the best example. The system of adoption also existed in the Nayak Kingdom. If the ruler had no issue, a suitable person was adopted from among the close relatives of the ruler. For example Vijayakumara the son of Bangara Tirumala was adopted after the death of Vijayaranga Chokkanatha.

Due respect was given to ladies in administration during the period of Nayaks. The reign of Rani Mangammal and Minakshi were the suitable examples. They proved their efficiency in administration and earned a place in history.

The Nayaks gave due importance to pomp and show. They lived luxuriously. They resided at the palace. The palace was constructed at the centre of the capital. It possessed all facilities including harem. The Nayak rulers had the habit of having illegitimate wives in addition to legitimate queens. The harem of Tirumala Nayaka contained more than two hundred wives. Among the wives the queens were alone given due respect. But Muthu Virappa was an exemption. He lived satisfactorily with his queen alone.

The Nayaks ruled an extensive kingdom. In the day-to-day administration, the king was assisted by high officials and ministers. The Nayaks maintained close contact with polegars. They rendered financial and military assistance to the Nayaks at the time of emergency.

The rulers took keen interest in administration. They implemented various social welfare schemes for the benefit of the people. Most of the Nayaks were staunch hindus. They



constructed temples throughout the length and breadth of their kingdom for the development of hindu religion and satisfaction of the people. As they were religious, they implemented religious oriented schemes and plans during their administration. Though the Nayaks were hindus, they tolerated all religions including Christianity and Islam.

The Ministers

The Nayaks had an attractive avai. The avai contained ministers. They were highly qualified. Most of them were Brahmins. The ministers advised the king at the time of emergency. They were expected to give good advice. It was purely an advisory body. They never controlled the king. Generally, the ministry contained five members. They were dalawai; pradhani, rasayam, accountant and sthanapathi. Among them the daiawai, pradhani and rasayam were important.

Dalawai

Dalawai occupied an important place in administration. He was the principal officer of the kingdom. He controlled all civil and military administration. At the time of peace, he was deeply involved in internal administration and commanded the army at the time of war. Thus he enjoyed the powers of minister and senapathi. He played a vital role in making the internal and external policies of the ruler. Ariyanatha of Visvanatha Nayaka, Ramappaiya of Tirnumalai Nayak and Narasappaiya of Rani Managammal were the most efficient dalawais. They enjoyed both civil and military powers. Most of the dalawais of the Nayaks were brahmins. From the time of Chokkanatha this office was held by a succession of brahmins. Generally the daiawai enjoyed enormous powers and was only controlled by the constitution. The king also maintained an effective control over him. Normally, he was the supreme power in the kingdom. During the reign of weak rulers the dalwai acted as an autocrat and his powers were undisturbed by anybody else. The Jesuit missionaries considered them as the governor general of the Kingdom.

Pradhani

Pradhani was the finance minister. He was the next important officer of the king. He was directly engaged in the collection of revenue and its expenditure. As the controller of finance, he held great influence in the internal administration of the state. Pradhani also exercised the powers of dalawai during his absence in the capital due to war and foreign visit,



In this capacity he looked after both revenue and internal administration.

Rasayam

Rasayam was the chief secretary of the state. He was the next, in importance among the ministers. He concentrated more on the administration of the state. Rasayam controlled the administrative machinery of the state. In this respect, he maintained constant touch with the ruler. The above mentioned three ministers played a vital role in administration and formed the trio of the king's council.

Kanakkan

Kanakkan was also a Minister. He was in charge of audit department. He was also considered to be an important official in the state. The king used to appoint only corruption free man to this post.

Sthanapati

The next minister was Sthanapati. He was the foreign secretary of the king in his dealings with foreign rulers. Usually, he maintained cordial relations with Polegars.

Other Officials

In addition to the above ministers, there were different categories of officials to look after certain specific works. Among them, Thirumandra Olai Nayagam, Adappakaran, Junior and Senior grade officials were important. Thirumandra Olai Nayagam wrote down the oral orders of the ruler. The orders written in the palm leaves were sent to various departments for execution.

Duties of the King

The Nayaks were the protectors of Hindu religion. They rendered meritorious services for its growth. People recognised and honoured the rulers who rendered meritorious services to Hindu religion. So most of the reforms introduced by the Nayaks were religious oriented. With a view to develop Hindu religion, the Nayaks constructed numerous temples and chatrams throughout the kingdom. These temples were renovated regularly and properly. Valuable donations were granted to them, suitable priests were appointed to regularise the administration and religious services in the temples. The Nayaks patronised Brahmins. More



and more Brahmins were invited from the northern part of Tamil Nadu. As a result the number of agraharas increased. Particularly the Nayak rulers were more concerned about the welfare of the Brahmins. The passive attitude of the rulers towards the Brahmin enabled to enforce vama system in religion and politics Thus Brahminism flourished in Tamilnadu.

The Nayaks adopted religious toleration. Though the Nayaks encouraged Hindu religion, they never obstructed the development of other religions. They rendered various concessions to Christians and Muslims. Due importance was given to religious festivals. Special attention was given to the grand celebration of Navarathiri and Chitra festivals.

Revenue

The Nayaks maintained a well organised revenue system for the collection of taxes with care and promptitude. The revenue officer in the village was called Maniyakaran or Ambalakaran. The taxes collected from the villages were remitted to makanam. The head of the makanam remitted the total revenue to the royal treasury.

Land tax was the major source of income to the state. Half of the produce was collected as land tax. The state also collected on third of the revenue from the polegars as tribute. People were over-burdened with land tax. In addition to the land tax the state collected property tax, commercial tax, industrial tax and penalty (thandapanam) from these courts. The taxes collected from, certain sections of the people in the society and tribute collected from the Polegars and vassal states were also included in the state revenue. The state received or paid an annual tribute of six to ten million francs. Payment of revenue in cash was adopted during this period.

Autocratic methods were adopted to collect land tax from the tenants. Severe punishments were given to those who delayed or refused to pay the land tax. Land tax was collected mercilessly even during the time of famine, flood, epidemic and war.

Major portion of the revenue was utilised for war expenditure, construction and renovation of temples and palaces, donations, charitable works, luxurious life of the members of royal family and salaries of officials and other servants of army police and judicial departments. A considerable amount was spent for irrigation and other public works.



Justic

Though the king was the fountain of justice, the central government did not maintain an elaborate judicial establishment. Viilges played a vital role in the administration of justic. In the village three types of courts existed. Commonly the village officer administered justic in the village. There were two judges in the village court. Special courts were constituted for separate castes: These courts decided the cases pertaining to a particular caste. Such courts were constituted mainly due to caste restrictions. Temples had separate courts. They decided the cases among the temple sevants. The inhabitants in the village gave due respect to the judges.

Special cases pertaining to social and religious rights alone were heard by king and his court. He gave verdict based on dharmasastras. Generally, the pradhani controlled and regularised the activities of the judicial department. The court in the capital contained a few judges. If tried only important cases. The persons well versed in law and dharmasastras were appointed as judges. Most of the judges in the Nayak period were Brahmins. The courts in the Nayak period were not free from corruption. Judgements were given based on caste and social status. Generally, the judgement was partial. The judges utilised judiciary as a weapon to take revenge upon the low castes.

The procedure of enquiring the witness was followed in the court. Verdict was given based on witness and actual occurrence of the cases. Divine tests were conducted. Severe punishments were given to the culprits. Certain punishments were barbarous in nature. Persons involved in treason and those who plotted against the ruler were given death punishment. Those who acted against the members of the royal family were also given cruel punishment. Generally their eyes were removed. Those who committed severe crimes were tortured or exiled. In certain cases, the properties of criminals were confiscated. Jails were constructed. The convicts were put in jails. The convicts in the jails were treated inhumanly. The prisoners of war were humiliated.

Army

The strength of the ruler depended on the efficiency of the army. Though the Nayaks maintained a standing army, at the time of war, they depended mainly on the army of Polegars. The army of the Nayaks consisted of infantry, cavalry, elephants and camels. The Nayaks



purchased the required horses from the Arabs and elephants from the Portuguese. Proper training was given to the army. They used bows, arrows, spears and swords. Guns were used to destroy the forts. They adopted all sorts of techniques to win the battle, and even violated, the ethics of warfare, Destruction of forts, looting the cities, torturing and murdering were commonly followed at the time of wars. Certain, wars were fought mainly to take revenge upon the enemies. For example, Tirumala Nayaka at the time of his Mysore invasion used an instrument to remove the nose and upper lips of the enemies. The rulers awarded gifts and titles to the soldiers, who rendered meritorious services in the battle to save the kingdom. The Commander-in-chief commanded the army.

The Nayaks also raised mercenary army temporarily at the time of emergency. When compared with the Nayak army, the mercenaries possessed less efficiency. As soon as the war was over, they were dissolved. The Nayaks gave due importance to spy system. Most of the spies were Brahmins. They roamed the country in disguise. They collected the secrets regarding the movements of the enemies.

The Nayaks paid little attention to navy. Lack of navy was a major handicap of the Nayak army. They met with major failure due to the lack of navy. Whereas, the Portuguese and Dutch strengthened their position with navy. They enriched themselves at the expense of the Nayaks and even tolerated their misdeeds.

Provincial administration

For the convenience of administration the kingdom was divided into provinces. The province was known as Chimai. Governors were appointed to look after its administration. During the reign of Nayaks, governors were appointed in Trichy, Tirunelveli and Satyamangalam. They acted as per the directions of the dalawai. The provinces were further sub-divided into palayams. The governors enjoyed numerous powers. The Nayaks never interfered in the affairs of the provinces. The governors acted as link between the Nayaks and the Polegars.

38. LIFE OF THE PEOPLES AND CULTURE

Radical changes took place in Tamilnadu during the period of Vijayanagar and Nayaks due to political unrest caused by external attack and internal disorder. The rupture among the



castes and subcastes weakened the society. The copper plate of this period mentioned that the Nayak rulers paid special attention to solve the problems among the various sections in the society. Though the Nayaks encouraged traditional caste system, scanty evidences are available to know more about their activities. The social inequality that existed in society threatened the safety of the people.

Brahmins

Like Vijayanagar rulers, the Nayaks also enforced the varma system in Tamilnadu. When the activities of temples increased, more and more Brahmins were invited to do religious services. Hence the settlements and influence of the Brahmins increased during the reign of the Nayaks. They were considered

as high castes and they enjoyed all rights and privileges. The Nayaks provided brahmadeya lands to the Brahmins for their settlements. They were provided with all facilities. They existed in various parts of the Nayak kingdom. They occupied an important place in temples and politics.

As heads of administration, they controlled the majority in society. Important posts in the government and temples such as Dalawai, Rasayam, Prohita were occupied by the Brahmins. They also did the traditional works. Like chanting vedas, performing yagams and conducting daily worship. The high caste Brahmins treated the agriculturists and other tax payees as unprivileged. These divisions obtained social colours and there were quarrels among them. It affected the society adversely.

Kaikolas

During the reign of Nayaks, Kaikolas occupied a prominent place in Tamilnadu. Blacksmith, goldsmith, coppersmith, carpenter, sculptors were the five divisions among the Kaikolas. They were also called as Panchalas. They were respected in the society. Among them, the Nayaks patronised goldsmiths and sculptors.

Kshatriyas

The rulers and warriors were considered as Kshatriyas. The Nayak rulers equated them with sun and moon races. Among them, there were high castes and low castes. Nayaks of Tanjore considered them as high caste. They treated the Madurai Nayaks as low caste. They



even hesitated to maintain matrimonial relations. The people respected Khatriyas because they protected them from danger.

Vaisyas

Vaisyas in Tamilnadu also occupied an important place. They dealt with trade and allied, industries. Among Vaisyas, Chetties were prominent. They dealt with horse trade. Horses were, imported for the cavalry in the army. The Chettiars who were involved in horse trade, were called kuthirai Chettiars, Generally, they controlled both internal and external trader. They were settled in Separate Street in the town. Most of the Chettiars were rich. They lived luxuriously.

Sutras

Sutras were untouchables. They were not at all permitted to enter the temples. They were treated meanly. The parayas who belonged to this caste lived in cherries. Civil rights were denied to them.

On certain occasions they revolted for their right. But they were suppressed mercilessly by rulers and high castes. Separate works were assigned to them. They were not permitted to mingle with the high castes in society.

Marriage System

During the Nayak age, more importance was given to marriage. It was made ornamental. Inter-caste marriage was not encouraged. Priority was given to kulams and kotrams at the time of the marriage of the members, of the royal family.

These temples contained devadasis. They dedicated themselves to the service of the deve or deity of the temples. They performed dances in the temples. They were treated as the chosen servants of gods and were known, as devaradiyars. The houses of devadasis were located in the streets mmiilg' a.rouad the temples. They were colourful, young and attractive. Devaradiyars were experts in music, dance and other arts. They were used to promote cultural entertainment and to raise funds. They had an admirable place la society. The members of the royal family and rich men patronised them. They were honoured with titles and gifts. Lands were also granted to them for their maintenance. Among the titles, the most important was Naluthikkum Venta Manickam. Sources mentioned that one devaradiyar by name



Umayammai belonged to Rakkiyam village in Thirumeyyaham taluk was honoured with this title.

The devaradiyars mingled freely with the local population and maintained close touch with the royal families and the wealthy' high castes. They utilised them for entertainment and sexual purposes. The money minded devadasis were even involved in prostitution. The devadasis who lived around the temples were deeply involved in prostitution. Maintaining relations with devaradiyars were considered as a prestige. Most of the works of this period clearly mentioned the character of devaradiyars. Kaiamegham in his work mentioned that the pleasure obtained from devadasis was true and everlasting. The rulers of this period also maintained close touch with these devaradiyars. It is said that the girl kidnapped by Madhuraveeran was a devadasi Probably. The devadasis were found everywhere in the kingdom. But they were in abundance, around the temples at Madurai, Tanjore, Kalayarkoil, Trichy, Ramnad, Rameswaran, Kumbakonam, Thiruvarur etc. The devaradiyars were also permitted to have married life. Records proved that a few devaradiyars become housewives after marriage.

Food

The various sections of the people ate various types of food. But vegetarian and non-vegetarian foods were common. The saints and Brahmins consumed rice, milk product and fruits. The people belonged to low .castes ate meat, fish, egg, rice etc. Coconut and gingily oils were used to prepare food. The food prepared for *the* king was tested duly before serving. Drinking was common. The king used imported liquor in the company of his guests and relatives. While the king and rich people used imported liquor, the poor used local toddy. Toddy preparation was a popular industry in Tamilnadu. It was manufactured privately. Liquor occupied an important place in the Nayak society. People used to take betal leaves after meals.

Dress and ornaments

People of this period had great fascination for dresses and ornaments. Both men and women used to wear ornaments. Various classes of people in the society used various forms and qualities of dresses and ornaments. The ordinary people in the society wore simple dress. They were always on the verge of nudity and were never concerned about it. The wealthy



people concentrated more on costly dresses. The Sowrastras who were experts in weaving were invited from northern parts of Tamilnadu. They settled at important weaving centres. The dresses of the windows were simple and unattractive.

Due importance was also given to ornaments. Women adorned themselves with various types of costly ornaments. The sculptors of this period revealed a rough ideal about the garments and ornaments used by the people.

Women paid special attention to cosmetics. They bedecked themselves with flowers. The devadasis decorated warmly to attract the mass. Goldsmith and weavers were given due respect in the society.

Amusements

Music, dance and drama gave entertainment to people, with high aesthetic tastes. They also participated in various games and festivals. They enjoyed duel fight, hunting, horse race etc. Cock-fight, goat fight, swimming etc. were certain popular village pastimes.

Festivals

Much importance was given to festivals during Nayaks period. Temples of the Nayak period served as citadels of festivals, Chitala, festivals, Puthuthiruvizha, Theppathiruvizha were celebrated grandly in Madurai. Owing to frequent festivals, the Nayaks converted Madurai, as city of festivals. In addition to Madurai festivals were also conducted in the temples at Tanjore, Kumbakonam, Thiruvavur and Chidambaram. Different kinds of festivals were conducted in these temples. Among them, pournamivizha, puthunila panchapavangal, sivarathiri, maharasakirethi, ekadesi theuvadasi, Srijevanthi etc, were important. The most important festivals in Tamilnadu are Deepavali. It was introduced during the time of Nayaks. The performances of devadasis were given primary importance at the time of festivals. Those festivals were conducted with a view to protect the people from the devils. The villages had separate gods. Hero worship was common. Ghosts and spirits were believed and dreaded. Brahmins were involved in religious activities.

New Settlements

During the reign of Nayaks, the settlements of Brahmins, Muslims and Europeans increased considerably. When the activities of the temples increased, more Brahmins were



invited from northern parts of Tamilnadu. They settled in agraharams. The settlements of Brahmins increased based on their number.

As a result of invasion, the Muslims were also settled in various parts of Tamilnadu. They concentrated more on trade. Radical changes took place in Tamil culture due to the arrival of Muslims, Kammavar, Kavara, Uppili, Soniyar, kampalathar, Ottar, Chakiliyar, Thember, Sowrashtras etc. were also settled in various parts of Tamilnadu. Most of them spoke Telugu language.

Nayaks also encouraged the spread of Christianity in Tamilnadu. Christian Missionaries from Portugal, Spain, France and England came and settled in various parts of Tamilnadu with a view to spread their faith. Due to the arrival of foreigners, radical changes took place in Tamilnadu in the field of education and religion.

Religious toleration

Though the Nayaks were orthodox Hindus, religious toleration, existed in Tamilnadu. The Nayaks of Madurai gave due protection to the Christian missionaries. They were permitted even to construct churches and schools. Even then certain unpleasant incidents against Christian missionaries took place in certain parts of Tamilnadu. Missionaries suffered due to anti Christian attitude of Kilavan Sethupathi of Ramnad. John Britto and others were murdered. Many of them were imprisoned. The letters of the Christian missionaries gave a clear picture about the attitude of the Nayaks toward Christians. The rupture among Hindus also continued.

Condition of Education

During the Vijayaragar and Nayak periods, less importance was given for the growth of education.. Even then education flourished at various centres. Local scholars and Christian missionaries rendered meritorious services for the growth of education.

39. ART AND ARCHITECTURE

The Nayaks ruled Tamilnadu with Madurai, Tanjore and Chenji as their capital in 17th and 13th centuries. They showed much interest on the growth of art and architecture. The temples, mandapams, gopurams, palaces and public buildings constructed during this period contributed much for the development of art. The Nayaks constructed and renovated certain



temples. They also constructed mandapams and go purams in certain temples and were beautified with sculptures and paintings. Such mandapams and gopurams were found in Perur, Tharamangalam, Madurai, Azhaharkoil, Krishnapuram, Thadikompu, Tirunelveli, Srivaikundam, Nanguneri, Thirukurumkudi, Thenkasi, Kumbakonam, Thiruvampuri, Thiruvarangam, Kudanthai, Chenkom, Patesvaram etc. In Tamil nadu, though they were constructed on dravidian style, the Islamic style which penetrated into it gave new dimension to them.

Madurai Minakshi Amman temples

Madurai Minakshi Amman temple is the best example to know the development of art and architecture in Tamilnadu. It is a huge and attractive temple with 847 feet, length and 729 feet breadth. The temple contains puthumandapam, huge pillars and arches, gopurams, compound walls and sculptures. They revealed the architectural beauty of the temple. The sculptures in the temple are very attractive. Among them the dancing sculpture of Kali, the sculptures of Vinayagar in dance pose, the sculpture of Agniveera Pathirar with eight hands, Agora Veera Patherar with ten hands, Kalyana Sударar, the sculpture of Umayaval, Nanmugam, Thirumal etc. are very attractive. Minakshi Amman temple also contains the historic importance thousand pillar mandapam. The pillars contain the sculptures of king, queen, etc. Most of the sculptures of this temple were religious oriented. The painting of the period was famous. The marriage scene of Sundaresa Perumel, the fighting scene of Minakshi Amman, image of Rani Mangammal and Chokkanathan and sixty four Thiruvilayadal dances of Siva, were decorated beautifully with painting.

Kovai Perumal Koil Mandapam

The Kanakasabha mandapam, located near to Perumal temple mandapam at Perurpatti in Selam district belonged to the period of Nayaks. It was very attractive. It contained twenty eight pillars, arranged in rows. Pillars were decorated with sculptures of animals and gods. Among them, the sculptures of elephant, Kali, Agni and Veerabhathirar were important. Most of these sculptures were religious-oriented.

Tharamangalam Kailasanatharkoil Mandapam at Salem

The sculptures contain in the Pillars of Kailasanathars temple mandapam at



Tharamangalam in Salem district is belonged to Nayak period They were the best examples for the contribution of Nayaks to the development of art. Among the sculptures of this Mandapam the sculptures of Vinayagar, Pichaidevar, and Mohini, Kannan, Yurthuvathandavar, Gangadaran, Raman, Vaali, and Chukreevan were important. The sculptures found in the walls of the temples were very attractive. They were religious oriented.

Dindugal Thirumal koil

The Thirumal koil found at Thadikombu near Dindugal also belonged to the period of Nayaks. It contains large number of sculptures. Among them, Thirunikxamar, Chakarathalvar, Kamakadayut, Karudavahanar, etc were important. These sculptures are decorated with garments and ornaments.

Azhaharkoil Mandapam at Madurai

The Azhaharkoil mandapam is situated near Madurai. It contains a number of religious oriented, sculptures. Among them, the sculptures of Enaperumal, Narsimha, Uttaman, Malainattumangai etc were important.

Krishapurathukoil at Tirunelveli

The Arangarnandapam is constructed in Krishnapurathukoil at Tirunelveli. It contains sculptures of the Nayaks period. Most of these sculptures were religious, oriented. Sculptures in Nellaiapparkoil Nellaiapparkoil also contains Pillars. The Pillars are decorated with various types of attractive sculptures. They were also religious oriented.

Thiruvaikundathirumal koil

The Thirumalkoil is located at Thiruvaikundam. It contains a number of sculptures in the Pillars of the mandapam. They belong to Nayak period. Among them, the sculptures of doorkeepers, Raman, Sita, Anuman, Azhahunangai lighting candle, Veerabahtrar, Kuravan, Vedar, dancing girls etc. were attractive. These sculptures are also religious oriented.

Sivankoil mandapam of Thenkasi

The beautiful sculpture in the Sivankoil Mandapam at Tenkasi also belonged to Nayak period. Among them, the sculptures of Kali, Veerabahtrar, Venugopalan, devadasis etc. are also important.



Thirukuramkudi Thirumalkoil Mandapam The sculptures in the Thirukurumkudi Thirumalkoil mandapam also belonged to Nayak period. The sculptures of Karudan, Amman, Veeman, Parathiyar etc. are attractive.

In addition is the above temple, sculptures of the Nayak period are also found in the temples at Nangunari, Kalakkad, Thinikkurumkudi, Trichy, Kumbakonam, Thiruperumthurai, Tanjore, Kudumiyamalai, Sucindran and Kanyakumari Most of the sculptures of these temples are religious oriented.

Bronze Sculpture

Most of the sculptures of Nayaks are stone made. They also used copper make to make sculptures. Such sculptures are found .in the temples at Madurai, Ramnad, Tirunalveli, Kanyakumar and Tanjore districts. They are not attractive as *stone* sculptures.

Paintings

The paintings of Nayaks resembles to that of Vijayanagar period. The paintings of the Nayaks are found in the temples at Thiruparuthikuntam, Thiruvarur, Chengam, Tanjore, Madurai, Chidambaram, Courtallam, Kumbakonam etc. Most of the paintings are religious oriented. The puranic stories, gods, devadasi and animals are painted in an attractive manner. Generally, for painting, green, red, yellow and black colours were used in the Nayak period.

Architecture

The Nayaks during their reign, constructed a number of temples, Palaces, mandapams forts, rajagopurams etc. Among them, Minakshi Amman temple at Madurai, Krishnapuram temple, Thiruvannamalai temple, Vishnu temple at Dindivanam, Venkataramana swamy temple at Chenji were important. Again the walls around Srirangam and Ramesvaram, and Thousand Pillared Mandapam were noteworthy.

The most important monument of this period was palace constructed by Tirumalai Nayak. The palace was 160 feet length and 100 feet breadth. It revealed the artistic skill of this period. It was a typical example of sarasonic architecture.

The rulers of this period patronised musicians and artists. Dance and drama occupied an important place during festivals. In short the Nayaks patronised ail sorts of arts.



40. SETUPATIS OF RAMNAD

The Maravas played a conspicuous role in the history of 17th and 18th Century Tamilaham. The Setupatis were Maravas who belonged to the territory to the east of Madurai, south of Tanjore and north of Tirunelvely and bounded on the east by the sea. They were also known as 'Kallar' and they designated themselves Thevar (Tevar). They were war-like people, temperamentally disinclined to subjection to any authority; they had their hideouts in the many forests of their land which has always been infertile and dry. Their origin as a political power are shrouded in historical mist further confused by their interminable legends.

The Setupatis emerge into history during the reign of Muthu Krishnappa Nayaka.

(i) (1601-1609) He appointed Sadaikka Tevar as Udayan Setupati of Ramnad. Setupati means guardian of the Causeway to Ramesvaram. The Maravas considered it their privilege to protect the pilgrims going to Rameswarm. He humbled the Vanniyar and pacified the Polygars whose chief he became. Thus he became the first Setupati of the Nayak of Madurai. (ii) Kuttan Setupati:

His reign period lasted from 1622 to 1636. He continue the tradition established by his father. He was a true subordinate of the Nayak of Madurai.

Sadaikka II

He was the adopted son of Kuttan Setupati. He succeeded Kuttan Setupati after his death in 1636. For about three years, Sadaikka II ruled peacefully. Sadaikka II was also known as Dalavay Setupati. Hts position was challenged by Thambi, an illegitimate son of Kuttan. He was supported by the Nayak of Madurai as the Setupati was withholding tribute.

Thambi invaded Ramnad. We get a clear picture about the Marava civil war from the Ramappaiyan Ammanai. It was a terrible war. The Setupati was defeated and taken prisoner. Tambi was crowned but the popular sentiment was against his regime.

Once again Raghunatha Tevar and Narayana Tevar, nephews of Sadaikka were also opposed to Thambi. So Tirumalai Nayak ousted Thambi and restored Sadaikka. Thambi hatched a plot against the Setupati and killed him. The assassin himself died a loyal servant of the Nayak. He ably assisted Tirumalai Nayak and Muthu Veerappa II in their wars against Mysore.



Raghunatha Setupati alias Thirumalai Setupati

Raghunatha Setupati ruled one - third of the Setupati dominion from 1645 and the whole of the kingdom from 1655 to 1670. He may be considered to be the greatest among the Setupatis. During his period, the relationship between the Setupatis and Nayaks of Madurai became strained. Chokkanatha Nayak invaded Ramnad for the former had refused to cooperate during the Muhamrnadn invasion of Trichy. An army led by him easily overran Tirupattur, Pudukottai, Manamadurai and Kalayarkoil. The Maravas withdrew to the jungles and resorted to guerilla warfare. Chokkanatha returned ordering the army to render their submission. But they were a hard nut to crack. This army returned crest-fallen, in 1674 he was succeed by his nephew Surya Thevar.

Raghunatha Setupati was a great patron of literary men. He was a great builder of temples. Moreover he renovated many temples. In Spite of the many wars he waged, he found the resources and the time needed to promote the peaceful arts. Telugu language in addition to native Tamil was used in court records and official correspondence. Alagiya Chitrumbala Kavirayar and Amirtha Kavirayar were among the Tamil poets patronised by him. Perhaps he is to be credited with the construction of the Second 'Prakara' of the Ramanathaswamy Temple on Ramesvaram. Thayumanavar, the famous mystic poet spent his last days in Ramnad during the reign of this prince.

Surya Tevar and Athana Tevar:

Tirumalai Setupati was succeeded by the elder of his two sons Surya Tevar and then by Athana Tevar. They reigned in succession but the reign periods of both of them together did not exceed one year. Both of them died one after another within a short period. After a few years of personal rule the Nayak appointed Raghunatha Tevar alias Kilavan Setupati, son of Surya Tevar through his fifth wife.

Raghunatha Setupati:

He ruled from 1671 to 1710 A.D. His nickname was Kilavan Setupati. He was a ruthless and cruel man; warlike and tolerant but in his own way competent. He stood with Chokkanatha Nayak in the days of difficulty and got the title 'Para Raja Kesari' (Lion to alien kings). He increased the defences of the Marava Kingdom and took stern measures against



rebels.

Kilavan Setupati founded the Tondaiman dynasty of Pudukkottai in 1711. Kilavan picked up a quarrel with Muthu Veerappa Nayak HI and turned rebellious, and so the Nayak sent an army against Ramnad which was defeated by the Setupati in league with Tanjore.

In 1700 he receded the Marava country practically from subjection of Madurai. His anti-Madurai policy forced Manga-mmal-to despatch an army against Ramnad in 1702. It was routed by the Maravas and forced to return ignominiously. Mangammal's difficulty with Aurangazeb gave Kilavan the opportunity to liberate Ramnad from the Nayak yoke. By 1706, Kilavan Setupati established the independent kingdom of the Marayas.

According to Prof. R.Sathianatha Iyer, "he was a man of remarkable ability who conducted the administration of the country with vigour and wisdom". He shifted the capital of the kingdom from Pugalur to Ramnad. He also created the Sivaganga Palayam and appointed Periya Wodaya Tevar as its governor. He was a bigot Hindu ruler. He was responsible for the execution of the Christian missionary worker Jonn de Britto. It was due to the large scale conversion of Marvas to Christianity by John de Britto. It is stated that at one time he converted nearly 8000 Maravas to Christianity.

Kilavan Setupati's services to the cause of Hinduism were many. He endowed a temple in Tiruvadananar with lands; he provided for the comfortable functioning of many mathas. He gave three villages to a temple near Kalaiyarkoil. He ordered the excavation of a large reservoir called the 'Mugavai Urani' and the construction of a dam across the Vaigai. He permitted the Dutch who had settled themselves on the eastern coast, to fish freely in the waters nearby for but a nominal fee. The Setupati at the age of 80 and after a reign of 40 years, passed away in 1710 A.D. His 47 wives committed self-immolation on his funeral pyre. He left no heir to succeed him.

Vijaya Raghunatha Setupati:

He was in power from 1710 to 1720 A.D. He inherited a very bad economic condition of the country and had to face famine on one hand and floods on the other and the consequent hardships. He caused a lake called 'Raghunatha Samudram' to be excavated near Tanjore. He divided the country into a number of defence zones and improved also the civil administration.



The Polygars were disciplined and the Palayam system was reorganised. He built many forts. The important one was built at Kamudi. He ruled a vast territory between Tiruvarur in the north and Tirunelveli in the south. He was a devout Saivite who made many additions to the Ramanathasamy Temple at Rame-svaram.

Others:

After the death of Vijaya Raghunatha Setupati, Sundaresvara Tevar alias Tanda Tevar became the ruler of Ramnad. He was defeated by Anand Rao, General of the Tanjore armies and finally he was beheaded. Then Bhavani Sankara came to the throne in 1720 and ruled till 1729. During the time of Kattaya Tevar (1729-1735) the Marava country witnessed two invasions i.e, one from Tanjore under Tokkoji, the successor of Serfoji I and the other from the General Anand Rao. He was succeeded by his son Sivakumara Muthu Vijaya Raghunatha Setupati (1735-1746). His reign was peaceful and undisturbed by wars. He was succeeded by Rakka Tevar, a cousin of Kattaya Tevar in 1747. After him, Sella Tevar (Vijaya Raghunatha Setupati) became the ruler in 1748. His reign lasted upto 1761. In course of time the Maravas slowly drifted towards the Nawab. In 1761 Sella Teva died and left no son behind. His sister's son Muthuramalinga Setupati became the ruler in 1761. During his time, things threatened to go from bad to worse in Ramnad. In 1772 Ramnad came under the direct management of the Nawab of Arcot. In 1792 the Ramnad territories were ceded to the British by a treaty; Col. Martinz occupied the Marava country. The company took its administration. In 1803 the Zamindari of Ramnad was transferred to MangalesVari Nachchi-yar. Thus the Ramnad kingdom was reduced to the status of a Zamindari.

Mangaleswari Nachchiyar became Zamindarini in 1803 and was in power till 1812. Her son Annasamy Tevar succeeded her in 1812. He assumed the title Muthu Vijaya Raghunatha Setupati. After his death in 1820, Ramasamy Tevar claimed the Zamin during 1820 to 1830. From 1830 to 1847 it was put under the control of his widow Parvadhavardhani Nachchiyar. Later it was brought under the crown in 1858. The manager Ponnusamy Tevar looked after its administration. He died in 1869. His son Pandithurai Tevar became the reputed founder of the Madurai Tamil Sangam. Muthuramalinga Setupati, Baskara Setupati, Rajarajeswara Muthuramalinga Setupati and Shanmuga Rajeswara Naganatha Setupati took over the administration of Ramnad Zamin respectively. The last Setupati joined the congress party in 1949 and in that year the Zamindari right of Ramnad was abolished. He was minister



for Public works from 1952 to 1957.

41. MARATHAS OF TANJORE

Reinstatement of Sengamaladas

Chokkanatha, the Nayak of Madurai appointed Alagiri as Governor of Tanjore to administer it. But due to ambition, within a short, he protested against the Nayaks and became independent. He appointed Venkanna as his accountant (rayasom). Dissatisfied with the administration of Alagiri, Venkanna decided to dethrone him from power. He had the intention to reinstate Sengamaladas of Vijayaraghava tradition on the throne. Sengamaladas was the son of Mannarudas. His enemies secretly planned to murder him. But he was rescued secretly and brought up by the chetty merchants of Nagapatnam.

Venkanna sought the support of Ali Adil Shah, the Sultan of Bijapur with a view to support Sengamaladas. The Sultan accepted the demands of Venkanna and sent an army under Ekoji. Ekoji defeated Alagiri and enthroned Sengamaladas on the throne of Tanjore.

Removal of Sengamaladas

Sengamaladas was enthroned with great expectations. But he neglected the wishes of Venkanna and gave priority to the demands of the merchants of Nagapatnam. He also deceived Ekoji. So the disappointed Venkanna decided to remove Sengamaladas from power. He met Ekoji alias Venkoji at Kumbakonam and persuaded him to invade Tanjore, Ekoji alias Venkoji was born to Shahji Bhonsle and Tukabai Mohita in 1630. He grew under paternal care and entered the service of Ali Adil Shah of Bijapur.

At the instigation of Venkanna, Ekoji marched to Tanjore, Sengamaladas was defeated and dethroned from power. At that time Ali Adil Shah also died, Utilising this opportunity, Ekoji usurped the throne of Tanjore in 1676 and founded the Maratha rule of Tanjore.

Political History

Venkoji (1676 - 1684)

People had much expectation on the rule of Venkoji. But he acted as a tyrant. He was ambitious and showed less interest on the welfare of the people. He wasted much time, energy and wealth for the personal purposes. He adopted inhuman policies to consolidate his power and to collect taxes. Heavy taxes were imposed on the people. Normally, four fifths of produce



was collected as tax. The people found it very difficult to pay the tax. Those who refused to pay the tax were punished severely. Thus he earned the enmity of the people.

He even insulted his adviser, Hanumanth pant and his half brother, Sivaji. So the members of the royal family and high officials too rejected and opposed the inhuman and unattractive policies of Venkoji. Frustrated by the policies of Venkoji, Shivaji undertook a punitive expedition against him in 1676 and demanded half of the Jagir of his father in the Carnatic regin. As both of them were ambitious for wealth, the conciliation talaks ended in rupture. At this unpleasant situation, Chokkanathan of Madurai made an expedition against Tanjore. But his aim to subdue Tanjore ended in failure. Hence the army returned to Madurai, disappointed. But soon after the death of Shivaji, the Mysore General Kumaraiya made an expedition against Tamilnadu and Intruded into the territory around Trichinopoly in 1680. The southern states viewed seriously the side effects of this conquest. Hence, Venkoji of Tanjore, Kilavan Sethupathi of Ramnad forgetting their differences, supported Chokkanatha of Madurai. Thus Madurai was saved from a peril. The defeated Mysore army. returend from Madurai. But after the death of Chokkanathan the allied forces of Tanjore and Ramnad turned against Madurai and reduced its status.

Shahji (1684-1712)

After the death of Venkoji, Ms eldest son Shahji ascended the throne in 1684. During his administration, political unrest showed its ugly head in South India. After the death of Sivaji, Aurangazeb invaded Deccan with a determination to eradicate the domination of Maratha rule from the south. It resulted in the murder of Shambaji, the elder son to Sivaji and other numbers of royal family. But Rajaram, another son of Sivaji, escaped to Jinji. Aurangazeb sent an army under zuificar khan, to reduce Jinji. The defeated Shahji made an agreement with Zuificar, Khan Shahji was forced to give 20 lakh rupees, thousand horses, and thousand soliders to the Mughals. Again he was directed not to raider any assistance to Rajaram. Shahji accepted these terms.

Again, during the reign of Shahji, Chikkadevaraya, the ruler of Mysore, took necessary steps to construct a dam across the river Kaveri. Shahji opposed vehemently the activities of Chikkadevaraya with the help of the Nayaks of Madurai. But unfortunately, the dam was damaged due to the unexpected flood caused by heavy rains. So this issue met with a natural death.



Kilavan Sethupathi was very powerful, when Shahji ruled Tanjore, Anticipating the attack of Sethupathi, Shahji made an agreement with the Nayak of Madurai. Based on, the agreement, the combined armies of Tanjore and Madurai attacked Ramnad. But the infuriated Sethupathi defeated the combined forces and captured Arantangi, the fort belonging to Tanjore.

As deeply involved in Hindu religious activities, Shahji disturbed the Christians to the core. He gave untold miseries to them. They were compelled to pay a special tax. Moreover, he issued orders to evict Christians from Tanjore. He also directed Ranimangammal and other chieftains to adopt the same. The records that belonged to this period revealed the anti Christian attitude of the ruler.

His reign witnessed the growth of art and literature, Marathi language developed during his period. He patronised scholars like Ramapaktra Ditchidar and Appakani. He improved the fortification for the protection of Tanjore. The religious intolerance and inhuman activities reduced his status and fame.

Serfoja I (1712 - 1728)

Shahji died in 1712 without any heir to the throne. So his brother Serfoji occupied the throne and ruled upto 1726. During his reign, a civil war broke out in Ramnad. Due to this civil war, the kingdom was divided into five divisions and were ruled by independent rulers. Utilising this civil war, Serfoji interfered in the internal affairs of Ramnad and expanded his territory by annexing certain provinces of Ramnad. But he became unpopular due to internal disorder and external conquest. He died in 1728 without any issue to the throne.

Tukoji (1728 - 1736)

The next ruler, who ruled Tanjore was Tukoji. He was the last son of Venkoji. As Serfoji had no successor to succeed the throne, there started a civil war. In the civil war Katturaja, the illegitimate son of Serfoji became successful and ascended the throne in 1728, But within a short span of time, Serfoji defeated his enemy Katturaja in a minor court conspiracy, and occupied the throne. During his administration radical political changes took place in the Maratha territory. Serfoji also interfered in the affairs of Ramnad and waged a war against it for the battle, he failed miserably and lost northern parts of his territory to Ramnad.



As a great scholar, he patronised education. He wrote the famous work Sangheetha Saram. The kingdom began to decline *due* to his inefficiency.

Pratap Singh (1739 - 1763)

Civil war started in Tanjore after the death of Tukoji. In the civil war, the legitimate and illegitimate sons of Tukoji and Serfoji participated. Baba Sahib and Shivaji were the legitimate sons of Tukoji. Pratapsingh son of Tukoji and Katturaja, son of Serfoji were illegitimate heirs to the throne. In the struggle, Pratap Singh diplomatically won the war and seized the throne. Throughout his reign, political unrest existed in Tanjore. The country weakened due to the invasion of Nawab of Arcot, Chanda Sahib and the British/When Chanda Sahib invaded Tanjore, Pratap Singh sought the support of the British. In the battle Chanda Sahib was murdered. Pratap Singh made an attempt to conquer Ramnad and Tondaimandalam. But his attempt ended in failure. So the unrest continued. It continued till his death in 1763. In short, foreigners established their domination in Tanjore during his administration.

Tulgaji (1763-1787)

Tulgaji succeeded Pratapsingh, During his administration Haider ali and Tipu Sultan of Mysore threatened Tanjore frequently. With a view to safeguard his position, he donated a huge amount of money including, a large quantity of gold, to them.

As a warrior, Tulgaji invaded Ramnad and Tondaimandalam. Though he was successful in the Ramnad expedition, his invasion against Tondaimandalam ended in utter failure. It weakened his position, moreover, the attack of Mysore, and the expedition of Mohamad Ali made him helpless. They defeated Tanjore and looted its wealth. At his critical situation, Tulgaji sought the help of the British, to strengthen his position. The British came forward to help Tulgaji and imposed various terms on him.

Civil war in Tanjore

Amir Singh (1787 - 1798), and Serfoji II (1799 - 1833)

After the death of Tulgaji, civil war started in the kingdom between his adopted son Serfoji II and his brother Amir Singh. The British interfered in the civil war and helped Amir Singh to occupy the throne. Amir Singh ruled Tanjore from 1787 to 1798. When Lord Wellesley became the Governor General of India, radical changes took place in the politics of



Tanjore. In 1798, he deposed Amir Singh and raised Serfoji II to the throne. He ruled for a short period. In 1799 the company government dethroned Serfoji II and brought Tanjore under their direct administration. Instead, the company government granted an annual allowance of one lakh of Pagodas and one fifth of the net revenue of Serfoji II. Thus he became a permanent prisoner in the hands of the company government.

Shivaji II (1833 - 1855)

After the death, of Serfoji II in 1833, Shivaji II ascended the throne. He was unfit to become a ruler. He gave importance to worldly pleasures and enjoyed the company of ladies in the harem. He had twenty wives. Without achieving anything, he, died in 1855. As he had no successor to succeed him, Lord Dalhousie applied his doctrine of lapse in 1856 and annexed the kingdom to his dominion. Thus the Maratha rule in Tanjore came to an end.

The Maratha Administration of Tanjore

Maratha rulers

Marathas ruled the most fertile areas of Tanjore from 1676 to 1856, Most of the Maratha rulers were autocrats. They concentrated less on administration, and were deeply involved in worldly and sexual life. Hence, the high officials, especially the Brahmins acted as real administrators of the state. They even acted as brokers (middle men) between the rulers and the ruled the officials too exploited the people and behaved like autocrats.

The rulers enjoyed enormous powers. Kingship was hereditary. Though hereditary system existed, civil war was common in the palace. On various, occasion's civil war determined the ruler. The British also played a vital role in selecting the ruler.

Though the Marathas were aliens, they never introduced any radical changes in administration. Without much alteration they adopted the native system of administration. Here and there slight modifications were made to suit the existing conditions.

The prokita in the palace, ministers, commander in chief of the army (dalawa) and revenue officials occupied an important place in central administration. The ministry contained a number of ministers including chief minister. The ministers were called mantri. They advised the king. They were expected to give good advice. The prokita were respected in the society. High officials appointed by the kings, looked after the day - to - day administration



of the state. The kings, ministers and high officials were given proper protection. Separate guards were appointed for this purpose. These guards were called kavalcars.

Like Karnataka and Ramnad, Tanjore was called as Samasthanam. For the convenience of administration Samasthanam was sub-divide into five Subhas. Pudukottai, Marmarkudi, Kumbakonam, Mayavaram and Thiruvadi were the five subhas in the Maratha kingdom. The subhas were further divided into Chimai and villages Records revealed that there existed 5753 villages in the kingdom of Marathas.

Maratha kings were Hindus they patronised hindu religion. Most of the kings were intolerable towards other religions. Especially, Christians were tortured cruelly. Yet the Christians flourished at Nagapatnam, Tranquber, Portonovo and other coastal areas. Due to the hard work of the missionaries many people were converted to Christianity.

The Maratha rulers showed much pomp and show. They lived in the palaces. The palace was constructed at the capital It contained all facilities including harem. Harem contained beautiful ladies from all over the country, The pleasure seeking Maratha rulers squandered away the public money unnecessarily for personal happiness.

Most of the Maratha rulers were inefficient political unrest was the order of the day. Tanjore was frequently affected by foreign invasions, civil wars, famines and floods. The -rulers failed even to take the minimum relief measures at these times. So the people faced untold miseries. The records of the Christian missionaries available in Madras revealed these facts.

Land Revenue

Land tax and custom dues were the major sources of income to the State. The method of the collection of land tax was traditional. Taxes were collected based on the value of the commodities and the distance of remitting the taxes. As the coastal areas were under the domination of the Europeans, the Maratha rulers collected taxes only from inlands. The state collected custom dues from arrack, bricks and pearl harbours. Government adopted monopoly system to collect custom dues (Sungam). The government officials assessed the land tax at the time of cultivation. The tenants were permitted to sell their agricultural commodities in the market. The officials appointed for this purpose marked the market prices in the registrar.



Spies were also appointed to know the price levels of the commodities in the markets. Government also consulted the monopolist before assessing the taxes. Finally based on the price levels in markets and on the opinions of the monopolists, taxes were assessed.

As land revalue assessment varies from time to time, the shares of the government were also varied. Generally, the government fixed its shares and the tanants. For example, during the reign of Tukoji, 37 1/2 tax was collected as the share of the Brahmins. It was increased to 40% at the time of Amir Singh. Revenue officials adopted arbitrary methods to collect, taxes from the tenants. They suffered due to heavy taxation.. Less importance was given to the maintenance of accounts. Hence corruption prevailed at all levels.

The major portion of the revenue was utilised for the maintenance of army and to pay tribute. Due to frequent wars, the tenants were directed to pay more taxes. Due to shortage of fund the salary for the soliders were nor paid regularly. So the soliders were involved in robbery and looting.

Justice

The judiciary that existed in the kingdom was primitive and traditional. It contained full of vices. Bribery was common. The judges in the courts were corrupt and partial-Four kinds of courts such as the criminal court, the civil court, the religious and temple litigations and appeal court functioned during the administration of Marathas. The ruler was the head of the judiciary. The judicial system was reorganised only after the advent of the company rule in Tanjore.

The credit of reorganising the judiciary in Tanjore went to Swartz, the Christian missionary. He tried hard to establish a court at the capital during the reign of Amir Singh. It contained five judges Most of them were Brahmins. This court tried cases based on sastrams. The decisions of the judges were read out in the open court. We can study the working of this court with the help of the palm leaves, belonging to this period.

In addition to this, district courts were also existed in the provinces. These courts functioned under the strict control of the ruler. They were directed to send monthly reports to the king. The icing had the ultimate right even, to change the verdict of the courts. In the courts priority was given to money and caste. Generally, the courts that existed during the period of



Marathas were deeply immersed in corruption and bribery.

Village Administration

Maratha rulers gave due importance to administration of the villages. In the villages, traditional form of administration existed. The villages were self sufficient and acted independently. Each village contained a Sabha. It looked after the administration in the villages. Sabha contained village head and other officials. The officials including the account and bodyguard assisted the village head in the day-to-day administration. Most of the members of Sabha were the elders of the high castes. The Sabha remunerated its officials. The village head in the Sabha acted as a bridge between the village and the government.

The village sabhas enjoyed certain judicial, powers also. They settled certain important disputes of the villages. They utilised the waters in the village kulams as per their requirements without consulting the government. The Brahmins also dominated the administrative unit in the towns. They dominated all branches of administration. The records available in Tamilnadu enabled us to understand the working of villages during the administration of Marathas in Tanjore.

Art and Literature

During the administration of Marathas art and literature flourished. The Maratha rulers patronised Sanskrit and Marathi language. The highly educated rulers like Shahji Tukoji, Serfoji, etc, gave due importance to the growth of literature. Various scholars and literary giants were invited from foreign countries. Due attention was given to the growth of literature epics and dramas.

Ramachandra Diksitar popularly known as modern Pathanjali and Baskara Diksitar were the important poets of this period. Another important poet was Alurikuppanna. He was praised as Andhra Kalidasa.

During the period, less importance was given to Tamil language. But the madams, which existed in various parts of the country patronised Tamil language. Among the Tamil poets of this period, Thinivarur Vaidynatha Desikar, Sodaranyam Thayumanavar, Swaminatha Desikar and Seerkali Arunachala Kavirayar were noteworthy. They contributed to the development of Thalapuram, Bhakti Paadalkal and prose.



During this period, philosophy, music, drama, astronomy, medicine and fine arts were also developed. The Saraswathi Mahal library at Tanjore contained much Sanskrit, Marathi, Tamil and Telugu manuscripts relating to Vedic and vedantic medicine, music and dancing. It also maintained a museum, and a printing press. The Maratha rulers invited physicians from Hyderabad and Arabia. Hospitals were constructed at various centres of the kingdom.

The Maratha rulers also patronised fine arts. Tanjore acted as the centre of Carnatic Music and Bharatha Natyam. Tulgaji, the ruler of the Maratha territory in Tanjore was an efficient artist. He wrote a book on this subject. He also showed keen interest in education. The famous and historical Saraswathi Mahal Library at Tanjore was constructed during his administration. It is considered to be one of the leading libraries in Tamilnadu.

Art and Architecture also developed during this period. Various churches, palaces, mandapams, buildings, forts were constructed by the Maratha rulers. They highlighted their contribution to the development of art and architecture.



UNIT - IV : TAMIL NADU UNDER THE NAWABS OF ARCOT

Tamil Nadu under the Nawabs of Arcot - The Carnatic Wars, Administration under the Nawabs - The Mysoreans in Tamil Nadu - The Poligari System - The South Indian Rebellion - The Vellore Mutiny - The Land Revenue Administration and Famine Policy - Education under the Company - Growth of Language and Literature in 19th and 20th centuries - Organization of Judiciary - Self Respect Movement.

42. TAMILNADU UNDER THE NAWABS OF ARCOT - CARNATIC WARS

Aurangzeb who undertook the Deccan campaign in 1681 had Conquered Golconda by 1689 and the siege and conquest of Gingee which was entrusted to the redoubtable Zulfikar Khan ended favourably to the Moghuls after much wilful delay and plundering of the neighbourhood which extended as far as Tanjore and Tiruchy. This Zulfikar Khan who enjoyed the sympathies of the Emperor in ample measure had a deputy by name Daud Khan. It was his business to arrange for the Consolidation of the newly conquered tracts in the Carnatic and he appointed Saadatullah Khan, general of Aurangzeb, as the Nawab (or governor) of the Carnatic. The Nawab was also called Faujdar. The Carnatic was made into a permanent Nawab and its headquarters was in Arcot, due west of Madras and near Vellore. This was one of the thirty or so Nawabis which were constituted to look after the political unity and the economic benefits of the south Indian territories conquered by Aurangzeb in the course of his Deccan campaigns.

This Saadatullah Khan was a fairly successful administrator and he was Faujdar from 1710 to 1732 when he died. He had a nephew by name Dost Ali who succeeded him and was Faujdar from 1732 to 1740. These faujdars were supposed to be the sub-Ordinates of and answerable to the Subedar of the Deccan who was One of the major agents of the Moghul Emperor. According to the principle that more distant a governor from the imperial capital the more rebellious he tends to become, the faujdars of Arcot began to entertain ambitions of freedom from the Subedar and eventually the Emperor himself; at least to convert a rent collecting office into a hereditary rule. This ambition was furthered by the fact that his superior the Nizam-ul Mulk was too busy with his aggressive Maratha neighbours and coping up with the mercurial politics in the Imperial capital. The Nawabi of Arcot extended over a strip of territory, narrow and long, stretching from Ongole in the north and Gingee in the south and



included the Coromandel Coast in the east. Since the country to the south of Gingee was studded with petty and mutually warring states and principalities, the Nawab of Arcot was tempted to interfere in their affairs with a view to their ultimate liquidation and absorption. Among the states which invited, by their very condition, the attention of the Nawab must be mentioned the Nayak state of Madura in Trichinopoly and the Maratha state of Tanjore.

Zulfikar Khan, the commander of the Moghul armies in the course of his protracted siege of Gingee had attacked the Nayak kingdom of Tiruchy and the Marathas of Tanjore and extracted from these rulers enormous booty as well as promises to pay tribute and recognition of the Moghul Emperor as their overlord. This gave the Nawab of Arcot (who was the faujdar under the Moghu Subedar of the Deccan) the legal title to expect, and if denied extract, the promised tribute from these Nayaks and the Marathas. This also meant that the Marava rulers of Ramnad and the Palayal gars of Tinnevely who were but the feudatories of the Nayak of Madura, albeit habitually turbulent and inclined to disloyalty, were but the sub-feudatories and tributaries of the faujdar of Arcot.

Dost Ali had a son by name Safdar Ali and a son-in-law Chanda Saheb (Husain Dost Khan). These two invaded Tiruchy and conquered it; his conquest led to the suicide of Minakshi and the occupation of Tiruchy by Chanda Saheb. The invaders tried to reduce Tanjore also but the resources of Tanjore were enough to bribe or to resist the invading Muslims. Chanda Saheb's men reached as far as Madura and struck terror and sowed confusion into the Marava country. The two brothers of Chanda Saheb, i e., Buda Saheb and Sadak Saheb were stationed in Madura and Dindigul respectively.

The Maratha armies under generals who had no other occupation then, or whose need for revenue could be satisfied only by the collection of Chauth in other people's territories, had a current pretext to invade the Carnatic. They had heard of the plight in which the Maratha ruler of Tanjore found himself as a result of the raids of the Nawab of Arcot; and so the Maratha generals Fateh Singh and Raghuji Bhonsle invaded the Carnatic in 1740. It was also rumoured that Safdar Ali himself, being jealous of his brother-in-law Chanda Saheb and suspicious of his designs secretly invited the Marathas to invade the Carnatic. But this sudden descent of the Maratha cavalry on his dominions was a surprise to Dost Ali. The Marathas were coming from the direction of Cuddapah; and Dost Ali hurriedly collected an army and



marched forth to meet the invading cavalry. The two armies met at the Damalcheruvu pass which was a valley only 800 yards in width. The Marathas, however, guided by a traitor, bypassed the pass on the eastern side and fell upon Dost Ali's forces from the rear. The armies of Arcot with their Nawab and other leaders perished in the ensuing battle, like a diminutive Leonidas and his army. The successful Marathas, then swiftly proceeded to Arcot where Safdar Ali bought peace with them by paying a crore of rupees.

Safdar Ali's and Chanda Saheb's families were in safe refuge in Pondicherry under the care of the French governor Dumas. The Marathas demanded their surrender, but the French boldly refused the demand; for this Dumas got the title of Nawab and also the rank of Mansabdar of 4500 horses.

Chanda Saheb who was occupying Trichinopoly was temporarily relieved to hear that the Marathas had moved on Bangalore from Arcot forgetting the Carnatic for the moment. But in 1741 the Marathas did appear before the gates of Trichinopoly and besieged that place: it surrendered after a short siege. Chanda Saheb gave himself up to his enemies who took him off prisoner to Satara, leaving one Murari Rao to hold Trichinopoly. Buda Saheb and Sadak Saheb who resisted the Marathas were killed in battle.

The collapse of the plans of Arcot in the presence of the Maratha incursion made Safdar Ali nervous; they could not even collect their usual revenues, for more than that had been plundered by the Maratha cavalrymen. Nizam-uI-Mulk, the Subedar of the Deccan, was struck by the extraordinary confusion in the Carnatic. He delayed the formal recognition of Safdar Ali as the Nawab of Arcot So Safdar Ali started raising funds and collecting revenues urgently. He left his young son in the protection of the English in Madras and proceeded to Vellore in 1742 and demanded the due tribute from Murtaza Ali, his cousin (father's brother's son who was also his wife's brother), who was commanding the garrison there. Murtaza Ali was now seized with the idea of doing away with his cousin and appropriating Arcot to himself. His first impulse was to poison his cousin; somehow the attempt failed. Then, he caused Safdar Ali to be murdered in cold blood.

Having achieved this foul object, Murtaza Ali proceeded to Arcot from Vellore and proclaimed himself the Nawab of the Carnatic The soldiers of Safdar Ali's army who had supported Murtaza Ali in the hope that the latter would clear their arrears of pay immediately



were getting disillusioned because no payment as forthcoming, and they began to riotously demand their dues. Murtaza Ali was essentially a coward; unable to manage the situation he fled Arcot in the guise of a purdah woman and reached safely in Vellore where he hoped to defend himself better from the anger of his troops.

As soon as the flight of Murtaza Ali was made known, Sayeed Muhammad Khan the infant son of Safdar Ali who was in the safe custody of the English in Madras was proclaimed Nawab of Arcot; and an able Diwan looked after the government.

In the meantime, Nizam-ul-Mulk who had never reconciled himself to the Dost Ali family and its manner of government, was sick of the growing confusion in the Carnatic and proceeded to Arcot with a considerable army in 1743. When he was in Arcot he found that authority had completely broken down and a number of fellows styled themselves Nawab. The irate Nizam deposed Sayeed Muhammad and placed a nominee of his own Koja Abdullah Khan (the general of his army) on the throne of Arcot. He then marched to Tiruchy and relieved it of Maratha control obliging Murari Rao to retreat from the entire Carnatic; Tiruchy again came under the authority of Arcot.

Now, Koja Abdullah Khan who had been appointed Nawab of Arcot continued to command the Nizam's army and led it up to Golconda where surprisingly one day he was found dead in his bed. It was suspected that he died of poison. The Nizam then appointed to the position of the faujdar of Arcot one Anwaruddin Khan son of an old favourite at court. Popular opinion held Anwaruddin Khan responsible for the murder of Koja Abdullah Khan, since the new nominee benefited most by the death of the general of the army.

Thus it was that the family of Saadatullah Khan ceased to rule in Arcot and a new dynasty of rulers was inaugurated there by Anwaruddin Khan. Nizam-ul-Mulk who knew that the people of the Carnatic held Sayeed Muhammad in great esteem and affection pretended first to appoint Anwaruddin Khan only as a regent Nawab to the young prince; and Anwaruddin also treated Sayeed Muhammad with great civility and respect. But in the course of a reception which the prince held on the occasion of the marriage of a relative of his and which Murtaza Ali among others attended, the prince was assassinated by a patban who had a private grievance against the prince. The deed was avenged by Anwaruddin by punishing the culprits, but the public strongly and perhaps justifiably suspected that Anwaruddin himself and



Murtaza Ali were the prime movers in this crime for once again Anwaruddin gained most by the death of Sayeed Muhammad. Nizam-ul-Mulk now confirmed him as regular Nawab of the Carnatic.

The Europeans came to India for trade. The deteriorating political condition that prevailed in Tamilnadu induced them to enter politics. Among the European powers, the British and the French vigorously interfered in the affairs of the local rulers and tried hard to consolidate their positions in Tamilnadu.

Pondicherry was the head quarters of the French. They interfered in the political affairs of Nawabs of Arcot unnecessarily. The headquarters of the English East, India Company in Tamilnadu was St. George Fort at Madras. They also were deeply involved in the affairs of Marathas. Both the powers thrived hard to expand their political and economic domination in Tamilnadu. Due to over ambition, the British and the French became enemies. They quarrelled each other to achieve their goal. They waged number of battles. The battles they fought in Tamilnadu were called Carnatic Wars. The battles held in the Carnatic regions lasted for twenty years. These battles enabled the French and the English to test their naval supremacy in Tamilnadu.

The First Carnatic War (1743 - 1754)

The outcome of the first carnatic war was mainly due to Anglo French commercial and colonial rivalries in Europe and India. In Europe, the Austrian succession war broke out between Austria and Prussia in 1740. In the war due to enmity, England supported Austria. Hence Prussia sought the support of France. Though the war started in Europe, it radiated in their colonies in the West and the East. It was during this period, Dupleix was the Governor and Director General of the French Settlements in India. He made negotiations with the British to prevent the spread of war in India. But his attempts ended in failure.

In 1741, the British navy under Bameett captured a few French ships without prior intimation. He also decided to capture Madras. It was a rude shock to Dupliex. Hence he sought the support of La-Bourdonnais, the Governor of Mauritius La-Bourdonnais sent a navy immediately to Madras to help Dupliex. It stormed Madras in 1746. At this contest the British commander left for Hughli leaving Madras in the hands of the French. Nicolas the Governor of Madras surrendered Madras unconditionally to the French. But soon La-Bourdonnais



concluded a peace treaty with the British and demanded a ransom of Rs.40,000/- to the French for the release of Madras. But Dupliex refused to accept this treaty. He besieged Madras on the departure of Bourdonnais and captured many of the British. They were taken to Pondicherry as prisoners.

But soon the political situation changed in favour of the British. Anwar-ud-din, the new Nawab of Carnatic claimed his rights over Carnatic. He ordered French to relinquish Madras. The French refused this offer. Hence, Anwar-ud-din came forward to rescue the British at Madras. He sent an army under the command of Maphuzkhan. It consisted of 10,000 soldiers. But Dupliex with the help of a small army consisting of nearly 1000 soldiers faces the situation gallantly. The French captain defeated the huge army at St. Thome, on the banks of the river Adyar. The battle of Adyar revealed the inefficiency of the untrained, and ill-disciplined Indian army. Subsequent to this battle, the French looted and plundered the Madras city day and night from top to bottom.

The Duplex tried to capture Fort St. David. But his effort failed due to the attack of Pondicherry in 1748 by Rear Admiral Boscawen, the British General. So Duplex left for Pondicherry and made a resistance against the English. Before a fresh attack, the war of Austrian succession came to an end in Europe in 1763 by the treaty of Aix-la-Chapelle. Based on the terms of the treaty, St. George fort at Madras was restored to the British. In short, the first Carnatic war enabled the French to consolidate their position in Tamilnadu. After this battle, the European powers strengthened their position by maintaining alliances with the native rulers. Second Carnatic War (1749 - 1755). The terms of the treaty, of Aix-la-Chapelle failed to maintain peace permanently in Europe and their colonies in U.S.A. and India. Due to the civil war which existed in Hyderabad and Arcot, the English and the French, took opposite sides and fought each other along with the native powers, Nizam-UI-Mulk Asaf Jah, the Nizam of Hyderabad died in 1748. Before his death, he had nominated Muzaffar Jang, one of the sons of his favourite daughters, as his heir. So the affected Nazir Jang, the second son of Asaf Jah protested against this and dethroned his rival claim Muzaffar Jang from power. Muzaffar Jang rushed to Poona to get the support of Marathas, There he met Chanda Sahib, the son in law of Dost Ali, the late Nawab, unexpectedly. He promised to support Muzaffar Jang. But he had been a prisoner under



Marathas due to the non-payment of a ransom amount. Muzaffar Jang with the assistance of Dupliex made a compromise, with Marathas and released Chanda Sahib from prison. The armies of Chanda Sahib, and Muzaffar Jang assisted by Dupliex marched to Arcot. The grand army defeated and killed Anw-ar-ud-din, the Nawab of Arcot at Amour in 1749 and imprisoned his elder brother Maphuzhkan. His youngest brother Muhamad Ali fled to Trichinopoly and got asylum in the fort. After eradicating his enemies Chanda Sahib enthroned the throne of Arcot.

In the meantime, Nazirjang rushed to Carnatic, defeated and imprisoned Muzaffar Jang. He also forced Chanda Sahib to quit Arcot. So Chanda Sahib retired to Pondicherry. But in 1750 unexpectedly Nazir Jang was assassinated Muzaffar Jang was released and enthroned as Nizam. But Muzaffar was also murdered in 1751, in an encounter on his way to Aurangabad.

Utilising this opportunity, Dupliex interfered and helped to enthrone Salabat Jang, the third son of Nizam-ul-Mulk Asaf Jah. Again Dupliex stationed an army at Hyderabad for seven years for his protection and to direct and to control the activities of Salabat Jang.

As far as Hyderabad was concerned Dupliex was successful. Put in Carnatic his policies had only little effect. Assisted by French, Chanda Sahib besieged the fort of Tiruchinopoly, where Muhammad Ali got asylum. The British opposed Chanda Sahib and supported the cause of Muhammad Ali. But Chanda Sahib was firm on his stand. So to divert the attention of Chanda Sahib, Robert Clive suggested a plan to attack Arcot, the capital. Robert Clive himself took the command and captured Arcot in 1751. So Chanda Sahib was forced to send half of his army to Arcot under his son Raji Sahib, After defeating the enemies at Ami and Kaveripak, Robert Clive proceeded to Tiruchinopoly. Chanda Sahib surrendered. Finally, he was put to death in 1752 on the orders of Muhammad Ali. Dupliex who supported Chanda Sahib was also forced to conclude a treaty with the East India Company in 1753. But suddenly he was recalled by the Directors of the company in 1754. Then the newly appointed Godeheu concluded a treaty with the British. By this treaty, both the powers agreed, not to interfere in the internal affairs of the native rulers.

The Third Carnatic War (1755 -1763)

As a result of Austria Succession war, Maria Theresa lost Silesia. It wounded her much.



So she was waiting for an opportunity to regain Silesia at any cost. It was in this situation, the Seven years war broke out, in this war, England and France fought on opposite sides. As usual, they formed alliances to strengthen their position. Russia supported England and France got the assistance of Austria. The seven years war which started in Europe also radiated in their colonies in India. As usual, the British acted against the French. The British under Robert Clive and Watson acted effectively in the beginning and captured Chandranagore in 1757. At this juncture the French government sent an efficient commander Count-de-Lally to India. He made an attempt to capture Madras by land and sea. In the meantime, under the command of Bussy an army march towards Madras from Hyderabad. Sir Eyre Coete defended the situation gallantly. He defeated the French forces at Wandiwash in 1760. In 1761, Pondicherry fell in the hands of the British. The fort at Pondicherry was demolished. Count-de-lally was captured and condemned to death by a trial of two years. All on a sudden, the war came to an end' in 1763 by the treaty of Paris, Based, on the treaty Pondicherry was restored to the French. Ultimately the third Carnatic war smashed, away the French empire in India.

Impact of the Wars

The success of British in the third Carnatic war enabled them to consolidate their position on a permanent basis in India especially in Tamilnadu. The rulers of Carnatic and the Nizam Salabat Jang of Hyderabad accepted the supremacy of the British. The British in turn guaranteed protection to them. In short; this war enabled the British to establish their political supremacy in Hyderabad

Most of the provinces captured by the British in Carnatic War were fertile. Hence, the British collected more revenue from these provinces. As a result of the war, the important harbours in South India fell at the hands of the British. So trade flourished. On the contrary, most of the provinces captured by the French were unfertile. Hence, they could collect only less revenue from them.

When compared with France, the British Generals were more efficient. For example, Robert Clive was mainly responsible for the success in the third Carnatic War. Though the British government controlled the activities of the company, at the time of crisis it acted independently. But the French company in India functioned strictly under the direction of France. It was a handicap on the part of the French, to short, third Carnatic war confirmed the



political and economic domination of British in Tamilnadu.

43. MYSOREANS IN TAMILNADU - MYSORE WAR

After liquidating the French, in Camatic the British turned against Haider Ali and Tipu, to establish their political domination in Mysore. They waged four battles against Mysore. These battles decided the destiny of Mysore.

Haider Ali

The first Mysore War (1767-1769)

Haider Ali, the hero of first two Mysore wars was born in 1722 at Budikotta. He was highly talented and courageous. He possessed robustness, imperturbable solidarity and obstinate determination in abundance. He served under Chikka Krishna Devaraya Wodaiyar, the ruler of Mysore and earned his good will. In recognition of his service, he was honoured and awarded, with the title Patch Haider Bahadus. The ruler, authorised him to conquer Tirchirapoly. But he failed in the attempt. Then he was appointed as military governor of Dindigul.

At that time, the British were waiting for an opportunity to consolidate their position in South India. But the sudden rise of haider Ali gave rude shock to them. Hence, with a view to strengthen, their position the British used their dipolmacy and made alliance with Nawab and Marathas. But Haider Ali with his shrude diplomacy, broken down this alliance and attacked Arcot with an army consisting of 210 Europeans, 800 excellent Mughal horses, 12000 Cavalry, 5000 grandier sepoy, 8000 sepoy with European muskets, 1000 topasses with muskets and 4000 match locks. The Nizam also assisted Haider Ali at this venture. But the united army of Haider Ali and Nizam were crushed by the British on 26th September 1767. But soon Haider Ali reorganised his army and captured Tirupathur and Vannmiyambadi. Caption Calvert resisted the onward march of Haider Ali galantly with the support of Colonel Smith. The army marched against Haider Ali and recaptured Tirupathur and Srirangapattam from him.

At this Critical situation, the company government at Bombay made an attempt to seize Managalore. So Haider Ali left Bangalore for Manglore, leaving the command of the army in the hands of FazI Ullah Khan. He made a severe resistance against the British.



In the meantime, the company government at Madras decided to capture all places seized by Haider Ali. The British army under the command of Colonel Smith captured Krishnagiri, Malbagal, Kolar, Hosur, Dharmapuri, Salem, Namagal, Satyamangalam, Coimbatore and Dindigul. Again, they decided to capture Mysore before the arrival of Haider Ali. But Haider Ali returned suddenly and advanced towards Madras after recapturing certain places. Due to fear, the British Government made an agreement with Haider Ali on 29th March, 1769. This agreement was called Madras agreement. Based on the agreement the prisoners and places on both sides were restored.

The Second Mysore War (1780 - 1784)

The treaty of 1769 did not maintain peace permanently for a long period. Dissatisfied with the negative attitude of the British, Marathas, Nizam and Haider Ali formed a grand alliance against the British in 1779. They also concluded a treaty of mutual co-operation for their protection. The French too tended its support to the allies.

When the second Mysore War broke out, Warren Hastings was the Governor General of India. He gave due importance to the expansion of British Empire in India. As a part of it, the British started annexing the French possessions in India one by one. They captured Mahe in 1780. As it lay in the jurisdiction of Haider Ali, he protested the attitude of the British. But the British did not yield. Haider Ali became furious. He strengthened his army with the support of the French and fought against the British. Thus, the Second Mysore War started in 1780 and continued upto 1784.

The combined armies of Haider Ali and French swept over the Carnatic regions. Tipu, the son of Haider Ali inflicted a crushing defeat on the company forces, commanded by Colonel Bala in 1780. In the meantime, Haider Ali defeated Munro decisively. The severely wounded Munro accepted defeat and retired to Madras. So Haider Ali captured Arcot, the capital of Carnatic without much strain.

Afraid of further destruction, the company government at Madras demanded immediate assistance from Calcutta. The arrival of Sir Eyre Coote, the hero of Wandiwash, to the south completely changed the situation. He assumed the whole conduct of the war with the full support of the forces at Madras. The British army defeated Haider Ali in various battles. But he failed to expel Haider Ali completely from the Carnatic. He remained in the Carnatic till



1782.

Again war continued. Attack and counter attack continued between the British and Haider Ali. Eyre Coote defeated the army of Haider Ali at Chengelpat, Wandiwash and Porto Novo. Haider Ali defeated the Company force and besieged Vellore. Again to strengthen his position, he made a defensive treaty with the government of Nagapatnam. With a view to frustrate the treaty Colonel Braith Waite stationed at Tanjore, stormed Nagapatnam, But in 1782, Tipu, the son of Haider Ali assaulted Colonel Braith Waite in a battle held near Tanjore and imprisoned him.

In the Meantime, the Marathas were on the verge of their defeat. Hence, they rendered their consent to maintain peace with the English. As a result, the Convention of Salbai was concluded in 1782. But Haider Ali, who had not yielded the British fought steadily to take certain possessions of the British. In the meantime, the French troops also appeared on the scene and occupied Cudalore and Permakoil. On hearing the fall of Permakoil, Haider Ali rushed towards Wandiwash.

As the British were not ready for an encounter, they withdrew to Ami. Tipu followed them. Due to unfavourable rain at Arm, the British forces, retired to Madras. At that time, Haider Ali encamped with, his troops sixteen miles north of Arcot But suddenly he died in his camp at Narsigh Rayanapet, near Chittur on 7th December, 1782, leaving Mysore to his son Tipu.

Tipu Sultan

The Third Mysore War (1790-1792)

After the death of Haider Ali, his son Tipu Sultan ruled Mysore. During this period, the third *Mysore* war held. The war started in 1790 and ended in 1792. Cornwallis was the Governor General of India when the third Mysore was broke out. Like his father, Tipu also followed the negative attitude towards the British. As a part of it, he invaded Travancore, an ally of the British in 1789. But unfortunately the Travancore forces defeated Tipu. He also got wounded. Once again Tipu strengthened his force and attacked Travancore in 1790, with renewed, vigour. He easily defeated Travancore and annexed a major portion of its territory. The army of Sultan caused untold miseries to the people. Temples were looted and



demolished. Villages were destroyed.

Cornwallis who severely protested this, acted against Tipu. He diplomatically formed an alliance with the ruler of Maharashtra and Nizam. The combined army fought against Mysore. Cornwallis himself assumed the command of the army. Though Tipu got victory in the beginning the fortunes turned against him at the end. In 1791, Tipu lost Dindugul, Salem, Malabar and Baramhal to the British. Then Cornwallis captured Bangalore and proceeded to Seringapatnam. On its way, the British army captured a number of hill forts of Tipu. Tipu found it very difficult to face the situation. Hence, he sued for peace. The treaty was signed in 1792. The war came to an end by the treaty. The treaty was called the treaty of Seringapatnam. Based on this Tipu gave half of his territory and three crores and thirty lakhs or rupees as war indemnity to the British. Again, the British captured two sons of Tipu as hostages, Tipu got back his sons by remitting the whole amount to the company government in 1794. Thus the third Mysore war crippled the power of Tipu.

The Fourth Mysore War (1799)

The fourth and final Mysore war was held in 1799, during the administration of Lord Wellesly. Tipu violated the terms of the humiliating treaty and decided to smash the British by any means. He sought the support of the French and even induced Napoleon to invade India. But before the arrival of the aid Tipu started the war. Knowing the intention of Tipu, the British attacked Mysore from South and North. The army of Tipu found it very difficult to arrest the onward March of the British army. Hence, Tipu withdrew and stationed at Seringapatnam. The British army followed and sieged Seringapatnam. Tipu sent message for negotiation. But the terms, offered by the British humiliated him. So he preferred war rather than peace. The British army under General David Baird stormed the fort and murdered Tipu. With the death of Tipu the fort fell. The sons, daughters and close relatives of Tipu were captured and imprisoned in the Vellore fort. After the death of Tipu Krishnaraja Wodeyar ruled Mysore. The Mysore wars caused untold miseries to the people. Numerous soldiers and public lost their life in the battles. In short, the Mysore wars confirmed the political and economic domination of the British in South India.

44. THE POLEGARS SYSTEM - THE SOUTH INDIAN REBELLION

When Krishnadevarayer ruled Vijayanagar Empire he appointed Ariyanathar as



governor, to administer the Tamil provinces in the south. He established various local units for administrative convenience. These small units were called palayams.

The unrests in Tamilnadu due to the successive foreign invasions, the frequent revolts and the cruel famines ruined the growth and the administration considerably after 14th century.

They disturbed internal, peace. The inactive rulers who ruled the country, failed miserably to maintain law and order in, the state. This situation paved the way for the emergence of various leaders throughout the state. They came forward to protect the people and to maintain peace in their respective areas. A few of them even supported the Vijayanagar rulers. When they were in distress. But on the decline of the Vijayanagar and the Nayaks these leaders established their supremacy and consolidated their position. They ruled petty kingdoms. History mentioned them as polegars. The term poligar was derived from the word paSayakkaran who ruled palayam or zamindari.

The polegars were scattered throughout Tamilnadu. They were divided into Tamil, Telugu and Kannadiyan polegars. They rendered assistance to the Nayaks. In turn, the Nayaks recognised the polegars. Visvanatha Nayak who acted as governor and commander in chief of the Vijayanagar empire at Madurai recognised the polegars. During his administration, he recognised seventy two polegars in Tamilnadu, including the polegars in Panchalamkurchi Sivaganagi and Ettayapuram. These polegars acted under the administrative control of Nayaks. They maintained a standing army Maintaining peace and collecting land tax in palayams and rendering military assistance to the Nayaks at the time of wars were the important duties of the polegars.

The Palayams which existed in Tamilnadu varied in size from one another. Some were large and others were small. Generally, the polegars concentrated more on agriculture. They cultivated the land with the help of Pallars. They were given a small quantity of dry grains as wags.

Most of the Palayams were situated in the hilly regions of the country and were covered with jungles to a large extent. They headed the administration and maintained a considerable army and police. They even collected the revenue and took keen interest in social, economic and cultural activities of their subjects. The polegars paid one third of their income as tribute to



the Nayaks. They normally held the office on hereditary basis. To some extent, the polegars were corresponded with the feudal lords of Medieval Europe and Jagridars and Zamindars of Medieval India.

The polegars administered Palayams effectively till the consolidation of the powers of the British in Tamilnadu. The policies of the British affected the smooth functioning of the polegars. Hence, the polegars agitated and stood against the political domination of the British. Consequently a series of revolts took place in Tamilnado. The British suppressed these revolts with an iron hand and annexed the palayams. Finally these palayams were amalgamated with the British Government.

Palayam Administration

A typical form of administration prevailed in the palayams. The polegars possessed both civil and military powers. They collected taxes, customs and enforced law and order. They also maintained an army to protect their subjects from foreign invasion. They administered justice through courts Dalawai (the chief administrative office) and the Sherogar (military officer) assisted the polegar in the day-to-day administration of the palayam. The polegars held durbars and used to travel on horses, elephant, camel and Palanguins.

The polegars paid special attention to revenue administration. The tax collected from the land, income from the personal possessions of polegars, customs and kaval dues were the major revenues to the palayam. For the convenience of land tax collection, the land was divided into wet and dry lands. Again based on the fertility of the soil, the wet land was divided into kirsui, sheval, portal and veppel. Generally, the polegars collected more tax on fertile lands and less taxes on ordinary lands. Among the revenue collected 1/3 was set apart for the personal expenditure of the polegar. A considerable revenue was utilised for the welfare of the people. The expenditure for the public was called Potuchilavu. Again a portion of the revenue was given to the Nayaks as tribute.

Kaval System

One of the important features of the administration of the polegar was the Kaval system. Usually, every village had its own kaval system. This system enabled to maintain law and order in the villages. The Kavalcars, were graded into Arasukavalcars, Naducavalcars,



Desakavalcars and Stalam.

Kavalcars based on their power and status. Among them the Arasucavalcars protected the possession of the government, The nadu, Desa and Stalam kavalcars looked after district, region and village respectively. The kavalcars discharged their duties with at most care. If the kavalcars failed to protect the property of the public, they had to pay the money for the damages. The cavalcars who rendered meritorious service to protect properties of the public were encouraged through rewards. In those days a traditional policy of 'set a thief to catch a thief' existed in the villages. Hence Kallar and Maravar who were engaged in robbery were appointed as kavalcars. The Kaval system which flourished in Tamilnadu began to decline due to the arrival of Muslims. The Muslims during their administration dissolved the Palayams. Hence the kavalcars became jobless. So they requested the government to implement the system again. On their request this system was once again introduced in the Palayams.

Army

The polegars maintained a standing army. The army was utilised to protect the country and to assist the cavalcars. The army of the polegars contained three categories of soldiers. Among them, the Amaram poens were traditional and land was given to them on hereditary basis for their services. They were placed under the command of a Sardar. The Catabudi poens served the polegars with pikes and match locks at their own expense. The mercenary poens were called during emergency. Proper training was given to the poens. They used weapons like the bow and arrow, cannon, muskets, salt pieces shields, swords and match locks. Valaityadi was the peculiar weapon of the polegars and the Kavalcars. The polegars constructed forts of mud at important places for their protection. Again the polegars maintained a spy system. Generality, Brahmins were appointed as spies. They moved freely to collect secrets and to watch the movements of the enemies. The spies collected secrets in a bit of paper or in plam leaves. They adopted all types of tricks at the time of war to win the battle.

Local Administration

With the conquest of Vijayanagar empire, the traditional administration that, existed in the village began to decline. As an alternative Ayyangar system was introduced. Inscriptions mentioned that, during the administration of the Nayaks, the kingdom was divided into



provinces, palayams and villages for the convenience of administration. A few villages were collectively called as Mahanam or Chemai. In those days villages were known as Mangalam, Samudram, Kudi, Ur, Puram, Kulam, Kurichi and Patty. The polegars never interfered in the administration of the villages. The village had a council. It appointed Kamam, Maniyakkaran and Thaliyari to look after the administration of the village. In addition to the maintenance of accounts, the karnam looked after land accounts, gardens, thoppus, temple lands, burial grounds, bends, wells, canals etc. The taxes collected by the Kamam were remitted in the treasury through the head of Mahanam. The letters of the missionaries mentioned that revalue officials collected *one* half of the produce of the land as tax. People suffered a lot due to the high rate of taxes. The major portion of the revenue was utilised for the maintenance of army, public works, and the personal, expenditure of the polegars. Thalayari maintained law and order in the village. He protected the people from foreign invasion and robbers.

Various scholars attributed their own views on the systems of administration that existed during this period. They criticised vehemently the atrocities committed to the people. Even though, it had certain defects, we cannot underestimate 'the contributions of the polegars to the society when it was in total confusion.

South Indian Rebellion (A.D.1800 - A.D.1801)

The political instability that prevailed among the native rulers of Tamilnadu, favoured the British to interfere in their administration. Moreover, the success of the British in the Carnatic and Mysore wars enabled them to consolidate their position in Tamilnadu. The unnecessary political interference of the British affected the smooth working of the palayams, chieftaincies and the villages. The states which stood against the company administration were suppressed and subdued. As a result, many palayams including Sivagangai, Thanjavur, Arcot, Panchalamkurichi, Puthukottai, etc. were brought under their administration. The British even denied the legitimate rights of the polegars. The political, economic social and religious policies of the British wounded and provoked the feelings of the polegars. The affected polegars stood against the British. To consolidate their position various leagues and confederacies were formed. Amongthem, the Dindugal league of Gopala Nayaka, Ramanathapuram league of Maruthu Pandyan and the league of Kerala Varma were important. Meanwhile, patriotic leaders like Marudhu Pandyan, Kattahotwnan, Gopak Nayak, Kerala.



Varma etc. organised the people and instilled in their minds a sense of unity and patriotic fervour and stood against the British administration. Various reasons were attributed to the historic South Indian Rebellion.

Policy of Annexation

Among the various reasons, the policy adopted by the company administration to annex the natives was the most important, cause for the South Indian Rebellion. When East India Company; was founded at Madras, Tamil Nadu was divided into a number of political divisions and were ruled by polegars, kings and chieftains. Due to political disharmony that prevailed among, them, they acted, as enemies. Utilising this opportunity, the company interfered in the internal administration of the native states and annexed an extensive territory including Salem, Coimbatore, Dindugul, Wynad, Malabar, and denied their legitimate rights. The natives vehemently opposed the policy of annexation of the British and stood, against them.

Attitude of the puppet States

Among the states annexed by the British government, a few intended to continue the previous position just to maintain their status quo. Hence they accepted the supremacy of the company and paid tribute regularly to the British. In turn, the company guaranteed their protection and imposed military expenses on them. Such states were called as puppets or princely. Popular among them were Pudukkottai, Thanjavur and Travancore. Knowing the weakness of these states, the company administration unnecessarily interfered in their internal administration. So they confronted directly with the government and waited for an opportunity to fight against it.

Treaty of 1787

Muhamad Ali was the Nawab of Arcot. He signed a treaty with the British in 1787 to get its support to suppress the auxiliary powers. Based on the treaty, he surrendered his forts to the British and accepted the supremacy of the company. Moreover, the right to demolish the forts were also entrusted with that Above all, he agreed to pay four fifths of his annual revenue to the British to meet the expenses of their military operations in South India. In 1793, one more treaty was signed. By this treaty, the Nawab was compelled to grant to the company the



right of collecting tribute directly from the polegars. The provision of this treaty affected the welfare of the polegars considerably. These affected polegars were waiting for an opportunity of fight against the British.

Affair of Serfoji

Serfoji affair was another important reason for the outburst of South India Rebellion. In 1776, the East India Company restored the throne of Thanjavur to Tuljaji and gained Nagore from him. Tuljaji ruled nearly for ten years and died in 1787. After his death, his adopted son Serfoji ascended the throne. But the British, stood against this and supported Amir Singh, the son of Pratap Singh. For this action, the company received various concessions from him. Utilising these concessions, the company took over the revenue administration of Thanjavur forcibly. This unlawful activity of the company wounded the minds of patriotic polegars and chieftains. They resisted the policy of revenue administration of the British by a military operation, the operation ended in failure. As a result, most of the palayams were brought under their control. It enabled the British to establish their authority over an extensive area in South India.

Rise of Nationalism

The rise of nationalism gave a new dimension to South India Rebellion. The British concentrated more on the accumulation of the wealth of Tamilnadu. Exploiting the illiteracy of Tamils, the British collected heavy taxes unlawfully from the natives. This exploitation affected the natives to a large extent. It awakened many of the intellectuals, who criticised vehemently the autocratic policy of the British. They used palm leaves for writing revolutionary ideas and communicated them from place to place. Their writing and activities induced patriotism among the natives. They boldly criticised and condemned the economic and political policies of the British. Induced by the patriotic fervour the natives acted against the British.

Economic exploitation

The British were keen on amassing the wealth of the natives. The civil and military officials collected huge amount illegally from the rulers and chieftains. They lent out their illegally amassed money at a huge, rate of interest to the Indians. The Indian debtors found it



very difficult to repay the amount. Moreover, the British waged a number war in India against European powers, Indian states and polegars. The British compelled the polegars to meet the expenses of these wars. The economic exploitation of the British deteriorated the social status of the Tamils.

Method of collection of taxes

Utilising the military strength, the British collected heavy taxes from the villages unlawfully. The people of various regions including Palami, Salem, kambam, Dindugul and Gudalur suffered the burden of over taxation. Those who refused to pay the tax were punished severely and their properties were confiscated. Again, the company sought the help of the bidder to collect the tax from the public. Accordingly, the company sold the right of levying tax in public auction. The bidder who gave the highest, rate was authorised to collect the land tax. These bidders adopted arbitrary methods to collect taxes. Usually, they collected heavy taxes from the people and remitted only a specific amount to the company. They acted for the welfare of the foreign masters and showed less interest on the public. These intermediaries collected the tax arbitrarily even during the time of famine and epidemics. The activities of the bidder system hurt the mind of the patriots and intellectuals. Again, the company administration directed the producers to sell their commodities to the company at a low price. The trade policy and the method of collection of taxes provoked the natives who were already affected by natural calamities.

The Tamil society before the arrival of British was traditional. They enjoyed various social rights and adopted numerous customs. But the policy of Europeanisation of the British affected the traditional sentiments of the natives. So the politically, socially and economically affected natives and the polegars united together and resisted the British imperialism under the table leadership of Marudhu Pandyan, Gopala Nayak, Kattabomman and kerala Varma. They formed regional and peninsular confederation against the British.

Course of the Rebellion a flash

Virapandya kattabomman played a vital role in the early part of the rebellion against the British. Under Ms able leadership, the polegars acted bravely. But he failed before the diplomacy of the British. The Fort at Panchalamkurichi was destroyed. A total of 1050 patriots including 600 troops died on the spot. After his defeat, Kattapomman got asylum at



Pudukkottai. The British arrested him with the support of the Pudukkottai ruler. After trial he was executed on 17 October, 1779 at Kayathar, Due to fear after the execution of Kattabomman, his brother Oomathurai, and others fled to Sivagangai. Marudhu Pandyan, the polegar of Sivagangai gave protection to them. He was considered as one of the greatest rebel chiefs and illustrious strategists of these movements.

After the execution of Kattabomman, Marudhu Pandyan, Gopal Nayak and Kerala Varma headed the rebellion. They engaged the British in wave after wave of a grim struggle. The regional leagues and the peninsular confederacies functioned effectively under their heads and caused disturbances to the British. In 1800, these patriots raised disturbances against the British in Sathyamangalam, Tharapuram, Thalamalla, Coimbatore and other places. Among them, the rebellion held at Sathyamangalam was historically important. But the British suppressed the rebellion brutally by adopting various techniques.

Even then the confederate armies made a steady resistance against the British at Madurai, Thanjavur, Ramanathapuram and Sivagangai. They captured the fort at Vellore, Natham and Thiruvellore and besieged the weapons kept preserved by the British. The patriotic army sent to Ramanathapuram liberated major portion of the kingdom of Sethupathi. The patriotic army also defeated the British in a number of battles. Particularly, in the battle held in My 1801, patriots defeated, the "British army decisively. Encouraged by these victories more and more natives joined the revolutionary movements. This sudden change created fear among the British.

Arrival of Agnew

It was in this critical situation that the government sent an army under the command of Colonel Agnew. With a view to prevent, the onward march of Marudhu Pandyan, the army went to Sivagangai. Irritated by the activities of Marudhu Pandyan, Colonel Agnew issued a proclamation against him on 12th June 1801. History mentioned it as Agnew proclamation. It condemned the activities of Marudhu Pandyan and requested the natives to join the side of the British. Provoked by this, Marudhu Pandyan issued two proclamations against the British and the natives who supported them. The Marudhu proclamations requested the people of South India to render their assistance to the confederate army. Copies of these proclamations were placed on the entrance of the Nawab Bunglow at Tiruchirappally and on the outer wall of the



Aranganathan temple at Thiruvarangam These proclamations kindled the mind of the natives. Attracted by the provisions of the proclamations more and more people joined the confederate army. As a result, Marudhu Pandyan recruited an army consisting of 20,000 men. This army was fully utilised against the British.

On 29th May, 1801, similar rebel attacks and the company's counter attacks occurred in almost all parts of Tamilnadu. Battles were fought at Kamudi, Trippuvanam, Manamadurai, Paramakudi, Ramnad and Kalayarkoil. After the capture of Sivagangai, the British army attacked Kalayarkoil from all quarters on 30 September, 1801. The native army resisted this attack under Marudhu Pandyan, but in vain. The native army was severely defeated. Marudhu Pandyan was wounded. He was captured at Cholapuram. With full determination and vengeance the company army and officials searched the Patriots. As a result, 773 patriots including Oomathurai, were arrested. The arrested were hanged in different places on different days without even conducting an enquiry. The remaining patriots ran away from Tamilnadu and got asylum in the neighbouring states. A few spent their time in disguise. Thus ended the tragic tale of the South Indian Rebellion. The success of the British in the rebellion enabled them to consolidate their position in South India.

Vira Pandya Kattabomman (1790 - 1799) Early History

Born in 1761, Vira Pandya Kattabomman occupied an important place in the history of freedom, struggle in South India. He was a polegar. He ruled Panjalankurichi when East India Company consolidated its authority of Tamilnadu Ketti Bommu founded the palayam, Panjalankurichi. He migrated to Salikulam in Tamilnadu from Befiary district in the eleventh century A.D. His decedent was Kattabomman. Jagavira Pandya Kattabomman was the father of Kattabomman. He became a polegar at the age of thirty

His Relation With British

In the beginning, Kattabomman supported and obeyed the orders of the British East India Company. He paid regularly tax, tribute, kisthi and interest to East India Company. Till the later part of 18th century, Panjalankurichi palayam was acted as an ally to the Nawab of Arcot. Hence it paid the tribute to the Nawabs. But in 1792, the political condition had completely changed. Based on the Carnatic treaty of 1792, the company gained the right to collect taxes from Panjalankurichi. Hence, the company appointed its Collectors or



Thanduvars to collect taxes from this region (Palayam). They humiliated the polegars and adopted cruel methods to collect the taxes.

Confrontation with the British

The unattractive methods adopted by the officials to collect taxes created confrontation between Kattabomman and the British. Hence, he stopped the remitting of tribute to the company. The company administration vehemently condemned the attitude of Kattabomman. Due to the non Payment of tribute, its arrears increased. The arrears raised to 3310 pagodas in 1798. Hence, Colin Jackson, the Collector of Kamnad wrote a letter to him. In this letter, he demanded to remit the arrears of tax immediately. But he replied that he was not in a position, to remit the tribute due to the famine in the country. Dissatisfied with the letter, Jackson got angry and decided to wage war against Panjalamkurichi. But the company administration did not permit Jackson to do so.

Kattabomman met Jackson

The company administration directed Jackson to settle the dispute through negotiations. As per the direction of the government, Jackson wrote a letter to Kattabomman to attend the negotiation talks within two weeks. Accepting the letter Kattabomman went to meet the Collector with the arrears of, tribute. With a view to avoid the interview and to teach a lesson to Kattabomman. Jackson made a tour to Tirunelveli. Kattabomman followed him and decided to meet him at Courtralam. He wanted an interview. But the interview was rejected by the Collector. Again he followed jackson to Chokkempatti, Sivagiri, Settu and Srivilliputtur for about twenty three days. Finally Jackson accepted to meet Kattabomman at Ramanathapuram.

The attitude of Jackson

Kattabomman and his minister Sivasubramonia pillai met jackson at Ramanathapuram on 19th September, 1798. The negotiation talks continued for three hours. During the talk they were not provided any chairs to sit. As a mark of insult and humiliation they were asked to stand before the Collector. Again the Collector decided to arrest kattabomman and his minister at the end of the talks by adopting a trick. Knowing the intention of Jackson, Oomathurai suddenly entered the fort with his men and helped the escape of kattabomman. But



unfortunately the minister was arrested. In an encounter at the gate of the fort, an English soldier named Clarks was killed. Some others were wounded.

Dismissal of Jackson

Kattabomman condemned the attitude of the Collector and wrote a letter to the company government demanding protection and justice. The company government conceded the demand of Kattabomman and severe action was taken against the Collector. As a part of it Collector was dismissed and the minister was released. Mr.S.R. Lushington was appointed as new collector. He also behaved like Jackson. With a view to protect Ms subjects from the humiliation of the British and to maintain his self-respect, Kattabomman decided to stand against the British administration.

Kattapomman met Marudhu Pandyan

During this period, various polegars in South India stood against the autocracy of the company administration. Among them, the most illustrious was Marudhu Pandyan, the polegar of Sivagangai. As a staunch enemy of British, he organised a South Indian Confederacy with the support of Gopala Nayak of Dindugal and Yadul Nayak of Anamalai. Marudhu Pandyan acted as the leader of this confederacy. He tried to bring Kattabomman, who ruled Southern region of Tirunelveli, as a member of the confederacy. The Collector of Ramnad Mr.S.R. Lushington disliked it and acted against them. Even, then, they met and charted out various schemes against the government.

The activities of Kattabomman provoked the British. With a view, to secure their position, they decided, to *launch* an attack against Kattabomman. Knowing the intention of the British, Kattabomman made alliance with the polegars of Nagalapuram, Mannarkottai, Powalli, Kolarpatti, Chennulgudi Sivagiri, Kadalkidi and Kulathoor with a view to consolidate his position. Afraid of the confederate powers, the company administration decided to take severe action against Kattabomman. An army was sent to Panjalamkurichi undet the command of Major Bannerman. Lord Wellesley, the Governor General approved the military operation of the company government. Fall of Panjalamkurichi. On the orders of Lord Wellesely the British army stationed at Thanjavur, Tiruchirappalli, Travancore and Madurai were directed to marched towards Tirunelveli. Before the attack, Major Bannerman, the commander of the expedition sent a message to Kattabomman to meet him at Palayamkottai on



4th September, 1799 for a final talk. The message was sent through one Ramalinga Mudaliar. As the talk failed, the army marched to Panjalamkurichi on 5th September to destroy the fort.

The historic fort of Kattabomman at Panjalamkurichi was made of mud. It was 500 feet long and 300 feet broad. It was guarded only by 1200 to 1500 men. The British army attacked the fort suddenly and cut off all the communications of the fort. The native forces which came to the spot were prevented at various centres. Some of them were driven back with heavy loss. Then a commander of the army sent a message to the fort through the same Ramalinga Mudaliar, demanding the surrender of the fort to the company. Kattabomman blindly refused to accept the demand. In the meantime, Ramalinga Mudaliar collected all the secrets of the fort. Based on the information given by the Mudaliar, the British started their attack. Oomathurai defended the attack heroically. There was huge casualty on the side of the British. As the army found it very difficult to capture the fort, it ordered for more troops. On 6th September more troops arrived from Palayamkottai. In the battle held at Kolarpatti, Sivasubramonia pillai was arrested. The army used cannon to destroy the mud fort. In the encounter 600 troops were killed. Nearly 1050 patriots died on the spot on the side of the patriots. Oomathurai and others fled to Sivagangai. Accepting the defeat Kattabomman also fled to Pudukkottai.

Execution of Kattabomman

Vijaya Raghunatha Tondaiman the Raja of Pudukkottai gave asylum to Kattabomman. But with a view to get the sympathy and favour of the British he deceived Ms guest. To honour Kattabomman, he arranged a feast. Kattabomman attended the feast. Utilising this opportunity, Tondiaman arrested Kattabomman and handed him over to the British for trial. The British officials insulted and humiliated Kattabomman in the presence of other polegars. Major Bannerman put forward a number of charges against Kattabomman and his followers. After an informal trial, all of them were awarded with capital punishment. Based on the judgement Sivasubramonia pillai and Soundra Pandiyan of Nagalapuram were executed on 13th September. Vira Pandya Kattabomman was taken to Kayattar and hanged in a tamarind tree on 17th October, 1799. Thus the patriot who dedicated his life to the freedom of the land, met with a tragic end. Even now, the heroic deeds of Kattabomman are cherished by people of Tamilnadu.



Marudhu Pandyan

After the execution of Kattabomman, Marudhu Pandyan the polegar of Sivagangai led the agitations against the British. He was born in 1753, at Mukkulam, eighteen miles away from Aruppukottai in Ramnad. His parents were Mokka Palaniappan Servai and Ponnathal. He was affectionately called as Chinna Marudhu and his elder brother as Peria Manidhu or Vellai Marudhu. During the reign of Muthuvaduhanaths Devar (1750 -1772), Marudhu Pandyan entered the government service of Sivagangai. Due of efficiency, he rose to the position of a royal adviser. In 1772, the Nawab of Arcot defeated Sivagangai. But soon it was recaptured and Vella Marudhu was enthroned as the ruler. Marudhu Pandyan acted as his adviser. Marudhu brothers maintained cordial relations with Maravars though they did not belong to that community, They were well-versed in heroic deeds and politics. When Kattabomman protested the rule of the company, they ruled Sivagangai.

After death of Kattabomman, Marudhu opposed the company administration tooth and nail. He organised the polegars and formed the anti-British confederacy. He was the real hero of the first, organised revolt of the Tamils against the British. Due to the terrorist activities against British, he was praised as "Lion of Sivagangai". He occupied a remarkable place in the history of freedom struggle in South India. (For detail see South Indian Rebellion).

45. VELLORE MUTINY (1806)

Subsequent to the suppression of South Indian Rebellion, another revolt burst out in South India in 1806. In this revolt the affected Indian sepoy protested against the British administration. They revolted mainly to remove British administration and to establish Muslim rule in Tamilnadu. The revolt took place in the fort at Vellore in 1806. In this struggle, the sons of lipu imprisoned at Vellore fort and the discontented sepoy in the British army participated. Scholars attributed various views to this revolt. Some viewed that it was the prelude to the great mutiny of 1857. But others viewed that it laid the foundation for the outbreak of war of independence in India. Various reasons were attributed to the outbreak of the revolt.



Causes for the revolt

Patriotism

The patriotic fervors were the main reason for the outbreak of revolt in, the fort at Vellore. The British East India Company ravaged the kingdom of Hyder Ali when he died in 1782. Tipu Sultan, the son of Hyder Ali stood against the British and resisted vehemently the imperialistic policy of the East India Company. But he was defeated and shot dead by the English forces in the battle at Srirangapatnam in 1799. Mysore was brought under the administration, of the company. The company acted rationally and captured the twelve sons and six daughters of Tipu Sultan. They imprisoned them at the fort of Vellore. The experienced soldiers of Tipu and sepoys of the dissolved palayams were later recruited in British army. They disliked the British domination. The dissatisfied soldiers and sepoys joined together and consolidated their position by maintaining secret relations with the nationalists outside the fort. They also formed a plan against the British and acted secretly. They were waiting for a suitable time to reinstate, one of the sons of Tipu on the throne.

Military reforms

After the liquidation of the South Indian Rebellion, the company administration adopted various reforms with a view to reorganise and to modernise the newly recruited military at Madras. The government authorised the military officials to implement the reforms. They decided that the army should be smart in action and look. In order to reform the army, they implemented the orders of the government one by one.

The soldiers in the army followed the traditional habit of having thick moustaches and long beards. The British officials disliked this habit. With a view to make them handsome, they were directed to remove their moustaches and beards. But the soldiers considered them as a part of their culture. Hence, they refused to remove their moustaches and beards. Those who refused to follow the government orders were treated badly.

The native soldiers also had the practice of wearing traditional turbans. As part of modernisation, the officials ordered the soldiers to remove unattractive turbans. Instead, military general Agnew introduced a new turban. As it was introduced by Agnew, it was popularly known as Agnew's turban. It contained a leather cockade. The sepoys suspected that



the cockades were either made up of the skin of pig or cow. Cow is sacred for Hindus and pig is unclean to Muslims. Hence they hesitated to wear the turban and threw them off. The disobedience of the sepoys provoked the army, officials. Again, to make the army smart, the army officials insisted the sepoys to wear a small plate which contained the symbol of cross. The native sepoys believed that the officials insisted' to/wear the cross mainly to convert them to their faith. Hence, the Muslim and Hindu sepoys refused to wear the symbol of cross.

Finally, the military officials restricted the sepoys to wear thiruneer and namam when they were in military uniform Orthodox Hindu and Muslim sepoys vehemently opposed this reform.

The reactions of the Government

The Indian sepoys disobeyed the government orders, refused to remove the beards and the moustaches and to wear the turban and the symbol of cross. The negative attitude of the sepoys made the government take disciplinary action against them. Those who violated the orders were taken to Madras. They were tortured severely. Due to the fear of cruel punishment, a few of them accepted to obey the orders of the government. They were pardoned. Rest of them were murdered. The affected sepoys and the public reacted against the government due to its inhuman activities. They even started secret meetings whenever and wherever possible. Thousands of people who belonged to these secret societies, functioned, secretly against the government.

Mutiny at Vellore

The patriots made necessary arrangements to fight against the British. The sepoys secretly contacted the people of Vellore and directed them to take required steps to send war weapons from Mysore to Vellore as soon as the revolt broke out. They also contacted the people at Hyderabad. After consolidating their position, the sepoys were waiting for a suitable day to fight against the British.

At this juncture, the marriage of one of the daughters of Tipu was held on July, 1806. Many friends and relatives of Tipu attended the function. They celebrated the day grandly; Crackers and sparklers were fired. On the same day an Indian sepoy attacked a British military officer and on the 10th morning a parade was held to celebrate the Army Day. The sepoys made



necessary arrangements secretly to utilise this day for the revolt. The Indian sepoy's stationed at important places and besieged the fort all on a sudden. The steps taken by the government to suppress the revolt ended in failure. They shouted slogans in favour of Nawab. The sepoy's removed the British flag and hoisted an old flag of Tipu Sultan. The ammunitions preserved in the stores and godowns and other provisions were taken into the custody of the native sepoy's. Severe confusion and pandemonium prevailed, for over one full day.

Suppression of the revolt

The British army found it very difficult to solve the situation. This message was conveyed to the government. The government directed Colonel Gillespie to rush to the spot. He rushed to Vellore from Arcot with a fine artillery. He destroyed the fort, and massacred more than 800 Indian sepoy's. Finally, the historic fort surrendered to the British. Many of them were taken as prisoners. Some of them were shot dead. The sons of Tipu and their relatives were punished severely, and exiled to the wild jungles of Calcutta. Thus ended the tragic mutiny of Vellore in 1806.

The Military officials who rendered meritorious services to suppress the revolt, were honoured with rewards. Colonel Gillespie was given a reward of 24,500 gold coins for his timely action and help. Sergeant Bradley was presented with 2,800 gold coins. Again gifts were presented to one and all who helped the British in suppressing the mutiny. The government dismissed the sepoy's, who supported the rebels. Though the mutiny was liquidated, it took more than sixty years for the British to recover the remnants of the mutiny at Vellore in 1806.

Causes for the Failure

The historic mutiny which broke out at Vellore in 1806 failed miserably due to various reasons. The intention of the patriots was to enthrone one of the sons of Tipu on the throne. Though they made necessary arrangements, the mutiny ended in failure owing to its premature outbreak. The premature outbreak rendered the rebel leaders helpless and hopeless. The anticipated help did not reach in time. So the soldiers who fought vigorously in the beginning lost their temper at the end.

Lack of able commander in chief and shortage of modern weapons weakened this



mutiny. But on the British side, they had efficient commanders like Colonel Gillespie. They also possessed modern weapons like artillery. Moreover, strict discipline was maintained among the British soldiers.

The selfish attitude of the sepoys in the native army was another cause for the failure of the mutiny. Due to the fascination of money and promotion, the Indian sepoys sold the military secrets to the British in advance. It enabled the British to defeat the Indian army without much difficulty.

46. THE LAND REVENUE ADMINISTRATION AND FAMINE POLICY

The suppression of the rebellions of the natives and the subsequent success of the British over French enabled them to consolidate their position in Tamilnadu. As a part of it, they introduced various administrative systems. Among them, the introduction of Ryotwari system, the spread of European education, the decentralization of power and the enforcement of law and order, were noteworthy. These administrative changes had telling effects on the society, which in turn put an end to the traditional systems that prevailed in Tamilnadu. Since these systems were found to be good, Tamilnadu adopted similar systems, even after independence.

Ryotwari system

To accumulate the wealth of Tamilnadu, the British got themselves directly involved in land revenue collection. To collect tax directly from the tenants, they adopted various methods. In the eighteenth century, the British East India Company adopted Jagirdari, Amuldari, Mahalwari Mirasdari and Zamindari systems in various parts of India to collect land revenue. Due to its abuse and other evils, these systems failed miserably. Hence, the British administration decided to introduce a new system in land revenue collection.

Introduction of Ryotwari system

The Third Mysore war came to an end in 1792. As a result, the British brought Salem under their administrative control. Knowing the defects of the above systems of revenue collection, Lord Cornwallis decided to adopt a new system to collect land tax from the land holders. The task was entrusted to Captain Read and Thomas Munroe. The other lieutenants too assisted them in this endeavour. The result was the Ryotwari system.



Implementation of the system

Though there was criticism, government decided to implement the system as an experimental measure to two provinces of India, first at Madras and later at Bombay. The Ryotwari system was vigorously implemented in Tamilnadu during the administration of Governor Munroe (1820-1827). As this system functioned effectively, it was permanent. This system reduced the assessment to one third of the produce. Government adopted the provisions of this system strictly and collected the tax regularly even during the time of famine, droughts, flood etc.,

Salient features of the system

The permanent land revenue system introduced by Munroe was totally different from that of the previous systems. It possessed certain attractive features. This system provided an opportunity for the farmers or the tenants to get the lands directly from the government without the mediation of the zamindar. As the tenants maintained direct relation with the administration (Company), the importance given to the mediator was neglected.

According to the new system, the tenants who received the land from the government had the right to sell or lend of lease or mortgagage at his own will. As long as he maintained the agreement, nobody can terminate or interfere in his rights. It short, it consolidated the land rights of the tenants.

Another feature of this system was that after getting the land from the government, the tenants had the right to increase or decrease the area of cultivation at their own whims and fancies Moreover, the tenants enjoyed the right to lease out land partly or fully to somebody else. By doing so, no written agreement was made between tenants and sub-tenants.

The tenants who possessed the land should remit the tax or assessment to the government regularly, without dues. If dues occurred, government had the ultimate power, to lease out it.

Under the Ryotwari system, the procurement was given to the tenants for 20 or 30 years, it permanently confirmed the land rights of the tenants. Moreover, the government acted, as landlord or owner of the land.



Method of Implementation

Till the end of eighteenth century no regular methods were adopted for the assessment of land tax. Land was neither surveyed periodically nor its income assessed properly. Therefore, the department arranged for a regular and comprehensive survey settlement. A regulation was adopted for the effective functioning of the revenue survey and, settlement. Accordingly, a systematic and scientific settlement scheme was introduced. Qualified demarcators, field surveyors and classifiers were appointed to carry out the settlement work. Manual was adopted for the guidance of the demarcation work. Lands were surveyed and its boundaries were fixed. For the demarcation of villages and fields, settlement of boundary disputes and the preservation of survey and boundary marks, the act of 1860 was amended in 1884. The officials engaged in survey workers were also authorised to settle the survey disputes and to remove the doubts of the tenants. The affected landholders met the officials and rectified their rights. This department surveyed all areas of the Madras province including the villages.

According to Ryotwari system, the government had not implemented uniform system of survey throughout India. For example, basically due to certain reasons the survey methods adopted in the Madras presidency differed from that of the survey system adopted in Bombay.

Working of Settlement Department

After the completion of survey work, the survey officials handed over the records to the revenue department, to settle the revenue due from each holding. Supervisors were appointed to look after settlement work in the taluks. In the village, a classifier with the assistance of an accountant and a peon carried out the settlement work. They assessed tax based on the fertility and nature of the soil. Generally, they classified the land into wet, dry, garden land, and residential areas for the convenience of assessment of tax.

The settlement department consisted of a settlement party. It consisted of a Deputy Commissioner of settlement or Settlement Officer, his assistant and office establishments. It also consisted of a field establishment of four head classifiers and thirty classifiers of the soil. The Board of Revenue regularised the activities of the department. It functioned under the Commissioner of Revenue Settlement



After duly inspected, the field staff prepared the Chittahs and pattahs. The completed pattahs were submitted to the field agencies who distributed them to the respective land holders.

Along with this, a separate settlement register was prepared and handed over to the revenue department. The settlement register consisted of the field pages, the abstract settlements, the ayacut memo or the abstract of settlement results.

The Revenue Department

The important task of the revenue department was the collection of taxes from the land holders or tenants. In this work the Chief Revenue officer of the district was assisted by the subordinate officials of the sub divisions or taluks. They were known as Tahsildar in Madras and Mamlatdar in Bombay. In the villages, the village officers and accountants were empowered to collect the revenue from the land. They collected the tax with the help of the account books and registers. They maintained separate registers to keep the accounts. The amount collected was remitted in the treasury.

To make the system more effective land revenue manuals were prepared in volumes. Moreover, the registers and accounts kept in the village, taluks and division offices were inspected periodically. To co-ordinate the activities of these officials, a land revenue commissioner was appointed. He was also held responsible for the extension of cultivation, development, of land revenue, enforcement of revenue *survey*, land record roles and law and the preparation and revision of the necessary manuals.

Jamabandy System

The revenue department was not free from corruption as in the present day. With a view to remove, corruption and to eradicate irregularities in revenue collection, the system of annual jamabandy (audit) was introduced in 1885 in land revenue administration. This system enabled to rectify several defects in the village registers and accounts on the spot. Tahsildars were instructed to maintain tour journals. They contained the details of inspection works. Circulars were issued to the revenue officials for the guidance of land acquisition. These measures minimised the violation of rules and procedures and prevented the leakage of revenue in taluks and village offices. Knowing the importance of this system, it was followed ever after



independence.

Inspection of Treasuries

In addition to annual jamabandy, the district and divisional revenue officials inspected the treasuries under their jurisdiction. These inspection stimulated duty consciousness and avoided misappropriation of funds.

Maintenance of Land Records

The land revenue reform required adequate knowledge of the previous Settlements and proper perusal of previous land records. Hence, land revenue records were preserved with much care. Such records were maintained by the land revenue department. The revenue supervisors and the survey accountants preserved the land records under the control of the Tahsildars.

Later, a separate land record department was formed with sufficient staff for its maintenance.

Merits of Ryotwari system

During the administration of East India Company, Ryotwari system was adopted in Tamilnadu, with a view to regularise and to enhance the land revenue. This system had improved over the previous systems. It possessed certain merits. *This* system was appreciated on the ground, that for the first time it maintained direct contact between the government and the tenants. They remitted the tax directly to the government. Hence an opportunity was given to the tenants to rectify their grievances directly with the government.

According to this system, the land lights of the tenants were confirmed permanently. It enhanced his attachment with the lands which ultimately induced him. to produce more from the *land*. This system also authorised the tenants even to sell or lease or mortgage the land at his will. It enhanced the status of the tenants.

Prior to the introduction of the ryotwari system there existed the domination of zamindars. They both exploited the government and the tenants. The effective working of the new system gave satisfaction to the government and more profit to the tenants. Moreover, it put an end to the traditional domination of the zamindars.



Based on the system, lands were brought under the direct control of the government. The officials, appointed to look after the land revenue administration, frequently visited the villages. It enabled them to understand the socio-cultural habits of the people directly. The illiteracy and the outdated traditional beliefs that existed in the villages enlightened them to introduce various welfare schemes. They also induced the natives to fight against social injustices.

The formation of various departments and the enforcement of various rules and regulations indicated the attitude of the government towards the development of administration.

Moreover, the introduction of Jamabandy and inspection systems enabled the government to regularise the state revenue and to minimise corruption and mal-administration.

Defects of Ryotwari System

Though the system was appreciated, it was also criticised due to various reasons. Under the Ryotwari system, the government officials were entrusted with enormous powers. They were empowered to classify and to assess the tax. So to get the sympathy and favour of the officials, the tenants were forced to give bribes to them. Moreover, utilising the illiteracy of the natives, the government officials such as karnam, Tahsildar etc, exploited and even collected more money from them. Such inhuman attitude paved the way for the establishment of the autocracy of the revenue officials. The attitude and working of the revenue department revealed this fact.

The revenue officials were very particular and keen on the collection of land revenue from the people. But the frequent natural calamities such as earthquakes, floods, famines, droughts and cyclone affected the cultivation considerably. Hence, the tenants found it difficult to pay the taxes. Instead of giving concessions and tax reduction to the tenants, at these critical situation, the revenue officials forced them to pay the tax. Such-uncompromising and inhuman attitude of the government affected the welfare of the people badly.

Due to the compulsion of the revenue officials the tenant borrowed money from money lenders at high rate of interest and remitted the tax. They found it very difficult to repay the amount. It affected the socio-economic welfare of the people adversely. The government



reports of this period revealed this fact. For example, the report of a district Collector at Bellary in 1845 mentioned the tenants in Rajamundri became debtors due to famine. Due to famine, the tenants who resided at Nellore were forced to sell their agricultural products at a low rate. It affected them a lot. It also reduced the ryots to poverty. The same condition prevailed in North Arcot, Coimbatore, Madurai, Thiruchirappali, Salem and other places. Utilising this opportunity, the money minded landlords purchased the lands of the affected parties and became zamindars. Thus the aim of abolishing zamindari system was not visualised.

Another defect of this system was that the government servants who collected the tax were given meagre salary. Hence, the low salaried servants were forced to involve in corruption and other unlawful activities. Though Ryotwari land revenue system was appreciated on various quarters, due to practical difficulties in the working of the system, it was criticised vehemently.

Famines and Relief Measures

Famines were common in Tamilnadu. Due to lack of monsoons, the economy of the state received a set back. Agriculturists suffered a lot due to severe famines during the administration of the British. Thousands of people and animals died due to scarcity of food and water. Government adopted various relief measures during famines.

Famine of 1781

Tamilnadu experienced several devastating famines. Among than, the most important was the famine, which struck Tamilnadu in 1781. It was a severe famine. Almost all the districts in Tamilnadu were reduced to a state of absolute desolution due to this severe famine and the subsequent invasion of Hyder Ali. The venum of this famine swallowed a large number of the population. Due to scarcity of water for irrigation and poverty, the agriculturists migrated to various places of Tamilnadu. The Government adopted various relief measures to reduce the gravity of the famine. Food was distributed to them. At one time, about 4000 people were fed at government expense. Steps were also taken to send the affected people, to the unaffected northern districts of Tamilnadu. As a result thousands of people migrated to various part of Tamilnadu as per the directions of government. This famine lasted upto 1784.



Famine in 1790

Another cruel famine occurred in Tamilnadu in 1790. It lasted for two years. Its rigours were confined to the northern districts of Tamilnadu. It was an unprecedented worst famine. At the time of famine, the state witnessed anarchy due to mismanagement, maladministration and frequent plunderings. It aggravated the gravity of famine. Majority of the agriculturists of the northern districts were victimised by this famine. As usual due to the poverty the agricultural population migrated to the neighbouring districts in large scale. Due to famine and the subsequent migration the land was left uncared.

The Scarcity in the South:

At the close of 18th century, the southern districts of Tamilnadu experienced severe scarcity for food. The southern districts of Madurai, Ramnad, Dindigul and their neighbouring districts were affected severely due to this scarcity. Its effects were rigorous and severe. Migration of large scale took place. Among the southern districts, Madurai and Dindigul were affected severely. It was recorded, that the scarcity cost of these districts exceeded more to the state treasury.

Famine during 1805 - 1807 :

Another wide spread famine - com - scarcity occurred in Tamilnadu during 1805 - 1807. Nellore, North and South Arcot, Madurai, Dindigul, Chingleput, Tanjore and Trichinopoly districts were affected by this famine. The famine was so severe, that Madras alone lost more than 17,000 lives. If this was the total number died in Madras along, imagine the loss in the other parts. No recorded evidence is available, to know more about this famine.

The drought in 1811

Tamilnadu witnessed more famine cum scarcity in 1811, in Madurai and southern districts. When compared with previous famines, it was not so severe. Even then, government adopted adequate steps against this drought. People recovered from the famine in 1813.

Famine in 1823 :

There was a famine in Carnatic and southern districts due to deficiency of rainfall in



1823. The agriculturists suffered a lot, due to this famine. The land were not cultivated. Hence, the prices of commodities rose very high. Though the scarcity was not so potent at the beginning, it led the people to extreme distress later. There was innumerable instances of death, due to shortage of food. Due to poverty, parents sold their children into slavery. Beautiful and attractive girls were sold to the temple, out of poverty. They were converted into devadasis, and utilised to do temple services.

Famine at Raamundry:

Rajamundry fell a victim to a number of famines. Due to betrayal of monsoons in 1830, 1831, 1835, 1836 and 1837 and the subsequent calamities in 1838 and 1839 and 1840 there was severe scarcity for food and water in these districts. Nearly one and half lakhs of people died miserably due to this famine.

Famine at Guntoor:

In 1833, a severe famine occurred in Guntoor. Countless people and cattle died at Masulipatnam, owing to scarcity of food. Due to the unrest caused by riots, plunderings and epidemics, the agriculturists migrated to nearby districts. Thousands of people died due to this famine, the people who fled to Nellore, also died without food. Their dead bodies were accumulated on the roads, people also fled to Madurai. Records mention, that the general health, of the people was affected due to this famine.

Famine at Orissa:

In 1886, a severe famine visited Orissa. Due to inadequate relief measures, thousands of people died. Though it happened in Orissa, its effects badly affected Madras Presidency also.

Famine of 1876

A terrible famine ravaged the Madras Presidency in 1876. It was a cruel famine. It caused untold miseries to the people. The peasantry of Madras were reduced to starvation. Relief operations were not carried out in time. Large number of villagers were depopulated. Vast tracts of country were left uncultivated. Five million people perished in this Madras famine, in one single year. This famine lasted for three years. Since the famine of 1876, no famines of much potency visited Tamilnadu, During the great famine of 1876-78, the ryots began to sell their cattle and other property, and to emigrate in thousands, to Ceylon, leaving



their children and womenfolk. Government introduced various schemes to eradicate famine from Tamilnadu. Periyar scheme was introduced to protect Madurai districts from famine.

Subsequent Famines:

The next famine occurred in 1892. Thousands of people died in the famine due to the scarcity of food. There was another famine in 1900. People suffered a lot due to ticks cruel famine. The famine which occurred in 1981 also devastated Madras Presidency. Similar famines also occurred in 1920 and 1936, due to the failure of monsoon. Southern districts including Madurai and Ramnad were affected severely during these famines.

Like the drought, the floods also caused damages to the people. Floods were common during those days. Due to floods, crops were washed away. Tanks were breached. Huts, bridges and temples were destroyed. Thus droughts and floods were permanent menace to the people of Tamilnadu.

Relief Measures:

As a result of the famines, millions of people died without sufficient food. Poverty during those days was mainly due to scarcity of cultivable land, adoption of backward techniques, and low agricultural productivity. Even at the time of famine, government was keen on collecting the land tax from the people.

The Government adopted several kinds of relief measures at the time of famine. It established stores of food-grains and free kitchens and alms houses at various centres as measures of poverty relief and famine insurance. Orphanages, rest houses and choultries were also constructed at important centres. The famine code of 1883 recommended to provide special fund to carry out relief measures. Sufficient persons were appointed to carry out relief measures in the famine affected areas. It also utilised trains for the transportation of grain from unaffected areas. The Collector of Madurai was authorised to purchase food-grains on government account and distribute it to the famine affected people, at the time of the famine in 1799. During 1812-1914, 42000 persons were appointed for relief works. Government also advanced 2000 pagodas to the grain merchants to purchase food stuffs from elsewhere. In five months government spent Rs.3,25,000 for relief works. A number of people were employed, on public works. At the orders of the Collector of Madurai, the funds belonged to the Madurai



temple were utilised for relief measures. The government authorised the Collector of Madurai to sell the food-grains at cost price.

In 1877, government adopted relief measures in an orderly manner. The staff of every District Engineers office, were strengthened, by the addition of several Assistant-Engineers. The staffs of Survey department were also utilised for famine duty. As a result, the gratuitous relief increased in 1877. Steps were taken to pour grain into every affected district by trains. The officials found it very difficult to distribute the grains to the villages, due to lack of road transportation. The weavers of Dindigul and Palani were relieved, by giving them raw materials in advance. In 1876, the government spent Rs.6.15 lakhs on gratuitous relief in Madurai district and 4.50 lakhs on public works. According to official record the government spent nearly 17 lakhs rupees for relief works in Madurai district.

Based on long experience, and experimentation, Government constituted a famine commission in 1900. The commission framed a famine code. Based on the code, relief measures were adopted in the future. The Collector of Tanjore was appointed Controller of Civil Supplies following the famine of 1918. He was empowered to take immediate steps to relieve the people affected by famines and floods. In 1919, the Indian Board of Agriculture was constituted, with a view to improve agriculture. This Board recommended various schemes for the development of agriculturer

After Independence, the Government of India took keen interest to improve irrigation and to prevent famine. New techniques and methods were adopted in the large scale production of food stuffs. New medicines were utilised protect men and animals from death. In short, the five year plans, gave importance to industrial and agricultural progress.

47. EDUCATION UNDER THE COMPANY

The traditional gurukula system of education existed in Tamilnadu, till the arrival of the British. The privileged high caste pupils benefited by this system. These religious oriented schools taught vedas, puranas, epics, dharma sastras, grammar, astrology, medicine and astronomy to the students. In those days the varandha (thinnai) of the house of the guru, mandapams of the temples and buddhist monasteries acted as schools. It provided education only to a limited student. The unprivileged majority people in the society were neglected by this system. But the rapid social and political changes, economic developments and the growth



in population made this system outdated and insufficient, knowing the limitation of the gurukula system, the British introduced a new system of education, which made radical social changes and economic developments. With the introduction of British system of education the outdated traditional gurukula system began to diminish.

Beginning of British education

The charter act of 1600 authorised the London Merchants to establish a company to maintain trade with India. The East India Company, founded on the basis of the charter, established companies in chief centres of India, including Madras. The company was involved deeply in trade, whereas, the missionaries who accompanied the traders concentrated more to propagate Christian faith among the natives. To achieve this, goal, they utilised education as a weapon. Hence, they started a number of educational institutions in various part of Tamilnadu with the financial and material assistance of the company. The first school was established in 1717 at Cuddalore in Madras Presidency. Irrespective of caste, religion and status, this school permitted all sections of the pupils. Subsequent to this, a number of schools were started at various centres. Particularly, schools were started in Tanjore, Sivagangai, Ramnad, Trichy and Nagapattinam by the hard effort of *Fr. Schwartz* and missionaries of Madura mission. These schools enabled to eradicate illiteracy among the natives to some extent. During the administration of the company, due attention was given to popularise both native and English education.

Lord Minto and education

Lord Minto the Governor General of India took keen interest to promote education. His report published in 1801 emphasised the need to open more schools and colleges to improve the knowledge of Indians in literature and science.

The Charter act of 1813 and education

The Charter act of 1813 was considered to be a milestone in the history of Indian education. Based on the provisions of the act, the government allotted a sum of a lakh of rupees for the education of the people. Moreover, missionaries were also permitted to start schools. The government promised to render necessary assistance to them. But due to various reasons, the money allotted for this purpose, was not fully utilised.



School book society

At the initial stage, the books required for the schools and colleges were published by the missionaries. The standard of the books was not up to the mark. Moreover, these books were religious oriented. So with a view to publish standard and secular books a school book society was constituted in 1819. For this society Sir Thomas Mornoe (1820-1827) allotted a sum of seven hundred rupees. He also submitted a report on education to the Board of Directors of the company. The company accepted the suggestions of Sir Thomas Munroe and decided to promote education. But a controversy arose among the company officials in India over the type and medium of education. A few supported the native system of education. But, others preferred an English oriented modern education, Finally it was decided in 1835 to impart European system of education for the upliftment of Indians.

Lord Elphinstone and University Board :

In 1838, Lord Elphinstone was appointed as the Governor of Madras. He took keen interest in the higher education of Indians. During this administration, a group of educated persons under the president ship of Lord Norton submitted a memorandum signed by more than 70,000 to the governor. It requested the government to start a college at Madras to impart English education. The governor conceded the request and established an Institute of Collegiate Education on the line of a University. To govern the Institute, a University Board was constituted, with a Chairman and fourteen, other Directors. Among them; seven, were Indians from Madras Province. The Institute functioned with two sections. It acted as a high school to teach English literature, regional languages, philosophy and science. It also served as a college to impart higher education in literature, philosophy and science.

The Board of University was started in 1840 with George Norton as president. The first section of the University Board namely the high school was started in 1841. It started in a rental building at Egmore. The first headmaster of this school was Eyer Barton Powell. Consequently, four government schools were started in four districts in Madras province. But the College courses were started in 1853, Thus teaching was upgraded from high school level to University level.



Wood's Report (1854)

The charter of East India Trading Company was revived in 1853, based and the political interference, the economic development and the growth of education, during the administration of the Company. At this juncture, Sir, Charles Wood acted as the chairman of the board of control He paid special attention to improve the condition of education in India. With this view, he submitted a report to the government in 1854. As he was mainly responsible for the report, it was known as the Report of Wood on Education. It emphasised the ways and means to improve the condition of education in India. As the report concentrated more on Indian education, it was considered to be a miles one in the annals of the history of education in India.

Recommendation of the report

The report contained various suggestions to improve the condition of education in India. He recommended to form a department of education in every province in company's rule with a view to increase the number of schools, colleges and teachers training schools. He also suggested encouraging private sector to start educational institution. It enabled the government to minimise the financial losses considerably.

The most important recommendation of the report was to start universities at Bombay, Calcutta and Madras modeled on the lines of London University. It suggested the government to appoint Chancellors, Vice - Chancellors and the members of the governing council to look after its functions.

Though wood emphasised more on English education, he also requested the government the need to start native schools for the benefit of the common people. This report mentioned the importance of the division of educational institution into primary schools, middle schools, high schools, colleges and universities mainly for the convenience of administration and effective functioning.

Besides, the report demanded the government to implement the grand-in-aid system in India especially in Madras presidency. The report, also suggested to appoint inspectors for the periodical inspection of schools. Such inspectors helped the government to understand whether the grant was utilised properly for the said purpose. The grants-in-aid codes attracted



the attention of the missionaries. They received major portion of the grants and constructed schools throughout Tamilnadu. Thus majority of the schools came under the private sector.

The Wood report of 1854 also mentioned the medium of instruction. It never insisted English as the medium of instruction. But it suggested English should be the medium of instruction at the higher level. But practically due to job opportunities in the government the people had a fascination towards learning English even at primary school level.

Formation of universities

Government conceded the demands of Wood and decided to start universities at Madras, Bombay and Calcutta. For this purpose, an act was enacted by the Indian constitutional council. Based on the act, the University Board High School was converted into Madras University in 1857. The high school formerly governed by the university board was placed under the department of public Instruction and renamed as the presidency college. The newly formed university controlled the colleges affiliated to it and conduct the examinations.

As the buildings for the Madras University were not completed, it functioned in a portion of the Presidency College till 1873. The university conducted the first matriculation examination in 1857. It conducted the B.A. degree examination for the first time in 1858. Only two students from Jaffna attended the examination. The university also shouldered the responsibility of conducting examination for professional courses. Hence the university conducted examinations for the medical college, the engineering college and the law college at Madras.

Due to the implementation of Wood's report the number of educational institutions increased considerably during the period between 1857 and 1871. Particularly, the number of college increased during this period. The high school at Kumbakonam was upgraded into a college. The Madras Christian college was started by a private management. The Christian missionaries also established college at Madras, Nagapattinam and Coimbatore. As a result, twelve colleges were started in 1871. Only highly qualified and efficient persons were appointed as principals in these colleges E.P. Powell was appointed as the first principal of the Presidency College at Madras.

Within twenty five years of the implementation of Wood's report radical changes took



place in the field of education. As a result of the rapid growth of education, the number of schools and colleges increased. College increased from 24 in 1881 to 62 in 1904. Technical institutions also increased from three to six. Considerable changes were introduced in the system of syllabus, research and examinations. Thus the Wood's report made marvellous changes in education. Hence, scholars and statesmen considered this report as the Magnacarta in the history of education in India.

Hunter Commission Report, 1882

Though government showed keen interest for the growth of education, its benefits did not fully reach the people uniformly. The main reason for this was the lack of interest of the people. When Christians showed much interest for education, the Muslims kept aloof from it. Hence, the anticipation of the government to change the society through education was below its expectation. To reach the benefits of education to all sections of people in the society, government decided to reconsider the policy of education. With this view in mind, a commission was constituted in 1882. It studied carefully the practical difficulties for the spread of education among the people. It also pointed out some schemes for its effective working.

The report, of the commission pointed out to the government the negligence of primary education and emphasised its importance in educational growth. Hence, Hunter suggested the need to bring primary education under the administrative control of municipal boards and district boards for its betterment.

The report also emphasised to teach education, physical existing moral studies etc, to all the minority sections of the people in the society including Muslims. Hunter in his report also suggested to simplify the existing grant-in-aid procedure. With a view to provide job opportunities to the people he advised the government to start job oriented courses in schools. In certain places, private management and local boards found it difficult to start schools. In such places government should come forward to start schools. The government accepted and implemented the suggestion of the report of the commission. Hence radical Changes took place in the field of education.

As a result of the implementation of the report of the commission, the number of student in schools and colleges raised considerably. In 1901 the number of students raised to



thirty two lakhs in primary schools, six lakhs in high schools and thirty three thousand in colleges. Likewise, the total educational expenditure of the government also raised to one crore and seventy seven lakhs. During this period 5628 primary schools and 467 high schools functioned in Tamilnadu.

Finally, based on the suggestion of the report changes were also adopted in the working of the university. For this purpose, a committee was constituted in 1802 under the chairmanship of Sir Thomas Raleigh. Based on the suggestions of the report of the committee, sufficient acts were passed and amendments were made in 1904. Likewise, for the improvement of Calcutta University a committee was constituted under the chairmanship of Shelter in 1917. It submitted its report in 1919.

Madras University

Lord Curzom, the Viceroy of India in his inaugural address mentioned his desire to implement certain reforms for the development of education. For this purpose, a committee was constituted under the chairmanship of Sir Thomas Raleigh. The committee was directed to submit the ways and means for the betterment of education in India. The report was submitted to the government in 1904. It contained certain schemes for the development of education.

Based on the report of the committee government passed an act. The act enabled to introduce certain, revision in the constitution of the university. As per the revision, the rights and powers of the senate were confirmed. The activities of the university were regularised. The total number of members of senate was reduced. Provisions were made to increase the number of elected members and to reduce the number of nominated members in senate and syndicate.

Schemes were implemented for the development of the university. Various new departments were started. Due importance was given to research. Considerable changes were introduced in the existing departments. Due attention was given to encourage and patronise South Indian languages, including oriental languages A committee was also constituted in 1924 by the university to suggest measures for the promotion of ancient oriental languages. To implement, the suggestions of the committee, the government allotted twenty thousand rupees. Arrangements were made for starting separate department for Tamil, Telugu, Malayalam, Kannada, Arabic, Persian and Urdu, languages. Each department was provided with a senior lecturer and fellow. To look after the functioning of these departments a Director was



appointed.

In 1930, these departments were re-organised with a view to intensify their activities. For administrative convenience, the post of Director, was abolished and a senior lecturer of Dravidian languages was authorised to look after their functions. Again, based on the reorganisation, provisions were made to appoint a senior and a junior lecturer for the department of the Dravidian languages of Telugu, Kannada and Malayalam and reader for the department of Sanskrit. A reader, a senior lecturer and a junior lecturer were appointed for the department of Tamil. For *the* effective functioning of Islamic education, one senior and two junior lecturers were appointed. The above departments gave due importance to research.

In addition to the above existing department, two more departments were formed. In 1925 Indian Economics and in 1926 the Commerce departments were constituted. A board of studies was constituted to meet the present situation. The department of India history and archaeology were strengthened with additional staff. Knowing the historical importance of the manuscripts of Mackenzie, steps were taken to publish them. The task was entrusted with the history and archaeology departments. Three research scholars were appointed for this purpose. They published 244 manuscripts of Meckenzie. They highlighted the local and social history of South Indian from 16th to 18th centuries.

Again various changes were introduced in the system of education and examination. Particularly in 1911, the FA. Course was replaced with the introduction of Intermediate course. B.A. (Hons). Course was newly introduced. As an alternate to matriculation. S.S.L.C. system was newly introduced. As it was easier than the matriculation, people welcomed the new system. Thus the Madras University grew step by step and reached the present stage.

Schemes for Woman Education

Till the arrival of Europeans less importance was given to the education of women, in Tamilnadu. Though steps were taken on various occasions for their educational improvements they were not fully implemented. Moreover, the social, economic and religious restrictions that existed in Tamilnadu also reduced their status. Knowing the backwardness of women, the British government adopted various schemes for their upliftment. In 1868, the central, government sanctioned a grant for Rs.12,000 to every province to start, educational institutions for women. Separate schools were started for girls. As they showed much interest



in education the number of girl's schools and colleges increased considerably in due course. Particularly at the end of the 19th century, 34 high schools and 3 colleges exclusively for women functioned in Tamilnadu. Due to the keen interest of the government, the number of such schools and colleges were doubled in the 20th century.

Physical Education

Realising the slackness in physical education, the government concentrated more on its development. Separate fund was allotted in 1877 to improve the condition of physical education. As a result, gymnasiums and playgrounds were raised in schools in 1878. To popularise this education separate physical education teachers were appointed in schools. Steps were taken to attract the attention of students to train themselves in physical education.

Report of Hartak Commission - (1929)

Knowing the importance of providing education to all sections of the people in the society, the politicians and reformist stressed the government to give preference to education. Hence, government constituted a committee under the chairmanship of Hartak to suggest schemes for the growth of education. The committee studied the present situation and submitted its suggestion in the form of a report to the government in 1929. At the outset, the report mentioned that the growth of the country was closely linked with education. Hence it emphasised the government to adopt necessary steps for the spread of education. With a view to improve the condition of education, Hartak suggested the government to popularise education among the natives and to reduce the expenditures on unnecessary schemes. As this report paid special importance to the growth of education it was also considered as a mile stone in the history, of education in India. But due to lack of fund and political instability, the schemes were not property implemented.

Mont - Ford Reforms of 1919

The political awakening among the people in the 20th century had its own reflection in education. In the meantime government also decided to spread and improve the standard of education. A committee was constituted in 1902 for this' purpose. The report of the committee suggested various schemes to be implemented, for the development of education. Government accepted the suggestions and implemented the provisions of the report even upto the



University level. As a part of it, changes were made in examination and grant-in-aid systems.

As a result of the introduction of dyarchy in 1919, education department was brought under the state list. Moreover, the department, of education was brought under the administration of a minister elected by representatives. But, unfortunately during this period a minimum amount was allotted for education. The provincial governors who enjoyed enormous powers gave less importance to education. The representative ministers also acted indifferently. Moreover, due to difference of opinions, the centre - state relations got strained. Hence, growth of education was affected considerably. Thus dyarchy benefited the natives.

But due to repeated request of states and the people, certain radical steps were taken to improve the condition of education, As a result the Madras education act was passed in 1921. This act emphasised that, the amount allotted for education should be utilised for its development. This act gave satisfaction to the people. But due to the negative attitude of the ministers, the growth of education was paralysed.

Technical Education

Besides literary education, government also gave due encouragement to technical education with a view to enhance job opportunities and industrial output. To implement the system effectively a committee was constituted under the chairmanship of Abot and Wood. These technical experts after a thorough investigation submitted, a report to the government. The report recommended the government to start job oriented technical courses in schools and colleges. It also suggested the industrialists to utilise trained technicians in their firms. Government accepted the recommendation of the committee in principle. But due to the outbreak of Second World War, the proposals of the committee were not implemented by the government. Then the government of India with a view to improve technical education, constituted a committee under the chairmanship of John Sergeant. The committee submitted its elaborate report to the government in 1944. This report encouraged technical education. It suggested the government to start separate job oriented technical courses at the high schools and university levels. Government conceded the suggestion of the report and adequate attention was given to improve technical education.



Founding of Annamalai University

The idea of starting a Tamil university was in the mind of the Tamil people in the early years of 20th century. The formation of Mysore University in 1916 and the Andhra University in 1925 induced the people of the southern districts of Madras presidency to start a Tamil university either in Madura! or in Trichy, At this time, the Madras university appointed a committee to study elaborately the possibility of starting university in the southern parts of Tamilnadu.

In the meantime, Sir, Annamalai Chettiar the Raja of Chettinad, started Meenakshi College in 1921 at Chidamaram. In 1922 B.A. degree course was started in this college. Along with this college, a Sanskrit college and an Oriental college were started at the same premises. Scholars like K. Srinivasa Iyengar suggested the upgradation of the Meenakshi colleges into a centre of studies on Oriental culture.

Meanwhile, the government passed the Hindu Religious . Endowment Act in 1925. This act insisted on the religious institutions to spend their excess money for educational purpose. It induced the people of Trichy to start a Tamil university. For this purpose a committee was constituted. The committee sought financial assistance from the public to start a university at Trichy. Government too encouraged it.

In the meantime, Meenakshi college introduced the degree courses in science and B.A. (Hons) course in 1927. In 1928, this government appointed a committee to study the working of this college. The committee submitted a favourable report to. the government. The report mentioned that the college possessed all facilities to start a university. Utilising this opportunity, Raja Sir, Annamalai Chettiar established an endowment for Rs. 20 lakhs in order to upgrade the Meenakshi College into a university. Again, for this purpose the existing three college and their buildings were brought under one management. Satisfied with these, the government gave sanction to this management to start a university at Chidambaram in 1929. This newly formed university was named as Annamalai University. This university, in addition to Tamil language, gave importance to the growth of Sanskrit and development of Indian history. This was the second university started in Tamilnadu. Within a short period, it flourished and attracted the attention of all.

After independence, Government of India paid special interest for the growth of



education. Various committees were constituted for this purpose. Especially in 1948, a commission on university education was constituted under the chairmanship of Dr. S. Radhakrishnan, with a view to suggest to the government drastic changes to be effected into the system of university education in India. The commission submitted its report in 1949. It recommended numerous fruitful suggestions. Among, them, the most important was the formation of union grants commission in 1959. It was formed with a view to coordinate the activities of the universities in India and to promote the methods of teaching examinations and researches.

48. GROWTH OF LANGUAGE AND LITERATURE

The Europeans played an important part in the history of Tamil literature generally in Tamil prose and particularly in the methods of studies and writings of Tamil literature in 18th and 19th centuries. A renaissance in Tamil was ushered in as a result of the impact of the European scholars. They gave a scientific outlook to Tamil. As a result, the entire traditional outlook change. A new style of prose writing came into existence. The European scholars who contributed to the enrichment of Tamil were mostly missionaries, medical men, civil servants and travellers. These scholars belonged to Italy, Portugal, Denmark, Scotland, Germany and England. With a view to modernise Tamil language, they brought about radical changes in it.

Bertholmen Zigenbalg:

The most important Christian Missionary, next to Constantius Joseph Beschi was Barholomen Zingenbalg. He came to Tranquebar (or) Tharangambadi as a protestant missionary in 1706. He rendered meritorious services for the growth of Tamil language. Unexpectedly he died in 1718.

Francis Whyte Eillis:

Francis Whyte Eillis was an administrator from England. He served in Madras civil service from 1796. He made a deep study in Sanskrit and mastered the Dravidian languages. He wrote a treatise on Tamil prosody. This work perished due to lack of preservation. He also wrote commentary on the great kural. It was his outstanding work.

J.P. Rottler:

J.P. Rottler was a Christian Missionary. He came to India towards the end of 18th



century. He served in the Madura Mission. He completed the Tamil-English Dictionary started by Fabricius. He would be always remembered for his valuable dictionary. He translated the English prayer book into Tamil.

Caldwell:

Another Christian missionary who contributed to Tamil language was Caldwell. He came to the southern part of Tamillagam in the beginning of 19th century. He did research on the character and glories of Dravidian languages and wrote the comparative grammar of Dravidian languages. Based on the comparative grammar of Caldwell, the universities in Tamilnadu conducted research on this subject. He was closely associated with Tirunelveli. He wrote the history of Tirunelveli. He also translated many English books into Tamil.

G.U. Pope

G.U.Pope was a 19th century European scholar. He studied Tamil language thoroughly. But of extreme affection on Tamil language, he considered himself a Tamil Student. He translated the kural, Naladiar and Tiruvachagam into English.

In addition to European scholar, the native scholars who converted to Christianity also rendered meritorious services to Tamil language. Among them, Vedanayaga Sastri, Vedanayagam pillai, Krishnappillai and Abraham pandithar were important.

Vedanayaga Sastri

Vedanayaga Sastri was a Tamil scholar. He embraced Christianity. He was born in Tirunelveli on 7th September 1774. He composed: many Christian songs. His songs are very popular among Christians.

Vedanayagam Pillai

Vedanayagam Pillai also contributed to Tamil language through his writings. He served as district judge at Mayavaram and Seerkali. He wrote a number of books. Among them, Prathabha Mudaliyar Charitram and Sarva Samaya Samarasa Keerthanai were important.

Krishna Pillai

Next Tamil scholar was Krishna pillai. He wrote Erachannya yattirigam, based on the 'Pilgrims' Progress of John Banian.



Abraham Pandithar:

Abraham pandithar also rendered meritorious services to Tamil language. He belonged to Tanjore. He wrote Karunamitha Saaharam.

Introduction of Printing Machine:

Printing Machine rendered meritorious service for the growth of Tamil literature. The Portuguese Christian Missionaries introduced it in Tamilnadu. In 1677, a printing machine was installed at Punnakayal near Tuticorin. Subsequent to this, Zigenbalg, the German Machinery also founded a printing press at Tarangambadi in 1712. With the help of printing press, books were printed at less expense. In short, the printing machine revolutionised the history of Tamil literature.

Contribution of Christian Missionaries:

Though the Christian missionaries came to Tamil for conversion, they also rendered remarkable services for the economic and social upliftment of the natives. They arrived in Tamilnadu at the time of troubles and tribulations. The missionaries succeeded in converting thousands of low caste Hindus to their faith. The Parava Community of the coastal areas was converted to the Christian faith as a whole. They succeeded in converting a section of the people of Senghamangalam, Salem, Trichy, Nagapatnam and Tuticorin. The converted natives were given free education in theology and history. They were also provided food, dress, shelter and protection.

Both the Jesuit and Protestant Missionaries had practice of maintaining records in the form of letters. They were useful for us to understand about the social, economical, political and religious conditions of Tamilnadu.

The Christian Missionaries rendered marvellous services for the eradication of illiteracy in Tamilnadu. They encouraged the growth of education by constructing schools and colleges both in rural and urban areas. The printing machine introduced in Tamilnadu made radical changes in the society. They published a large number of books, pamphlets and tracts in the foreign, as well as in the regional language at the cheapest rate possible.

With the rapid growth of literacy, grew the spheres of knowledge. The growth of knowledge among the so called unprivileged communities reverberated the need for social



reform and change. People to some extent, were freed from superstitious beliefs and relieved them of the pains of the day. The social change enabled to amalgamate the western culture with the existing order.

The Christian missionaries constructed numerous churches, schools, colleges, compound walls, bungalows, with a new attractive style. This style later mingled with the indigenous art. The adoption of the new style introduced radical changes in the field of art and architecture. The early churches at Madurai and Nagapatnam were the best specimens of pure European style

The Christian Missionaries criticised the evil practices and superstitious beliefs of the native Tamils Vehemently. They brutally attacked sati, child marriage, widowhood, and devadasi system and certain traditional outdated customs. They even organised the people too tight against the evils in the society. Petitions were also presented to the government, demanding the prohibition of certain evils in the society. As a result, government issued proclamation against slavery, devadasi system and sati.

Before the arrival of Europeans, people gave more importance of tradition and customs imposed by Brahmins. They controlled the society and economy. Utilising the illiteracy of the common people various restrictions were imposed frequently. But the European education induced them to fight against the evils and questioned the authority of the high castes. It ultimately paved the way for the decline of Varnashramam, which had deep roots in the social setup of Tamilnadu.

The British during their administration encouraged English education. English schools emerged throughout the nook and corner of Tamilnadu. The books written in Europe, by Christian Missionaries were mostly utilised in the schools and colleges. It enabled the spread of European ideas and culture into Tamil Nadu.

49. ORGANIZATION OF JUDICIARY

Till the arrival of Europeans, traditional judicial system existed in Tamilnadu. The British completely reorganised judicial system and introduced radical changes in its administration. The evolution of judiciary in Tamilnadu was divided into four distinct periods based on its development.



Judiciary in the beginning - (1600 - 1800)

Based on the charter granted by Queen Elizabeth I of England in 1600, the merchants of London founded the East India Company in India, mainly for trade. They founded various trading centres in India. Among them, the most prominent was the company founded in the Madras city in South India. The charter granted certain powers and concessions, to maintain the administration of the company. Powers were granted to maintain law and order and to punish the offenders among the company servants. Various courts were constituted then and there to serve this purpose.

Choultry court :

Soon after the founding of the settlement in Madras a court was started. This court was called Choultry court. It tried both petty civil and criminal cases. As the powers of this court were limited, it did not try all the cases. But the charter issued by James I in 1622 granted more judicial powers to the company. It was empowered to chastise and correct all English persons committing misdemeanor in the East Indies. The British consolidated their position by constructing St. George Fort at Madras in 1640. It enabled them to enhance their commerce; activities. When trade flourished, the judicial powers of the company were also enhanced. The agent and council at Madras were given more powers to punish the criminals. Hitherto, the choultry court tried the British people alone. But since 1661, the powers of this court were increased and the court was authorised to try Indians who lived within the administrative limits of the company. At the initial stage, the British tried the Indians based on British law.

The Court of Judicature

Within a short period, the number of cases in the courts increased considerably. Hence, the choultry court became insufficient to deal with all cases. So Streyneham Master, the Governor of Madras reorganised the choultry court by increasing the number of justices. As per his direction, the Court met every Tuesday and Friday to dispense justice. But when the city developed rapidly, the number of cases in the court also increased. Hence, the choultry court was found to be insufficient to try all cases. Therefore, Streyneham Master took a wise decision and established the court of Judicature in 1678. This court possessed sufficient facilities to try all cases.

At the initial stage, the officials who served in the courts were inefficient due to lack of knowledge in law and procedure. So judiciary faced difficulties in administration. Side by side



certain irregularities also developed. To put an end to this, Charles granted a charter, which emphasised certain specific qualifications to become a judge. The new presiding officer in the court was designated as the Judge, Advocate, The first legally qualified person who occupied this post was Sir John Biggs.

Mayor's Court

Due to the growth of population, the number of cases in the courts also increased in volume. To deal with the present situation, the company administration constituted a new court in 1687. This Court was called Mayor's Court. Mayor and Alderman were appointed as judges. They were empowered to try both civil and criminal cases. The value of fine was less than three pagodas in civil cases, the decision of the Mayors Court was final. If it was above three pagodas, the concerned party was given the right to appeal to the Supreme Court of Judicature. In all criminal cases, whenever death, sentence was given by the Mayor's Court the accused was given the right to appeal. This court sat once a fortnight. So only a limited cases were tried by this court.

The Expansion of the Court of Judicature:

The court of judicature with, limited judge and time tried only a minimum number of cases. Hence cases accumulated in the court. So the court was reorganised and expanded with five judges instead of one. Judge Advocate. Among them, one was an Indian. His name was Allingail Pillai. Due to the complex nature of judicial system, the judges found it very difficult to deal with complicated cases. Hence the judges needed the advice of a legally competent person. This led to the appointment of an Attorney - General. The first Attorney General appointed in Madras was Daniel Bu Bois. The Governor-in-Council was acted as the final court of appeal for the above mentioned three courts.

Charter of 1726 and judiciary:

The charter issued by the Crown in 1726 remodelled the system of administration of the corporation. As a result, the new Mayor's Court came to effect in 1727 in a colourful ceremony. In the same year, a new Sheriff's Court and office of the Sheriff were also created. The Sheriff court tried small cases not exceeding the value of five pagodas. The new Sheriff's court had short life and it was abolished in 1729. Again in 1753 the Mayor's court was



re-established, with more civil powers. This court functioned till 1798. As a substitute to this, the Court of the Recorder of Madras was established in the same year.

The Court of the Recorder (1798)

The East India Company consolidated its position in the later half of 18th century by defeating the French and the native rulers in India. When the activities of the company increased, the British government appointed a Board in 1784 to control, regularise and supervise the possession of England in the east. The Board of Control recognised the political domination of the company and introduced radical changes in its administration. Due importance was given to maintain law and order. With this view in mind, the court of the recorder was established at Madras in 1798. It was an epoch making event *in the* history of judiciary in Madras. This Court was empowered to try all the Indian inhabitants of the town of Madras. As far this court was concerned all the powers were vested in the hands of the Recorder. A Barrister of England or Ireland with at least five years of experience on law was selected to the post of Recorder. This Court permitted only the authorised advocates and attorneys to enroll their names as bonafide practitioners of law. When the court was opened in November 1796, about a dozen persons enrolled their names as advocates and attorneys. They constituted a bar for their welfare (Bar of Madras). The Court of Recorder functioned only for a short period. What major change was introduced in Judiciary, it was abolished in 1800.

Growth of judiciary between 1801 - 1861

Radical changes were introduced in Judiciary during this period. The activities of the courts were regularised. In 1801, a supreme court of judicature was established at fort St. George. It consisted of a Chief Justice and two other Judges. This court had the right to have a seal, bearing his Majesty's Arms. The seal was kept under the custody of the chief justice.

The judges of this court were given attractive salaries. The chief justice was given six thousand pounds as salary per annum. The other two judges were given a salary of five thousand pounds each per annum. The chief judge of the court was Sir Thomas Strange. His portrait is kept (preserved) on the walls of the chief Justice's court at Madras.

Due to political expansion, people of different castes and religions were brought under the administration of the British. To administer justice to these people, two sets of courts were



maintained in Madras presidency. One among them was the court of Royal authority. This court was constituted on the basis of a charter granted to the East India Company. It looked after the judicial administration of Madras town alone. The courts of the company were constituted to look after administration of justice in the mofussil areas other than Madras town. During the governorship of Lord Edward Clive (1793-1803) the judiciary functioned effectively. He reorganised the judicial administration of Madras presidency on the model of Bengal.

Civil and criminal, courts:

As a result of the steady growth of judiciary, various administrative measures were adopted, for the effective working of the courts. Particularly for the administration of civil justice, a hierarchy of courts were organised in 1802. Accordingly, Courts like Native Commissions, Zillah Courts, Zillah Judge, the Provincial Court of appeal, Governor in Council and Governor General in Council were established. The, native Commissions were empowered to try cases not exceeding in value of Rs.50. The Zillah courts tried cases exceeding in value of Rs.200/-. The Zillah judge was authorised to conduct cases not exceeding the value of Rs.1000. The Governor in - Council settled the amount in dispute upto Rs.5000. The governor general in council settled the dispute worth of Rs. 40,000. Likewise, for the administration of criminal justice courts like Magistrates and Assistant Magistrate courts, Four Courts of Circuits, Foundary Adawlut or Governor in Council were organised.

In due course, for the effective working of the judiciary, a few alterations were made then and there in the above systems of administration. Generally, the reputation of the Supreme Court rested on the efficiency of the Chief justices, who presided over it.

Judiciary from 1862 to 1947

As the company was keen on the accumulation of the wealth, the welfare of the people was neglected. The affected people revolted against the company administration. The most important among them was the revolt of 1857. As a result of the Sepoy Mutiny, the British government intervened in its administration. Based on the Queen's proclamation of 1858, India was brought under the direct control of British government.



High Court of Judicature During this period radical changes were introduced in judiciary. High Courts of judicature were established in India based on an act passed by the British parliament in 1861. Accordingly, a high court of judicature was founded, at Madras by amalgamating Suddar Adalut and Foundary Adalut courts into one. The inauguration ceremony of the newly constituted high courts was held on 15 August, 1862. The act defined clearly the structure of the high court and the functions of the judges. The high court acted as a symbol of serenity, unity and power.

Subsequent to the formation of high, court, government paid special attention to the codification of laws. Lack of suitable law and law reports affected the effective working of the courts. To remove this handicap steps were taken to codify laws and publication of laws reports. Subsequent to this, a high court act was passed in 1922, with a view to introduce progressive changes in its administration. It fixed the maximum limit for the number of judges of the high court to twenty. In due course, minor changes were introduced in the administration of high court by the act of 1935. Only high qualified reserved persons were appointed as judges in this court. Among the judges of high court Sir Colley Scotland and Sir Frederick Gentle were prominent. Sir Frederick Gentle served in this court till 1948.

Growth of judiciary After Independence

The Indian constitution adopted in 1950, contained various articles pertaining to the organisation, powers and functions of the Judiciary in the State. Usually, each state has a high court. Sometimes, a common high court was constituted even for two or more state. The President of India was empowered to appoint a Chief Justice and other additional and Acting Judges of High court. He enjoys the power to raise or reduce the number of judges of high court. The high court of Madras enjoys enormous powers. It also acts as a court of record. In this respect, it acts as Supreme Court at Delhi. The judges of the high court sit in single bench, division and full bench.

The first Indian Chief Justice of the High Court of Madras was Dr. P.V. Rajamannar. He was appointed on the resignation of Sir Frederick Gentle.

After independence, instead of former zilla court, district and sessions courts were constituted. These courts contained Munsiffs and Magistrates. Munsiffs deal with civil cases. Criminal cases are dealt by Magistrates. The divisions of the courts into civil and criminal



enabled to dispose of the cases quickly. Again, these courts were decided into a number of grades. Now steps are in full swing to open a branch of the High Court at Madurai.

50. E.V.R.'S SELF RESPECT MOVEMENT

E.V.R

With the fall of Justice Party, once again the supremacy of the Brahmins flourished. Just to protect the Tamil people and Tamil language E.V.R. started a movement by which the supremacy of the Brahmins must be subdued and awakening must be created among the illiterate Dravidians who lived in the land like slaves. Their awakening must be towards self-respect through socio-religious awareness.

The early days of E.V.R.

E.V. Ramaswami Naicker was born on seventeenth day of September 1879 at Erode as the son of Venkara Naicker and Chinnathai Ammaiyar. He had his early education at the primary school of Erode. His teacher certified him as unfit for school education. Disinterested in education he started a business and kept *it* as his occupation. When he got interested in the social service, he left his business. Deeply interested in the welfare of poor and untouchable in the society he made close contact with them. Just at wis moment he undertook a religious tour to the North which could not given him peace of mind and solutions to his problems. Returning from the North disappointedly, he involved himself completely in the struggle for freedom, so that the untouchability was to be removed and renaissance in the society was to be brought about.

E.V.R. Contact with congress Party:

Aspiring for the freedom of the land, he joined the congress party which fought for the freedom of the land. He involved himself whole heartedly in several struggles towards independence.

E.V.R. and Non-Co-operation Movement

E.V.R. participated in the non co-operation movement which was held in 1920 and was sent to prison twice. Attaining the respect of common people, he was elected Chairman of Erode Municipality in 1917. But he resigned his Chairmanship in 1919, so that he might absorb himself completely in the freedom struggle. Becoming popular among the political



leaders, he was elected secretary of the state. Congress committee in 1921, and later as its president in 1923, When the Prince of Wales visited Tamilnadu in 1922, the state wide strike became highly successful in Erode, thanks to the efforts of E.V.R.

The struggle at Vaikom:

As the member of the Congress party E.V.R. indulged himself completely in the socio-religious problems. In those days low castes were not permitted to enter the temples by Brahmins. E.V.R. started a revolt against this. In 1924, the oppressed people at Vaikom, in Kerala State, protested against the inhuman attitude of the Brahmins and launched a historic struggle to get permission to enter the temples. This struggle attracted E.V.R. much. He also participated in this struggle with his wife Nagamaiyar and Kovai Ayyamuthu. Leaders, including E.V.R. were arrested. By his participation as a common leader in this inspiring struggle E.V.R. was called Vaikom Veerar by the people.

Prohibition struggle:

Deeply wounded by the consequences of liquor drinking E.V.R. was determined to start a struggle against this and social evil. When he picketed a toddyshop at Erode in 1921 his wife Nagammaiyar and sister Kannammal also participated the struggle. The first ladies who were arrested for picketing toddyshops in Tamil land were Nagammaiyar and Kannammal. This created a stir among the ladies of Tamil land. Propagating in favour of prohibition E.V.R. cut down his palm and coconut trees worth Rs.10,000/- which were used for preparing toddy.

His withdrawal from the Congress Party:

As an active member of Congress party. E.V.R. insisted on racial representation and representation on the basis of population. This principle was brought against Brahmins, The three percent of the Brahmins held 99% of the high posts. Protesting this E.V.R. brought a resolution in the congress conference held at Kanchipuram Desirous to get the support of the Brahmins, the congress neglected and dismissed this resolution brought by E.V.R. Moreover, E.V.R. condemned V.V.S. Iyyar an active participant of the congress for holding separate rows for Brahmins in his gurukulam, at Cheramadevi. But the Congress party did not mind this condemnation of E.V.R. and acted against it. Thus E.V.R. felt separate and left congress party.



Self Respect Movement

After leaving the congress party, E.V.R. did not start a new movement immediately then. E.V.R. having great popularity among the people was invited by the leaders of the Justice party to join them. Being a sincere patriot E.V.R. expected congress party to change its attitude for the welfare of the society. Acting quite contrary to this expectations congress merged into a political movement. Having lost the confidence he had in the Congress party. E.V.R. started a new movement in 1925, known to be 'Self Respect Movement'. Constituted for the uplift of the common people self-respect movement had become a freedom movement The main aim of this movement was to create self confidence and advanced thinking among the people. To achieve this goal, this movement insisted on the renaissance of Tamil Language and opposition to Brahmin supremacy. E.V.R. expected socio-political awareness among the downtrodden people through this movement. As it had attracted the common people very much, it spread slowly and steadily throughout Tamil land within a short period.

The doctrines of Self Respect movement:

The doctrines of this movement found expression in tile speeches of E.V.R. to the people between 1926 and 1973. This movement insisted self respect, opposed the supremacy of Brahmins and instigated people against it. The self respect movement of E.V.R. based on same aims and principles was registered legally in 1925.

The principal aim of this movement was to create awakening among the illiterate rightless people who were under the clutches of high castes. This movement was very particular about brining in the life of people self-respect through self-thinking and relief from slavery. The unnecessary rituals and superstitions, followed by the Hindu religion were severely opposed by this movement. Opposing the existing defective social system, this movement requested the government to give equal rights to all the people.

Trying to remove the low status in society, this movement insisted on equal right to women like that of men. It wanted to bring about change in the marriage system and severely criticised and opposed child marriage. Moreover, it encouraged love marriage, intercaste marriage and re-marriage of widows. This movement also demanded the government to register these marriages in the registrar's office under the civil law.



Having deep interest in the welfare of the people, this movement requested the government as well as the common people to establish and maintain orphanages and centres for rehabilitation of widows and educational institutions.

Spreading of the doctrines:

The doctrines of the self respect movement were spread among the people through public meetings and dramas held by E.V.R. For this purpose he toured the country frequently. News Papers were published to add to its effect. His public meetings at Madurai, Chengalpattu, and Virudhunagar were of great historical importance. In these meetings, resolutions were passed against untouchability, caste system and capitalism. Awakened by the inspiring doctrines of E.V.R. countless Hindus, Christians and Muslims participated in the public meetings and conferences held by him. Many books containing advanced thinking were published by him. So many organisations were constituted by this movement against caste atrocities and religious superstitions. Among them Superstition Eradication 'conference' held at Salem in 1971 was of great importance. In the procession in connection with the conference the idols of gods, were carried and cowdung and chappals were thrown on them. Though he was arrested several times for such activities, he opposed and fought against social maladies courageously and with iron determination.

Anti-Hindi agitation and E.V.R.

The Congress party was victorious in the election of 1937 and the ministry was formed under the head of Rajaji. Then learning Hindi became compulsory in schools E.V.R. made this issue into a political storm. Anti-Hindi agitation by thousand of students and common people spread all over Tamilnadu. Police opened fire to suboue this riot, in which Thalamuthu and Nadarajan were killed. Several leaders including E.V.R. were arrested and imprisoned. E.V.R. was given inprisonntment for a year. E.V.R. who lived in the hearts of people, was elected as the leader of Justice party in 1940, when he was in prison.

Foreign tour of E.V.R.

After he had spread the doctrines of self respect movement he went on a foreign tour, in 1932 to Russia, Germany, Greece and Turkey, So that he might be aware of the progressiveness and living standard of the people there. He came to understand by the tour that the defective system in the Tamil society was only due to economic inequality.



Dravida Kazhaham (D.K.)

The Justice party began to decline in importance, with its failure in the elections of 1937. Under these circumstances E.V.R. re-constituted the doctrines of the party and formed a new party called Dravida Kazhaham.

Putting forth Dravidianism, he demanded a separate Dravida Nadu, comprising of the four linguistic areas of Tamilnadu. Andhradesa, Kamataka and Kerala. In favour of this demand a resolution was passed in the conference at Salem in 1944. This party was to hold flag with full black and a red circle at the centre. The black colour indicated Dravidian movement and the red colour indicated the thinking of people. The disciples of the party had several organisations and associations, black shirt association was conspicuous among them. The innumerable branches of this party throughout the land spread the doctrine of the party among the people very quickly. This party had a new phase with the coming of C.N. Annadurai, M. Karunanithi, and V.V. Ramaswamy as the disciples of the party.

The achievements of D.K.

One cannot underestimate the contribution of the self respect movement towards the deliverance of common people from the merciless ditches of high castes in society. The credit goes to this movement when it has relieved the common people of their superstitious beliefs. Moreover, it set free several downtrodden people who were slaves of society and religion and directed them in the right path. Due to the conscious and continuous efforts of this movement, the government has passed several acts towards the welfare of the socially backward people. The Hindu marriage act of 1956 largely accepted the marriages conducted by self respect movement. In addition, to this, act afforded equal rights to both men and women. Pure Tamil literature made their appearances under the patronage of the movement. This Dravida movement paved way to the appearance of several organisations towards social welfare. Finally, this movement put forth great efforts to reduce the domination of Brahmins and increase the participation of non-brahmins in politics.

The fall of the party:

The highly flourishing Dravida Movement met with a sudden fall. The main reason for this was the second marriage of E.V.R. with 28 year old Manniammai who worked as his



secretary, at the age of 72 in 1948. This act of E.V.R. upset the followers of the party. So he lacked confidence in his leadership. His followers opposed and criticised his action. Some disappointed disciples of E.V.R. formed D.M.K. under the leadership of C.N. Annathurai. This schism made Dravida Kazhaham very weak. The great social reformer who tirelessly worked for the welfare of the Tamil people breathed his last due to disease at the C.M.C. Hospital Vellore at the age of 94, on December 24, 1973.



UNIT – V : TAMIL NADU IN FREEDOM STRUGGLE

Tamil Nadu in Freedom Struggle - Tamil Nadu under Rajaji and Kamaraj - Growth of Education - Anti Hindi & Agitation.

51. TAMILNADU IN FREEDOM STRUGGLE

In the beginning, people of North India revolted against the English involving themselves in the war of independence. The steps taken by Lord Curzon to subdue the revolt created restlessness and enmity among the people. To protest that order, people rose in revolt under the leadership of Balagangadhara Tilak, Supporting to this revolt, people boycotted foreign goods and acted against the British government. The government suppressed this revolt, many were sent to prison particularly Bebin Chandra Pal was tortured inside the prison.

The desire for independence by Tamil people:

The part played by Tamil land in the freedom struggle movement was unique, the wave that started for independence in Northern part of India-spread over to the South and inspired many a Tamil, of which V.O.Chidambaram Pillai, Subramonia Siva and V.V.S. Iyyar were prominent. In the beginning they adopted moderatism. Desiring to celebrate the release of Bebin Chandra Pal on 19th March, 1907, the then patriots of Tamil land decided to invite him to the Tamil land.

The coming of Bebin Chandra Pal in Tamilnadu:

Bebin Chandra Pal who was released from prison in 1907 held continuous meeting for days at Merina beach. His extremist principles awakened the Tamils and they began to campaign against the government. Such restlessness sprang in several parts of the land.

The conference at Suret in 1907:

Another important event of 1907 was the Congress Conference at Surat. In this conference, there arose a conflict between the extremists, and moderates. V.O.C. and Bharatiyar represented the Tamil land in this conference. Attracted by the extremist of Tilak, Bhrathiyar published phamplets in favour of it and induced the people to support this extremism. As preference was given to the principles of Tilak in this conference, Congress was divided into moderates and extremists.



Boycotting the government orders:

The coming of Bebin Chandra Pal and the resolution of Surat Congress kindled revolutionary principles among the people of Tamil land. They decided to celebrate the day, Bebin Chandra Pal was released. Fearing a riot, the government issued orders against the arranged meetings. Under these circumstances V.O.C.Subramonia Siva and Bharathiyar boycotted the government orders and encouraged the people for strikes, picketing, preventing the government officials from entering into offices, walkout from the offices and closing of shops. V.O.C. and Siva took part in the processions of the students who had boycotted the classes and spoke in their meetings. Inspired by the speeches of these leaders, people gathered in thousands and uttered the slogan "Quit India". Though a large number of police was arranged to control the crowd, the procession became uncontrollable and some of them set fire to the godowns, shops and buildings.

Ash's response:

The Tirunelveli Collector Ash rushed to the spot of unrest to control the situation. At the lathie charge proved ineffective, Ash ordered to open fire. As a result of this, four were killed and many were wounded. Again a case was filed against the revolutionarists and several were imprisoned, including V.O.C.and Siva. The justice who conducted the trial, of this case decreed forty years of imprisonment to V.O.C. and ten years imprisonment to Siva. As a result of Siva's appeal in the high court against the above decree his punishment was reduced to eight years and he was banished to Andaman.

The imprisonment of V.O.C.

The leaders imprisoned in jails were tortured, V.O.C. was imprisoned and tortured at Coimbatore and Kannanoor mercilessly. He was humiliated in the jails. His food was only maize and he was compelled to do the work of a bullock in an oriental oil mill (chekku); hence known to be "chekkilutha Chemmal". With, the imprisonment of V.O.C. the intensity of the freedom straggle in Tamil land was reduced. The local shipping company started against the English met a great lose. Ships owned by this company were sold at a low rate, Feared by the atrocities of the government the extremists sought their hiding places at different parts of Tamilnadu and Pondicherry. Quite contrary to the situation, the extremists conspired against the government in small groups including a secret plot to kill Ash. The English who were



afraid of the extremists migrated to protective places leaving Tuticorin.

Padmanabha Iyyar:

Those who had eloped the country fearing the atrocities of the English revolted, against the, English government wherever they were Padmanabha Iyyar was well known among them. He insisted the people to buy native products boycotting the English products. He travelled from village to village preaching patriotism and awakening. The English declared him to be an outlaw and filed a case, against him. He was arrested and tortured very severely in jail. Due to Ms patriotism, he was praised by the people as "Sawdeshi Ayyangar".

Plotting to murder Ash:

A riot arose in Curtallam as it had taken place in Tirunelveli, a few days back. The English tortured innocent native people mercilessly. The Governor Ash had a hand in this also. So the measures adopted by the English in Tamil Nadu especially in Tirunelveli district against the people, were severely criticised and condemned. V.V.S. Ayyar, Neelakanda Pramachari, Sankara Krishnan, Thirumalaiswamy and Vanchinathan were the prominent men against this issue and they decided to eliminate Ash.

The murder of Ash:

V.V.S.Iyyar was remarkable in plotting to kill Ash. Decisions on this plot were taken at Pavanasam and Punaloor. Hence Vanchinathan was selected to execute this critical decision. Serving the forest department of Travancore, Vanchinathan was eagerly waiting for an opportunity to execute this plan. He was roaming secretly with a gun to kill Ash.

On 17th June, 1911, Ash was proceeding in a train from Tirunelveli to Tuticorin. When, the train had reached Maniachi, Vanchinathan shot Ash to death and he himself committed suicide. Thus an English representative held responsible for the torture of thousands of innocent people met with a tragic end.

The letter of Vanchinathan:

A letter was recovered from the dead body of Vanchinathan. In that letter, Vanchinathan clearly expressed the need to kill Ash. Moreover, it expressed that the killing of Ash was a rehearsal to kill king George of England, who planned to visit Madras. Guided by one Madahukkadai Chidambaram Pillai some three thousand youngsters were involved in this



conspiracy. All the meetings related to this conspiracy took place in the house of the above leader.

The consequences of the murder of Ash:

The English government considered this murder to be a challenge. Many suspects were arrested and a case was filed against fourteen extremists among them. The trial of this case began in the high court at Madras on 11 September, 1911. Trial continued under several justices, headed by Arnold white. The trial continued for seventy nine days without a break. During the trial, one of the accused Sankaran nair described the reasons for the murder before the justices. As a way of explanation, the killing of several innocent people in Tirunelveli procession and the liquidation of the Native Shipping Company started by V.O.C. were narrated. After the trial three judges gave their verdicts separately, On the basis of this judgement rigorous imprisonment was given to Neelakanta Pramachari for seven years, Sankar Krishnas Iyyar for four years, Harihara Iyyar for three years and Madathukkadai Chidambaram Pillai for two years. One year rigorous imprisonment was given to Muthukumaraswamy pillai, Subbiahya Jaganatha Iyyangar, Pichumani, Veembu, Hariharan, Desikachari, Azhahappa Pillai, Savadi Arunachalam, Padipillai and Vandemadaram Subramonia Iyyar. The supporter of this conspiracy, the head constable Kurunatha Iyyar, was given six years rigorous imprisonment. With the imprisonment of the leaders in prison, the revolutionary activities in Tamilnadu weakened.

V.O.C.

V.O.C. became a symbol of sacrifice in the struggle for India's freedom. He was a hero who led the people of Tamil land in the independence struggle. Due to his service to mother India, he was given special titles like Kappaloddiya Tamilan' and Chekku Illuththa Chemmal. He met with a lot of troubles on his way towards achieving independence. So he created a history with his adventures and sorrowful experiences.

Early Life: (1872 - 1898)

V.O.C. was bom to Ulakantha Pillai, a rich advocate having exemplary character and Paramaie Ammaiyyar on 5th day of September, 1872 at Ottapidaram in Tirunelveli district. He was one among the seven children of their parents. In commemoration of the name of his



father's brother he was named Chidambaram. He had finished his middle school education, at Ottapidaram learning early lessons from Veeraperumal Anna and English from Krishnan. He finished his high school studies at Tuticorin and began to work as a clerk in the taluk office at Ottapidaram. Later, he qualified himself as an advocate at Tiruchirappaly in 1895.

His occupation and marriage life:(1895-1905)

Being qualified in law V.O.C. started his career as advocate at Tuticorin in the year 1895. In the same year he got married to Valliyammai. With the early death of Valliyammai in 1900 V.O.C. married Menakshi as his second wife. It was during this period he got interested in politics. Though he practiced as an advocate, he was deeply attracted towards the motherland and language.

His political career (1905-1908)

The four years from 1905 to 1908 marked the most interesting period in the political life of V.O.C. Involving himself completely in politics, he revolted against the English and tried to implement the principles of Extremism uttering the code word (Slogan) Vandemadaram. He pointed out to the people the necessity of boycotting foreign goods so as to reduce the supremacy of the English.

In those days, Tamil people used only English ships for trade and transport. To put an end to this, he started a Native Shipping Company in 1906. Many a people kepted him in collecting shares towards the building of this shipping company. Of them Vijayaregavachariyar, Rajaji, Parali Shanmugam Pillai and Panndidevar were important. Panndidevar alone got a share of one lakh rupees. With this capital V.O.C. got two ships from French Company, bought one and got another for lease. These two ships were put to navigation between Tuticorin to Colombo in 1909. The encouragement of the people of this enterprise though high in the beginning reduced gradually. In appreciation of their efforts V.O.C. was called Kappalottiya Tamilan.

In addition to the Native Shipping Company, he established Swadeshi Dharma Sanga Weaving Association and Swadeshi Co-operative stores at Tuticorin. Moreover, to safeguard the traders and workers of Tuticorin, he encouraged the establishment of trade guilds and workers, Association. The Swadesavimana Sangam founded at Tirunelveli in 1908 was the



result of his effort. The above said organisations served as the soldiers against the English atrocities.

V.O.C. and Surat Conference:

In 1907, the Congress leaders held a Conference at Surat and formulated principles against the English. V.O.C. and Subramonia Bharathi partook this conference as representatives of Tamil land. The eloquent speech of V.O.C. in this conference attracted the whole mass. Deeply fascinated by the extremist principles of Tilak the participants of the Surat Conference decided to implement them in their own states. Hence extremist principles were spread rapidly in Tamil kind, mainly by V.O.C.

Meeting of V.O.C. with the Collector Ash:

The persistent, participation of V.O.C. in politics kindled the anger of Collector Ash. So Ash ordered V.O.C. to meet him in his office. During this time Ash showed V.O.C. the military godown in order to make him afraid and warned him to be submissive to the government. As V.O.C. was indifferent to this, the arguments between them reached a critical level. The anger of Ash exceeded the limit. Realising the controversial situation V.O.C. escaped with the help of bodyguard Mahalingam. Ash was awaiting for an opportunity to avenge V.O.C.

The arrest of V.O.C.

The leaders of Tamil land decided to celebrate the release of Bepin Chandrapal from prison on the 19th day of March, 1907. They made all the arrangements for this when he visited Madras in 1907. In the great procession on that day, thousands of people participated. Induced by the eagerness of independence some of them plunged themselves in unlawful activities. To control the situation, police opened fire; four were killed and several wounded. Many leaders including V.O.C. were arrested for provoking the people.

His Imprisonment (1908-1912):

The judge who tried the case of V.O.C. decreed forty years of imprisonment. But his higher appeal reduced the punishment to six years. He was tortured inhumanly in the prisons at Coimbatore and Kannanoor. He was given maize fooding as food and he was compelled to do



the work of a bullock in a native oil mill; hence called Chekkilutha Chemmal.

His Contribution To Tamil Literature in Prison: Unwilling to spend the imprisonment days uselessly V.O.C. utilised the period, for writing books and (creating). composing poetry. He told his family members and friends the atrocities in the prison in the form of poetry. He translated the literature of James Alons under the heads Manampolvalu Akamaypuram, Valimykkumarkam and Santhikkumarkam. Among the above works, he had finished manampolvalue in prison. In the prison at Kanaanoor he had written two books namely Mey arivu and Mey aram, to enable the, prisoners to leave inhuman activities and adopt humanism, His contribution to literature continued even after Ms prison life.

His life in Madras after Ms Release (1912-1919)

V.O.C. was released from prison on 12th day of December, 1912. As his political service was unappreciated by the people, V.O.C. shifted his residence to Madras after he had been released from prison. The disapproval of his political service by people made V.O.C. to forsake politics. Still in 1919, he proceeded to Bombay, accepting the invitation of Tilak so that he might partake the discussion as to how to conduct a riot in India with the help of Germany He also discussed political matters with Gandhiji and Ulak who had visited Madras in the same year.

V.O.C's non-political life

Unable to continue to live in Madras, he began to live at Coimbatore accepting the requests of his friends. At Coimbatore one could see V.O.C. completely out of politics. When he was in prison he was deprived of the advocacy. But he re-obtained the right in 1923 and practiced as a lawyer at Kovilpatti. Completely away from politics for seven years V.O.C. joined congress in 1927 and ha headed the congress conference at Salem

Again his life at Tuticorin (1932-1936)

In 1932, the head office of Revenue Divisional office (R.D.O) was shifted from Kovilpetti to Tuticorin. So V.O.C. also migrated to Tuticorin and engaged himself as an advocate, whenever his health permitted. He presided over the meeting at Karaikkudi in 1933 which was arranged to receive Gandhiji who propagated Harijan principles. Involving himself completely into politics and experiencing countless miseries one after another V.O.C, left this



world on 18 November, 1936 at the age of sixty three.

Bharathiyar (1882 -1921)

Bharathiyar who had great enthusiasm for independence was born to Chinnaswami Iyyar and Lekshmi Ammal at Ettayapuram in Tirunelveli district on December 11, 1882. Gifted with poetic talents even from his childhood, he received a title "Bharathi" from the king of Ettayapuram at the age of eleven. He got married to Chellammal in 1897. He continued his education even after marriage and became learned in Sanskrit and Hindi along with Tamil.

Highly attracted by the proficiency of Bharathiyar, the king of Ettayapuram appointed him as his court poet in 1902. But Bharathi left that post the very next year and started his career as a teacher and wrote poems in news papers. In 1904, he had become the sub-editor of a daily called "Swadesamitran" and the editor in charge of a monthly magazine named "Chakravarthini".

Deeply involved in politics, he took active part in the struggle for independence together with V.O.C. in 1905. But that did not make him leave literary works. He became the editor of India in 1907 and also took responsibility to publish an English paper called Balabharatham. He took part together with V.O.C. in the Congress conference held at Surat in 1907. Fascinated by the extremist principles, he patronised the extremist principles of Tilak. He opposed the suppressive measures of the English vehemently. Hence he was arrested by the English government and then released. As he had criticised the principles of the English severely the English government took high handed steps against the news paper to which Bharathiyar was the editor.

When the restrictions of the government exceeded the boundaries, he migrated to Pondicherry accepting the request of his friends. There again he published the daily India. The principles published in this daily awakened the people with independent quest. So the government banned this daily and Bharathi to stop it.

Governor Ash was murdered by Vanchinathah in 1911. Subsequent to this the suppressive measures of the government became unlimited and the activities of the leaders especially Bharathiyar were sharply noted by the Government Bharathiyar utilised this opportunity for writing books. He translated Bhagavatgithaj into Tamil in 1912. He also



published other books like Kannanpatthu, Kuyilpattu etc.

During the first world war, the Government assumed that the freedom fighters were campaigning against the government hence gave them several troubles. Unable to withstand the atrocities of the government, Bharathiyar shifted his residence from Pondicherry to Tamilnadu. He was arrested in Kadayoor, remanded for thirty four days and then released. Then he proceeded to Kadayyam.

Bharathiyar suffered poverty between 1918 and 1920. Nobody came forward to help him during this critical situation. But his sufferings only enhanced his interest towards independence and literature. Again he became editor of Swadesamitran. The last days of Bharathiyar were full of sufferings. Bharathiyar became sick due to the injury caused by the temple elephant of Thiruvallikeni by July 1921. He was completely bedridden. On the eleventh day of September, 1921 the great Bharathiyar died by midnight. But even today he is remembered as Amarakavi Bharathiyar.

Vanchinathan (1836-1911)

Vanchinathan, who occupied a permanent place in the history of independence struggle in Tamil land, was born in 1886 at Senkottai city as the son of Regubathi Ayyar and Rukmani. Sankaran was his aatural name. After he had finished his English middle school education at Senkottai, he finished his degree course at Sri Moolam Thirunal College, Trivandrum. He married Ponnammal at the age of twentythree and began his family life.

At this circumstance V.O.C. Madathukadai Chidambaram Pillai, Subramonia Siva, Neelakanda Pramachari and the like took active part in the independence struggle. As. the desire for independence did not exempt Vanchinathan he became the member of the Bharatha Matha extremist Organisation, which constantly acted against the English Government. He resigned his job as a Forest officer at Punaloor in Travancore and indulged himself completely in the freedom struggle. Forsaking his family and native place he showed deep interest in gathering new members in the Bharatha Madia organisation.

At the sametinie great martyrs like V.O.C. Subramonia Siva and like leaders were arrested and imprisoned. Hearing the atrocities suffered by the people in prison Vanchinathan wanted to eliminate Governor Ash who was responsible for the prison sufferings.



In this circumstances, his wife who had gone for delivery lost the new bora child. When his father conveyed this message to Vanchinathan he told his father birth and death are very common and you think that I am also dead and forget me I have an important work to finish. My country is greater than my child and family. With these words he sent back his father.

The plot to murder Ash was drawn. All the particulars about him were collected. His wife was to visit Thirunelveli by the first week of June and during that time Ash and his wife were to go to kodaikannal to see their children, who studied in the conyent at Kodaikannal. It was decided to kill Ash secretely by a group of Bharathamatha Organisation consisted of Madaswamy pillai, Arumugam pillai, Neelakanda Prmachari, Azahappa Pillai and Vanchinathan. Among, them Vanchinathan took up the responsibility of killing Ash.

On the 17 June, 1911, Saturday Ash began his travel in a first class compartment from Tirunelveli junction. When the train had reached Maniachi, Vanchinathan got into the compartment with a hidden revolver. The three bullet shots by Vanchinathan ended the life of Ash. Exalted highly with the satisfaction that he had finished his duty successfully, Vanchinathan shot himself to death, before he was taken under custody. Hence the history of a great revolutionary came to an end at the age of twenty five.

Subramonia Siva (1855 - 1925)

The great patriot Subramonia Siva was having an unusual amalgamation of simplicity, truth, kindness, courage, patriotism and eloquence He was one among the patriots who fought against the supremacy of English. He was bom as the son of Rajam Ayyar and Nagammal on the 14th day of October, 1884, at Vattalakudu in Madurai district. After he had finished his early education in Madurai, matriculation in Coimbatore, he started his career as a clerk in a police station. But he went over to Trivandrum for higher education within a very short period. As he had shown deep interest in politics there, he was sent out of the college. Coming back to Tirunelveli he plunged deeply into politics together with V.O.C.

From, the year 1907, he had contact with Bharathi and spread the doctrine of Tilak and Lajupathiraj. As he had' revolted against the English in 1908 he was arrested and sent to prison for ten years. He was compelled to wear woollen cloths in prison and he was affected with leprosy.



Released from prison in 1911, he published the news papers, Ganabam and Prabanchamitran. Through these news papers he made known to the people the defects and suppressive attitude of English Government. He gathered the youngsters to revolt against the government and to conduct strike in factories. Thus he created awakening among the people.

With a view to develop a sense of sacrifice among people and to create vigilant members to act against the English, he started an Ashram, known to be Bharatha Ashram at Karaikkudi in 1921. Then he joined Gandhiji in his non-cooperation movement and suffered two years imprisonment. After his release from prison, he died in the year 1925.

Home Rule Movement

Following V.O.C in Tamil land, Arsnie Besant Ammaiyar became one of the prominent leaders in the politics of Tamil land. She established Home Rule League, following the principles of Swadesha Eyyakkam in Ireland. Though it was founded in 1915, it was legalised and introduced in Madras in 1916. In the book India a Nation, written by Annie Besant Ammaiyar in 1915, she pointed out the aim and working of the newly Started Home Rule League.

The restrictions imposed by the government

Completely absorbed in the politics, the actions of Annie Besant Ammaiyar attracted the attention of the English very much. Though her doctrines were not fully accepted in North India, it awakened the people of Madras, politically. Her articles in the news paper, New India kindled the people. To restrict the working, of this news paper, the Governor of Madras, Pentland ordered Annie Besant to remit Rs.20,000 as security deposit in June, 1916. Moreover, her visits to central India and Bombay were forbidden by the Central Government.

This led her not to establish the branches of her organization in other states than Madras. So the members of the Theosophical society was accepted as members of Home Rule League. Since members belonging to Theosophical Society were found plenty in Bombay, a branch of the Home Rule League was started there inspite of heavy opposition. Of the seventy members of this organisation, sixty eight belonged to the theosophical society.

Tilak and Annie Besant

Tilak who happened to be a national leader like Annie Besant Ammaiyar started a



Home Rule Movement at Poona in April, 1916. The most important factors in this was that there was no discrimination of opinions among these leaders. They tried hard together to establish self-administration. By May, 1916 Annie Besant Ammaiyar delivered a historic speech on self-administration when she had gone to Poona. As this speech greatly attracted the North Indian leaders, including Tilak, they all praised her. When Tilak was desirous to spread this movement in Central and West India, Annie Besant was made responsible to spread the doctrines of this movement in those places.

Nehru and Home Rule Movement

Significant changes took place in the Indian politics by the actions of Home Rule Movement. The steps taken by this movement attracted the attention of the leaders who opposed English Government. Nehru was one among them. He himself became a member of this movement at Poona and Madras and began to work shoulder to shoulder with Annie Besant Ammaiyar.

Government attitude against the straggle:

Deeply upset by the growth of the Home Rule Movement, the State Government requested the central government to take drastic steps against this movement. But the then Governor General Chemsford, permitted the State Governments to take necessary actions against this movement individually. On this basis, the State Governor Pentland passed an order to increase the security deposit of the news paper New India to rupees 40,000, in 1917. In continuation of this order, the State Government took several steps to subdue this movement. Leaders, including Annie Besant Ammaiyar, and members of this organisation were arrested, imprisoned and tortured. This inhuman attitude of the government was severely criticised by leaders like Srinivasa Iyyangar. Meetings and processions were held against the suppression of the government and demanding the release of Annie Besant Ammaiyar. Several people had forgone their titles afforded to them by the king. Supporting the movement of Annie Besant, S.Moni Ayyar had forgone the title Sir. However, the suppressive step of the government made this movement weak.

The failure of Home Rule Movement

To the great surprise of all, Annie Besant Ammaiyar tried to gather people in support



of English government after her release from prison. The congress conference held at Kanchipuram in 1918 analysed the decision in favour of the English government. There arose great conflict among the disciples of this movement. Satyamurthi and Rajaji criticised severely Annie Besant Ammaiyar who supported the resolution in favour of English government. Finally, when this resolution was left to the voting of common people the movement failed utterly. So the Congress had withdrawn its support to this movement. Muslims too left this movement. In the end this movement met with the failure as Gandhiji took active part in politics.

The Non Cooperation Movement (1921-1923)

In the history of India's struggle for freedom the part played by Gandhiji was conspicuous. The Indian national congress revived by the oncoming of Gandhiji. By way of protesting the inhuman activities of the English, Gandhiji started several movements against English government. One among them and the most important of them was the non cooperation movement which started in 1921 and was in vogue till 1923.

The reason for starting non-co-operation movement. For suppressing the spirit of independence in Indians, the English government passed a black act known as Rowlat Act. In continuation of this act, a wholesale massacre took place at Jalian Walabagh of Punjab on 13th day of April 1919. This inspired Gandhiji to plunge into Indian politics with determination. When Gandhiji arrived at Madras in 1919, he discussed with the leaders the pros and cons of the non-cooperation movement which was to be used against English government. Then in the congress conference held at Nagpur in 1920 under the leadership of Vijayaraghavachari concurrence was given to this movement having Gandhiji as its leader.

The position of Tamil land during this movement several leaders from Tamilnadu attended the conference held at Nagpur. The resolution in favour of Gandhiji's non-cooperation movement brought about difference of opinions among the leaders of Tamilnadu. The leader of this movement. Vijayaraghavachariyar expressed his opinion in favour of satyagraha. Some others opposed the resolution of Calcutta congress to boycott the council. At this critical movement Rajaji was elected as the leader of Tamilnadu congress. He worked together with Gandhiji and became his chieftain in Tamil land. Presently Tamilnadu suffered at the clutches of several political parties. Due to difference of opinion



among the political parties and other problems congress could not proceed with its working plans. Anti-Brahmin campaign took place at this juncture. There was difference of opinion among the people who spoke Tamil and Telugu who in turn help prominent part in the politics of Tamil-land. One set favoured the progressive plans and some others were not for it. Particularly they gave importance only to the problems of the state and not to national problems.

Madras State Congress (1920)

Rajaji who became the leader of the Madras state congress in this critical movement, tried Ms level best to bring about co-operation among the leaders of the Congress and to involve themselves completely in non-co-operation movement, started by Gandhiji. Home rule party and Justice party opposed vehemently. Rajaji and Congress party. Justice party found fault with Congress, saying that it was a organisation of Brahmins alone. Though, Rajaji could not seek the support, of all the leaders, a resolution was passed to seek the support of all the people in favour of Gandhiji's non-cooperation movement against the English. In the congress conference held at Tirunelveli on June, 1920 most of the leaders severely criticised this resoultion. To show protest against the resolution of boycott, passed at Calcutta congress, Satyamurthi and Rasthurirangha Iyyar resigned their chairmanship and secretaryship respectively. So also Srinivasa Iyyangar and Ramaswamy Iyyangar voted against the resolution of boycott. Finally, due to the determined efforts of the leaders Satyamurthi and Rangaswamy Iyyangar joined the non-cooperation movement and endeavoured for its success.

The starting of non-cooperation movement

The non-coopeartion movement had its beginning in a critically hopeless situation. But the leaders like Rajaji, E.V. Ramaswamy Naicker, V.O.C. and Satyamurthi tried wholeheartedly for the success of this movement. To give more strength to this movement, the leaders instructed the people to adopt Satyagraha and to boycott foreign good. Courts, schools, administrative councils and labour organisation. Started by Rajaji, the procession favouring non-cooperation movement had its start just in front of a liquor shop. In support of this movements students boycotted schools and colleges and indulged themselves in strikes. They forced the closusre of shops against the rules. With the destruction of government properties in certain places, there prevailed riots throughout Tamilland.



The suppressive measures of the government:

At this critical juncture, the Prince of Wales visited Madras in January 13, 1922. As a way of protest against his visit, the freedom fighters observed picketing especially road picketing from the harbour to the traveller's bungalow through which the Prince of Wales had to pass. They also held obstacles to his travels. As the lathie charge of the police proved useless, they had to open fire. In this incident, two were killed and several were wounded. Many patriots were arrested and imprisoned after a lot of torture. Such incidents took place in many parts of Tamil land.

Failure of Non-Cooperation Movement

As far as Madras State is concerned, the differences which prevailed among the leaders and people on socio political basis were the reasons for the failure of the non-cooperation movement. As it was stated by Bharathiyar, the number of people participated in this movement was less in Tamilnadu when compared to other states. This movement was called the movement of Brahmins by Dravidian Organisations and it reduced the number of participants. Another reason for the weakening, of this movement was the non-cooperation of the leaders.

When this movement was declared by Gandhiji, he instructed the people to follow non-violence. But Within a very short period of its starting, violence sprang in several parts of the country. The patriots who worked against the government plunged into violence and destruction of government properties. This kind of violent attitude paved way to opening of fire in several places and arrestings of thousands, of people, to Tamil land leaders like Rajaji, E.V.R. and Ramanathan were arrested. This led to the weakening of this movement in Tamilnad and other states. When Gandhiji realised the uselessness of the movement, he had withdrawn it in 1922. In the same year Gandhiji was arrested and there was a numbness in the history of struggle for India's freedom.

The reasons for the failure of non-cooperation movement Several reasons can be stated for the failure of non-cooperation movement in India especially in Tamil land. Though the people of Tamil land opposed the autocracy of English the circumstances that prevailed in the society prevented them from entering into the movement completely. The supremacy of the English in the politics and the domination of Brahmin in the society deprived the majority of



the people in society of their legitimate claims and feelings. There arose many organisations to safeguard these people. Especially the justice party severely criticised the high handedness of the Brahmins. Under these circumstances the non-cooperation movement announced by Gandhiji was followed by the leaders of congress. The majority of the leaders being Brahmin the justice party and other Dravidian organisation abused this struggle as a Brahmin struggle. This prevented the majority people of Tamil land from entering the non-cooperation movement. The leaders of this movement acted with enmity among themselves due to their differences of opinion. Gandhiji who visited Tamil land during this time only preached about his movement; but did not try to remove the difference of opinion among the leaders. This prevented the leaders from involving themselves completely in this movement.

The anticipated support of the Muslims was not forthcoming with the settlement of Calipate by Kamal Patsha, the Sultan of Turkey. As the problem of, Muslims were over they were not compelled to take part in this movement. When Gandhiji announced this movement in Tamil land, majority of this people in Tamilndu were unaware of the inner aim of the movement due to their illiteracy. The leaders too did not demand their support by explaining the importance of this movement to them.

Finally, the people of Tamil land showed more interest in violence quite contrary to the announcement of Gandhiji's non-violence. Hence it did not attract the people on the basis of principle. For the above reasons, a great movement expected to bring about drastic changes in politics met with complete failure, without making any visible change.

Salt Satyagraha

Released from prison Gandhiji announced civil disobedience movement as his next step of struggle for independence. The resolution in favour of this movement was brought about by Gandhiji at Lahore congress headed by JawaharJal Nehru in 1929. As a first step of civil disobedience movement, Salt Satyagraha was declared by Gandhiji in 1930. This struggle took place in several parts of India. For this Gandhiji started his historically important Danti march from sabarmathi Ashram on 12 March 1930. This struggle happened to be a challenge to the autocracy of the English. Many leaders partook this struggle and several were arrested, especially on 7 March Valabai Patel and on April Jawaharlal Nehru. Sixty, thousand patriots including ladies were arrested for revolting against the law.



As far as Tamiinadu was concerned leaders like Kamaraji and a good number of disciples took part in civil disobedience movement. To strengthen this movement, meetings against the government, picketing and dhamas took place in several parts of Tamil land. Those who took part in revolt were severely punished by the government.

As salt Satyagraha was started by Gandhiji in North India, Rajaji followed it in Tamil land, selected Vedaranyam in Tirchi district and launched the struggle on March 13, 1930. Thousands took part in it. They prepared salt by violating the rules. These patriots were arrested by the government. This led to chaos and confusion in the land. People were involved in unlawful activities. Such revolts took place in many places like Vellore, Kudiyatham and Tripur. To establish peace the government adopted suppression. Several became a prey to the suppression. Police used lathie charge to disperse the crowd. As a result of this merciless attack of the government, Tirupur kumaran and Sundaram died in 1932. Kumaran respected and honoured the national flag. It is said that at the last movement of his breath Thirupur Kumaran held national flag in his hand and uttered Vande Mataram. Hence history mentioned him as Kodikaatha Kumaran.

The outcome of the struggle was that the government agreed for negotiations. Hence civil disobedience movement was stopped in 1934. The act 1935 following this negotiation offered local administration to the states.

Quit India Movement

The adverse consequences of the Second World War affected Indian politics largely. When second world war was declared by English against Germany on 3 September 1939 the Indian Governor General also declared war against Germany on behalf of India without consulting the Indian Council. The members of the council and the patriots disliked and condemned this autocratic attitude of the English. To protest against this the Ministers of the states decided to resign. As a result of this the Ministry headed by Rajaji in Tamilnadu also resigned. This move at this critical situation threw the English government into great shock.

To bring out a peaceful negotiation in this problem in India, Sir Stafford Cripps was sent to India, on 22 day of March, 1942 by British government. The efforts taken by the Cripps to bring about co-operation failed utterly. Provoked by this Indian leaders with the help of the people plunged into a new phase of struggle known as 'Quit India'. The congress working



committee held on 14, 1942 passed a resolution demanding complete freedom to India. This resolution was published in the news papers with the heading "Quit India'. On this basis, a resolution was passed in the Congress Committee partaken by Gandhiji in 1942 to have a large scale struggle. The very next day of this resolution leaders like Gandhiji, Azad and Patel, were arrested. This action of the English led the way to a complete restlessness in the land.

The outcome of this struggle reflected in Tamil land also. Leaders like Kamaraji and Prakasam gathered people towards the victory of this movement. Though the government dismissed congress party, this movemmt strengthened in Tamil land with the whole hearted participation of workers, students, traders politicians and ordinary people. Processions and meeting were held against the English. The picketing took place in front of the toddy shops and government offices. People set fire to government properties and offices. Within a very short period the propagation, against the government spread like a wild fire throughout the land and. the people became furious.

The Quit India Movement affected Madras largely. The Workers of Buckingham and Carnatic factories, Madras fort and Madras Corporation made a walkout. Extremism strengthened day-by-day and Madras city was paralysed. This movement was spread in Coimbatore also. Factories were closed. Trains carrying the manufactured goods were stopped then and there Particullary train which carried gun powder was stopped between Bhoothanoor and Chinganaliur. The liquor shops were closed in Coimbatore and some were put to fire. The municipality of Coimbatore passed a resolution in favour of this movement and it was dissolved permanently. Government office were picketed. Police stations were destroyed. The buildings inside the aerodromes were demolished. The village people also involved themselves in such activities. The similar activities took place in North Arcot, South Arcot and Chingelpet. The people of North Arcot cut short the communication facilities and set lire to government offices. Road blocking there had been a regular feature. In the movements at South Arcot and Chingelpet more of students participated. Many extremist activities took place in these places.

Due to the activities, of this movement at Madurai the city paraiyed. Dharnas were observed in front of toddy-shops and several other shops were picketed. People who engaged themselves in road blocking heaped stones across the mad and paralysed the transportation.



Transport buses and government offices were set fire. Communication was curtailed. The government offices who acted against this movement were attacked by the freedom fighters. Taluk Boards were dissolved at Madurai Dindugal and Palani taluks in support of this movement. The government declared suppressive orders against this movement. Police and military were led loose to subdue this movement. This put the people of this locality to a lot of trouble.

The flame of independence struggle was in full swing at Ramnad district. People arose in revolt under the leadership of Kumaraswamy Raja and Pasumpon Muthuramalinga Devar in place like Karaikkudi, Devakottai, Thiruvadhanai, Poolankurichi etc. Many rioters were shot dead. The court, treasury and the Registrar office at Devakottai were set on fire. The railway station at Nadarjapuram and Municipal school at Karaikudi were burnt to ashes. The post office at Poilankurichi was devastated. As a protest against this struggle the district board at Ramnad and municipality at Virudhunagar were dissolved.

The freedom fighters plunged into activities against the government at Salem and Tanjore. Public meetings were held against the orders of the government in Tanjore district. To establish peace police conducted lathie charge and several were arrested and imprisoned. One M.Ramanathan was arrested and put in prison for he was involved in anti-government activities at Sirkali. But unfortunately he escaped without punishment.

The "Quit India" movement was in full swing at Tirunelveli. As a protest against the suppressive attitude of the government the Tirunelveli district board and the municipality were permanently dissolved. To oppose the police force the extremists adopted gorilla warfare. Those who violated the orders of the government were arrested; significantly Kasirajan and Rajagopal of Kulasekharapattinam. The contribution of Kamaraj towards the victory of this movement was of great importance. He convened secret meetings and gathered support in favour of this movement having close contact with the leaders and noticing the situation very carefully.

The approach of the government:

As the situation had gone out of the control, the government led loose the suppressive measure one after another. Thereby the government banned the public meeting and picketing. Collective penalties were levied on the people to subdue the rioters. Many died of police firing.



The angry people devastated the government properties in the cities; plundered the village; set fire to government offices. As a result of this struggle, thousand and eight people were wounded in India between the time of August and November in 1942. Moreover, 327\$ people were wounded, and about a lakh of people were arrested.

Reasons for the weakening of this movement:

Congress leaders involved in this movement vehemently tried to subdue the autocratic attitude of the government. But the political situation in the Tamil land and the activities of the regional parties here made the struggle weak. Due to the opposition of the Justice party towards the Congress party, they did not show much interest favouring this movement. Furthermore, E.V.R. started the struggle demanding independent Dravida State in conjunction with the national movement. This reduced the intensity of the national struggle. During the world war when the German force began to attack Russia, the disturbed communists withdrew their support to their movement and supported the government. Utilising this opportunity, leaders like Mohan Kumaramangalam, Remamurthi and Anandan Nambiar re-directed the people against the industrialists and land lords. This forced the Congress to curtail the link of Communists from the national struggle. For these reasons the "Quit India Movement" started by Gandhiji met with the failure in India as well as in Tamilnadu. When the ferociousness of the world war was cooled the leaders of the struggle were released from prison. Gandhiji on May 6, 1944 and others in 1945.

52. TAMILNADU UNDER RAJAJI AND KAMARAJ

Rajaji

Early Days

Rajagopalachariyar, popularly known as Rajaji was born in village Thorappalli near Osur in Salem district as the third son of Nallaan Chakkaravarthi Iyyangar and Chinkarammal on 10th December, 1878. After becoming a law graduate in 1898, he began his career as an advocate in Salem by 1900. He became popular in his profession.

His involvement in the struggle for freedom Rajaji, with his special features of straight forwardness, courage, independence, regularity, intelligence and god-fearing involved himself in politics and attracted the attention of both the people and leaders. Within a short period by



his participation in several organisations he achieved a name for himself. When he had involved himself completely in the freedom struggle he was forced to forego his profession which fetched him high income. He represented Tamilnadu in the congress conference held at Calcutta in 1906. He met Mahakavi Bharathiyar, who was a great patriot of freedom struggle with his inspiring songs, at Puthucheery in 1910. He was the chairman of Salem municipality between the period 1917-1919. Having attracted by extremist principles of Tilak, he became an extremist in the beginning. Then attracted by the non-violent principles of Gandhiji he offered his whole-hearted support to non-co-operation movement in 1920. In the same year by June, he attended the meeting of Hindus and Muslims in favour of Kilaphat movement. He was elected general secretary of All India Congress in 1921. Then by 1922 at the request of Gandhiji he became the editor of Young India, a weekly published from Ahamadabad.

Ashram at Tiruchengode

When Rajaji was active in politics, the justice party was very popular in Tamilnadu. Belonging to the Brahmin community, he was severely criticised by the Justice party. But inspite of all these oppositions, he established an ashram at Tiruchengode just like Gandhiji's ashram at Samarbathi. This ashram was inaugurated by E.V.R. From 1925 to 1935, Rajaji stayed in this ashram and served the people of that locality who were the most backward. He increased the medical facilities in that locality and worked against the drunkenness and untouchability found among those people. In his newspaper, Vimochanam, preference was given for the propagation of prohibition. Highly attracted by the doctrines of Gandhiji, he gave preference to the production of Khadhi in his ashram. The youngsters who got training in his ashram became a set of disciplined soldiers of freedom.

When Rajaji was in Tiruchengode ashram Gandhiji visited the ashram in 1925 and 1934 and appreciated his endeavour. Moreover, Sarthar Vallabai Patel, G.D. Birla, Nehru, Kumarappa, Sathyamurthi, Lal Bhagadur Sastri, Thuckher Baba, Kirupalani, Mother Kasthuri Bhiganthi and the like, visited his ashram and added credit to his valuable service.

Rajaji and salt Sathyagraha:

With the incoming of Gandhiji, the struggle against the English by the Indian National Congress strengthened. Announcing the non-co-operation movement as part of violating the law, Gandhiji started the historically important salt satyagraha in 1930. When Gandhi started



salt Satyagraha at Dandi in Tamilnadu, Rajaji was assigned the responsibility to conduct salt Satyagraha. He conducted it successfully at Vedaranyam in spite of strong opposition. Rajaji followed by a hundred freedom fighters walked over to Vedaranyam on 15 April, 1930 to conduct salt Satyagraha. He was arrested and imprisoned for violating salt law. In continuation of that, he participated in several struggles and was given imprisonment many times.

The election of 1937 and his chief-ministership:

Thoroughly dissatisfied by the activities of Justice party, people selected Congress party with a majority in the legislative assembly election held in 1937. Becoming the chief minister of Tamilnadu, on behalf of the congress party, Rajaji brought about several reforms towards the welfare of the people.

Prohibition Act:

Drunkedness was a great social evil in those days. It not only affected the health of the people but also led to many social evils. To put an end to this evil, Rajaji passed an act of prohibition. But the proper execution of this act became less effective with the opposition of people, government officials and the owners of liquor shops.

Welfare committee for the peasants:

When Congress party came to power in Tamilnadu majority of the lands were owned by landlords, Having high socio political influence, these landlords used landless peasants to cultivate this land. The condition of the peasants were miserable as they were treated as slaves and given, very small remuneration. To reorganise the life of these miserable peasants who lived in the manor land of landlords, Rajaji constituted a committee. The committee under T.Prakasam, the Finance Minister visited the manor land, studied the condition of the peasants and submitted a report to the government. Just at this movement, the Second World War broke out. As India was involved in the war without the concurrence of India leaders, Rajaji's ministry resigned in 1939, as per the decision of the headquarters. Hence Rajaji was unable to pass any act towards the welfare of the peasants on the basis of the report submitted to the government.

Steps against untouchability:

Though Rajaji belonged to Brahmin community, he vehemently protested the caste



difference. The removal of untouchability was not only patronised but also executed by him. He admitted his son in the college where low caste students were studying. For these reasons, he was kept apart by the high caste and they abstained from having any relation with him. When he was the chairman of Salem municipality, he engaged a scheduled caste to open the water supply scheme. He appointed low castes to work in the college hostels. Further more, he invited some members of the downtrodden people to his house and gave them samabanthi feast. Encouraging the inter-caste marriage, he gave his daughter in marriage to Devadhas Gandhi, son of Gandhiji who belonged to Gujarat Paniya caste. Low caste people were deprived of entry into temple till Rajaji came to power. But Rajaji gave entry to the low castes of Tamil land just as it has taken place at Cochin and Travancore.

Mot against Hindi :

Assuming the power in Tamilnadu/ he made Hindi compulsory in schools because he felt that learning hind was good to all people. This was opposed by D.K. under the leadership of E.V.R. Thousands of students and common people participated in this struggle and opposed the government of Rajaji. Predicting Hindi as the language of Brahmins, the members of D.K. held processions and conferences against Hindi. The conference at Salem was significant among them. Severe steps including firing were taken to suppress the riot, two died of firing. Thousand and two hundred people including E.V.R. were arrested. Still the struggle continued till the resignation of Rajaji's ministry on 29 October, 1939. Governor James Hope who took up the administration of Tamilnadu not only stopped the compulsory introduction of Hindi in schools but also released all the prisoners of the struggle and thus established peace in Tamil land.

Difference of opinion within the congress:

There evolved a stumbling block in Indian politics in 1942. Muslims demanded separate land under the leadership of Janaff Jinna. But this demand was abruptly refused by the Congress. Realising the nature of Muslims and the political procedure of the English, Rajaji suggested the separation of Pakistan through voting. This resolution being refused by the Congress, Rajaji quit Congress party and kept aloof from politics. When he was desirous, of joining the congress again in 1945 members of .Congress in Tamilnadu opposed it. But he became a congress member with the support of the Indian congress leaders and served in the



Central Ministry, headed by Nehru, as the ministry for Trade and Industry in 1946. Then he became the Governor of Bengal in 1947. Then he acted as the first Indian Governor General from 1948 to 20th January, 1950 after Lord Mount Batton had left for England. From January to November of 1951, he held the post of Home Minister.

Becoming the Chief Minister of Tamilnadu Again:

In the assembly election held in 1952, congress could not get majority on its own. Desiring to form the ministry with the help of some independent members, the congress sought the help of Rajaji and offered him the Chief Ministership. Some thought that Rajaji would not accept the offer because he had already assumed high posts. Contrary to this opinion, Rajaji gracefully accepted the invitation of Ramaraj and Kumaraswamiraja and became the Chief Minister of Tamilnadu for the second time. M. Baktavatsalam, A.P. Vetti, C. Subramoniam, K. Venkataswami Naidu, Raja Sammuka Rajeswara Sethupathi, M.A. Manickavellu, K.A. Kutty Krishnan, S.P.P. Pattabiramarow, D. Sanchivyya, K. Rajaram Naidu, Thirumathi Jothi Yenkatachalam and R. Renganna Naidu were the fifteen members in the Ministry of Rajaji. In spite of the internal and external opposition to his Ministry several reforms were implemented by Rajaji's Ministry.

(i) Control of price of Commodities:

The Second World War caused the increase in the price of the commodities. This gave a lot of sufferings to ordinary peoples. So necessary commodities were distributed to the people through ration shops. Utilising this opportunity officials who were related to this ration were bribed by the merchants, this in turn led to the hoarding of necessary commodities. With the efficient steps taken by the government the black marketing and the bribing of officials were restricted. As a result, the price of the commodities were reduced all on a sudden.

New educational policy:

Aspiring to bring about changes in the field of education. Rajaji introduced shift system in the educational institutions in 1953. Students who learned their lessons in the morning shift were expected to learn some work in the afternoon. Those who learned their lessons in the after noon session were expected to do some work in the fore noon. Rajaji anticipated the learning of traditional works by the students from their parents, thereby



abolition of unemployment problem. Not realising the real effect of this system, a storm of opposition arose in Tamil land against the new educational policy. The opposition party vehemently criticised this scheme as Caste oriented educational scheme. This opposition threw Rajaji out of power.

Rajaji's Resignation:

Rajaji's progressive thinking created internal conflict in the party. Kamaraj too protested the reforms of Rajaji. This led to the difference of opinion between Rajaji and Kamaraj and hence Rajaji resigned his chief ministership on April 13, 1954. The very next day Kamaraj assumed power as the chief minister of Tamilnadu.

The appraisal of Swatandra party:

Thoroughly dissatisfied with the congress party Rajaji started a new party, Swatandra Party in 1959 and acted as its leader until his end. Later, he patronised D.M.K. and supported the cause of anti-hindi agitation. In 1962 he made tour to London, New York and Washington as a representative of peace among the world countries.

His service to Tamil language:

Rajaji was famous in expressing things in simple and sweet Tamil language. He wrote philosophical articles in beautiful Tamil. He had also written Mahabharatha as Viyasarvirutham and Valmiki Ramayana as Sakravarthi Thirumagal. Moreover, he wrote religious, philosophical books like Kannan Kattiyavazhi, Upanidathaba palakani and Baja Govindam. A great man, who was equally intelligent in politics and in Tamil literature readied the foot of God on 25th day of December, 1972.

An estimate:

Rajaji was a simple and dear thinker. He believed in the freedom of individuals. As an opponent of the British he favoured non-co-operation, but after his resignation from office, cooperated with the British. As a chief minister, Rajaji introduced Hindi but as a Swatandra leader opposed Hindi. He started his career as a nationalist in the congress party but ended his career as a regionalist in alliance with the D.M.K.



Kamaraj Earlyhood:

Kamaraj who reached the zenith of his life through hardwork; was bom at Virudhunagar on 15th July, 1903 as the son of Kumaraswamy Nadar and Sivakami Ammal. His original name was Kamatshi. He had his early education in the government primary school during his 5th year and during his 6th year. He began his education in Kshtrya Vidya Sakar school. As his father had died during the 6th year, he put an end to his education and joined as an assistant in textile shop owned by his uncle.

His connection with the congress:

The news of Indian freedom struggle attracted Kamaraj. The inspiring speeches of the leaders made Kamaraj stir against the suppressive attitude of the English. So he joined the congress party, held meetings and participated in the processions bearing the national flag and collected funds through undiyals. This made his wide Karuppaiya to send Kamaraj to Trivandrum to work, in a timber shop, owned by his sister. Loosing interest in the works of the timber shop, Kamaraj participated in the Satyagraha held at Vaikom of Kerala. So he was brought back to Virudhunagar again.

His deep involvement in the party:

Fully involved himself in the congress party at the age of 18, Kamaraj became the source of congress growth at Virudhunagar. He participated in all the struggles conducted by Congress party. He partook the riot at Suchindrem, for the worship right of harijans, non co-operation movement in 1920 and picketing of toddy shops at Madurai in 1923. He also participated with the disciples of the party in flag struggle held at Nagpur. When he participated in the salt Satyagraha in 1930, he was arrested and was given two years imprisonment. But he was released before time due to Gandhiji Irwin pact. A great crowd of people took him in a procession to his house from Virudhunagar railway station.

Party work and high posts in politics:

Several posts came in search of Kamaraj. When representatives from the districts were elected for the Congress working committee Kamaraj was elected representative of Ramnad district. When Gandhiji was arrested for his involvement in the freedom struggle Kamaraj protested this arrest. Kamaraj was arrested, imprisoned at Vellore and later he was released.



Satyamoorthy, a great political sufferer in the party attracted Kamaraj very much. Assuming himself to be his master, Kamaraj acted as his right hand. When Satyamoorthy was elected the President of Tamilnadu Congress committee in 1936. Kamaraj was elected as its secretary. In 1937, Kamaraj became victorious from the Sattur constituency as the member of the legislative assembly. In 1940, supported by Satyamoorthy he defeated one Subbiyya patronised by Rajaji by three votes for the post of President of Tamilnadu Congress Committee.

When the second world war broke out India was involved in the war by the English without the least consultation of Indian leaders. The attitude of the British aroused the leaders of India, At this juncture, the Congress put forth a condition of complete independence. If India would be given independence. Congress was prepared to help the English in the war. As the English refused to accept this condition the anti-English riot strengthened, Kamaraj participated in the riot too. When James Hope visited Tamilnadu to collect war fund Kamaraj propagated throughout Tamilnadu not to give that fund. In 1941, when Kamaraj was carrying the list of participants in the Satyagraha to Gandhiji, he was arrested in the train and imprisoned in Vellore jail: When he was in prison, he was elected the Chairman of Virudhunagar Municipality. Again, he was given one year imprisonment for his participation in the quit India movement in 1942.

When Kamaraj was released from prison, he resigned the Chairmanship of Virudhunagar Municipality by saying to his followers, I have the work of fighting for the freedom of Bharatham and you look after the welfare of Virudhunagar. Then he proceeded to Bombay and participated, All India congress committee meeting in which the Quit India resolution was passed. To execute the quit India resolution, he came back to Tamilnadu. But even before the starting of the struggle he was arrested in Virudhunagar with several charges of offenses and he was imprisoned first at Vellore and then at Amaravathi for a total period of three years. His master Satyamurthy died during this imprisonment which was a great shock to Kamaraj. When India became free in 1947, the fame of Kamaraj had grown and he became a member of parliament in the election of 1952.

Becoming chief-minister Tamilnadu:

With the removal of Rajaji from the chief ministership of Tamilnadu on 13th April,



1954, Kamaraj took up that post. When he assumed power as chief minister, he became M.L.A. from Kudiyatham Constituency. During his administration Tamilnadu reached its peak of its progress.

Unlike Rajaji's ministry, the ministry of Kamaraj was constituted of eight ministers. In spite of his aspiration to give representation to all sects of people in the ministry only efficient persons were given chances in his ministry. C. Subramonian, M. Baktavatchalam, Paramesvaran, A.P. Sethi, M.P. Manickavelu, Ramnad Raja and Ramaswamy Padyachi constituted 'Kamaraj's Ministry. By giving an opportunity to Parameswaran, a Harijan in his Ministry, Kamaraj became the favourite of harijans. In 1957 election forming an alliance with B.M.K. 151 seats were secured out of 205 total seats. Kamaraj became the Chief Minister of Tamilnadu once again and administered it till 1963. During this period, he executed several welfare schemes,

Growth of education:

Kamaraj felt the indispensability of education towards the socio-economic welfare of the society. He established school in every nook and corner of Tamilnadu including villages and reformed the existing educational institutions. To remove the ignorance of people, he made education compulsory upto the age of eleven. To help the poor students free education, free uniform and free noon meal were introduced. This gave a golden opportunity to all the poor children to become literate.

Since the funds for education were insufficient, he proposed to collect donations from well wishers and common people. For this purpose alone Kamaraj held 133 conferences and was able to collect six crores and 47 lakhs of rupees as donation. The whole amount was dedicated to the growth of education. Because of his utmost interest towards the growth of education 46.1 lakhs students were privileged to learn in 10,000 primary schools. Moreover, to encourage higher education, free education was introduced in the high schools also. Apart from this, technical colleges were started in every districts. Further more, two physical education colleges and ten teacher's training colleges and 39 teachers training schools were established. In addition to this, two medical colleges and two engineering colleges were started by him, Arrangements were made to start a new university. But this was made possible only by Baktavatsalam, when he came to power, Hence arose the Madurai University. This university



was the result of the efforts of Kamaraj and hence called Madurai Kamaraj University. Poor students who had their education in Medical colleges, engineering colleges and agricultural colleges were offered loans without interest for their education. Because of his efforts towards the improvement of education among poor people, Kamaraj was praised to be Kalvikanthiranthavar.

Land reforms and social welfare:

Kamaraj implemented several constructive schemes to uplift the conditions of the downtrodden peasants in the society. He reorganised Landlords protective act of Tanjore and made it possible for the peasants to get 60% of the land produce. He also passed Land Reform Act so that it could offer land to the landless peasants. His Madras land reform act laid a ceiling, to the land possessions of land lords and the surplus land was distributed to the landless. A family having five members could have 30 acres of land. Family having more than five members was permitted to own five acres of land to each members; but it should not exceed sixty acres. Moreover, the Madras cultivating Tenants protection Act of 1955 protected the peasants from being squeezed by the landlords. Further more, the electrification scheme of villages and manor - lands gave good result. Introduction of pumps held the first place in India for the utility of electricity in cultivation and that increased the produce several time.

Growth of Industry:

During the administration of Kamaraj in Tamilnadu industries developed considerably. As the individuals were encourage to start new industries. Tamilnadu developed industrially within a very short period. In addition to the individuals, the government had also started new industries. During his period, a photo film industry at Qoty with the investment of 12 96 crores and a heavy boiler industry at Trichy with 25 70 crores of rupees investments, a heavy industry at Avadi, Oil refinery industry at Manali, composed manure industry and atomic industry at Madras, Bhavani project and Kundala project were started, As a result of these industrial progress Tamilnadu held the third place in India for industrial growth.

The annexure of South Travancore:

Travancore Tamilnadu Congress President Nathaniel met Kamaraj in connection with the annexure of south Travancore (Present Kanyakumari District) with Madras State. Kamaraj



assured to do the needful to solve this problem. But when responsible government was announced in 1947, the longstanding desire of the people of Kanyakumari ended in disappointment. So people revolted and the police opened fire against them. After visiting the affected areas, Kamaraj promised to solve the problem legally. But the government of Travancore stood against this. He wanted to make negotiation among the two groups of people. As Pattom Thanupillai did not participate in the negotiation talk no decision was reached. When the states were proposed to be reorganised on linguistic basis in 1953, solution to this problem was anticipated. But K.M. Panicker, a member of the commission appointed for this purpose considered only the proposals of Pattom Thanupillai; but not the interests of the people in Kanyakumari district, It was the general feeling among the leaders and the people of Kanyakumari district that Kamaraj had not shown much interest in solving this problem.

Kamaraj Plan:

After the Chinese invasion in 1962, the popularity of the congress party began to diminish. The congress party failed in a few interim elections. So Kamaraj proposed a plan in which he stated the elder leaders of the party should forego their ministerships and come forward to work towards the strengthening of the party. This plan was approved by Nehru also. As per this plan, Kamaraj left his Chief Ministership and involved himself in party work as a model. Following this Morarji Desai and Lai Bhahadur Sastri had forgone their Ministership and engaged themselves in party work. Many leaders criticised this plan too.

Becoming the leader of all India congress:

In the congress .conference held at Buvanesar in 1963 Kamaraj was elected as the president of All India Congress. He showed deep interest in satisfying the needs of people and strengthening the party by conducting tours all over the lands. He also visited Russia and other Eastern European countries to witness their industrial growth, so that they might be implemented in India.

King maker:

He was highly influential in state and central congress party. He was the 'cause for the elevation of several people. As far as Tamilnadu is concerned Prakasam, Panthalu, Ramaswamy Reddiyar, Kumaraswamy Raja and Rajagobalachari got themselves elevated to



higher posts only because of Kamaraj. In the centre, he was responsible for the unopposed selection of Lal Bahadur Shastri as the prime minister of India, in the event of the political uncertainty after the death of Nehru. When Shastri died unexpectedly at Tashkent in 1966 it was Kamaraj who made Indira Gandhi as the Prime minister and brought about unity among the leaders. Hence, he was called the King Makers.

Kamaraj set an example to the later administrators by his simplicity, straight forwardness, patriotism and eagerness in the welfare of the people. The present politicians expressed their desire in political stages to bring about the rule of Kamaraj once again just to set aside corruption and restlessness that are found in the to-day's politics. Kamaraj who was at his zenith of fame died on October 2, 1975. When MISA was prevalent in India. A memorial was erected at Madras to honour the great personality Kamaraj.

53. GROWTH OF EDUCATION ANTI HINDI AND AGITATION

After Independence

Due importance was not given for education during the pre-independence period. The British rulers did not have any plan for the overall progress of the nation in total or the progress of education in particular. India became free on 15 August 1947. We have become the self-governing people. We began to view the problem of education in a newer perspective.

A Commission on University Education was constituted in 1948 with Dr. S. Radhakrishnan as its chairman, with the view to suggest the government the drastic changes to be effected into the system of University Education in India, bearing in mind the necessities of the nation in the present and future. The Commission after a deep study about higher education, presented its report in 1949. Many an important recommendation was made in his report. It suggested that the students of the first three Forms in the high schools should be taught a craft apart from the regular curriculum. The disciplines of History and Geography should be substituted by a common discipline namely, Social studies. Citizenship training was also to be imparted at the high school stage. Regional languages were to be given primary importance. Efforts were to be made to introduce the regional languages as the medium of instruction at the college level. Universities were to send out talented people in the fields of politics, administration, industry and commerce. They were to act as the centres of civilization and bring out intellectual pioneers in all walks of life. Research scholars were to



be let out in large number by the universities. Traits such as cultural heritage, morality and charity were to be inculcated in the minds of the youths. The educational system was to be modified so as to cater to the psychological and physical developments of the younger generation. Mother tongue was to find the primary places as far as the general education was concerned were some of the recommendations of the **Radhakrishnan Commission worth mentioning.**

But this commission has not given a clear cut opinion about the medium of instruction. Women's education, religious education and fine arts. The University Grants Commission was born in 1959, following the recommendations of the Commission. The UGC, in consultation with the various Universities, has been rendering yeoman service for the uplift of education and for the promotion of methods of teaching, examinations and researches.

Some changes were effected in the system of collegiate education in TamilNadu. The erstwhile Intermediate Course was replaced by the P.U. Course in 1956-1957.

Dr. Mudaliar's Education Commission

The Government of India appointed a Commission on high school education, under the chairmanship of Dr. A.L. Mudaliar, on 23 September 1952 to study the several problems posed before the school education and to suggest the remedial measures for the same. The introduction of diversified courses at the high schools is an outcome of the recommendations of this Commission. Special schools were started for physically handicapped students. Home Science was included as a subject for women's education. Education came to be imparted through mother tongue or regional language in the high schools. But the three language formula suggested by the Commission was viewed as a burden for the students.

Under Five Year Plans

The first three five year plans concentrated only on quantitative education. But now the quality of education occupies the chief place. Factors such as the efficiency of teachers, useful methods of teaching, objective type of evaluation, life centred and flexible educational system, standard of text books and able school administration enable the promotion of standard of education. Ways and means to achieve these goals have been worked out in the five year plans.



Facilities have been provided for teaching of science even at the primary school level. Vocational training too finds an important place in our educational system. Teachers are being given reorientation training in the new methods of teaching. Teaching materials and aids are provided to schools. Plans have been envisaged for the effective supervision and efficient administration of schools. Higher Education has also made rapid strides during the plan period. Promotion of higher education. Centres of advanced studies. Summer Institutes, Seminars, Reorientation Courses, etc., are being run for the improvement of the standard of higher education.

Basic Education

Book centred education will not be useful for the betterment of a downtrodden country like India. Education must help to the uniform development of body, mind and soul. So Education must be a craft centred on and the subjects should be taught in correlation of the craft was the main theme of wardah Education, popularly known as Basic Education, enunciated by Mahatma Gandhi. Basic Education was implemented with a greater impetus after the dawn of independence. Most of the primary and upper primary schools in TamilNadu were converted into Junior and Senior Basic Schools respectively. Teachers training also was designed centred round this Basic Education. Various disciplines. In these schools, were taught in correlation with the crafts like spinning, weaving and agriculture. Later on the Government of TamilNadu had to return back to the old system of education. When it felt that the Basic Education, though was of loft ideals was not practicable.

Adult Education

Following the Independence of India, the government felt the necessity of wiping away illiteracy from its soil. It felt the urgency of taking up suitable steps of impart education to the countless adults of India, besides increasing the number of schools for the school going children. Adult Education was the offshoot of this effort. Teachers employed in regular schools were given special training to impart adult Education and were employed as part-time teachers in the night schools opened for the adults. The adults were taught the three Rs in these schools. Though greater interest was attached to this scheme at the initial stage, it began to eclipse as years rolled by. Such schools were once for all closed. But the Government of Tamil Nadu have revived the scheme again and the department of Non formal Education has



been instituted to cater to this yet unfulfilled need of the scoety.

Midday Meal Scheme

The Government of TamilNadu made school Education up to standard XI free and later this facility has been extended up to PUC in the colleges. It enabled a large number of poor parents to offer school education free of cost to their wards. Still, starvation stood in the way of majority of the students from attending the schools regularly. N.D. Sundaravadivelu, the then Director of Public Instruction, TamilNadu, enunciated the free midday meal scheme in the schools. The grant from the government the donations from the public and the material assistance from the CARE organization of the USA have been put together in providing free midday meals to the needy students at the primary school level. It helps the poor students to attend the schools regularly and devote their attention towards their studies.

School Improvement Conferences

Another scheme for the school improvement with the the public Co-operation and financial assistance was started some time in the early 1970s. The aim of this scheme was to equip the schools with the donations raised from the public not depending fully upon the government for the fulfillment of all these basic necessities and thereby includingness in the minds of the public. This scheme too had a rejoicing welcome to begin with. But it is not functioning as successfully as it was expected to.

Kothari Education Commission

Measures taken to develop the system of education and to promote the standard of education would naturally pave the way for the integrity and strength of the nation. The Government therefore, constituted an education Commission on 2 October 1964 with Dr. D.S. Kothari as its chairman Eminent Educationists of India and abroad constituted the members of this Commission. This Commission was to advise the government on a creative and flexible Educational system to be followed and to suggest solutions to the various intricate Educational Problems of our country. The Commission presented its report in June 1966.

Anti-Hindi Agitation

During the Bhaktavatsalam ministry the anti-Hindi agitation occurred i.e. in january-March, 1965; the immediate provocation to this agitation was the dead-line, 26-1



-1965 by when Hindi was to become the sole official language of India. Tamilnad (i.e., other than the ministry which was in office) protested but the Union government did not heed. The following agitation was spearheaded by students and supported by most people in the State. It turned out to be violent on the part of the agitators and repressive by the government reminding one of the worst days of British rule. A tardy promise by Lai Bahadur Sastri ended the agitation. But Sastri died soon after and none of his successors in office as Prime Minister of India cared to implement the promise. English continued *de facto* as a parallel language. The language problem has not been solved. Violent agitation will raise its ugly head again when a clinching solution is sought for this problem.

The quinquennial elections came round in 1967. By then the four year old Bhaktavatsalam ministry had enough time to become thoroughly unpopular especially in view of the Chief Minister's handling of the anti-Hindi agitation and the D.M.K. (Dravida Munnerra Kazhagam) under the leadership of C.N. Annadurai, the founder of that party and a good public speaker had also enough time to build itself up on the ruins of the Congress prestige in the state. In the 1967 elections the D.M.K. routed the Congress at the Polls winning nearly 100 seats more than the Congress. Annadurai seized power as Chief Minister and held office till 1969. Since he came to power, i.e. during the past 24 years his party or one of its splinters has been holding office. This almost looks as if Tamilnad has permanently opted for a regional party and has at least ruled out a return of the Congress to power here. The power of the D.M.K. rested on its grass root foundation among the masses and the fine network of rural units of party organization and a propaganda machine well oiled by the telling oratorical powers of many of its leaders of whom Annadurai was easily the greatest. But he was not destined to lead the state or his party for long. In Febraury, 1969, he passed away after a prolonged illness. But during his stay in office the Madras State was redesignated 'Tamil Nadu'. The Second International Tamil Conference was held in Madras. Contrary to the All India policy of three languages ie., Hindi, English and the regional language, advised by the Union Government of India, the Tamilnad state adopted the two language formula making Tamil the first language and English the second language and making all other languages including Hindi optional.

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