

I - M.A. HISTORY

Code No. 18KP1HO3

SOCIO – ECONOMIC AND CULTURAL HISTORY OF TAMILNADU FROM SANGAM AGE TO 1800 C.E.

UNIT – I Sources

The Literay Sources Sangam Period

The consisted, of Tolkappiyam a Tamil grammar work, eight Anthologies (Ettutogai), the ten poems (Padinen kell kanakku) the twin epics, Silappadikaram and Manimekalai and other poems. The sangam works dealt with the aharm 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.

Kallabhra period

The religious works such as Tamil Navalar Charital, Periyapuranam and Yapperumkalam were religious oriented, they served little purpose.

Pallava Period

Devaram, written by Apper, simdarar and Sambandar gave references tot eh socio economic and the religious activities of the Pallava age. The religious oriented Nalayira Tivya Prabandam also provided materials to know the relation of the Pallavas with the contemporary rulers of South India. The Nandikkalambakam of Nandivarman III and Bharatavenba of Perumdevanar give a clear account of the political activities of Nandivarman III.

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 Chola Period

The chola empire under Vijayalaya and his successors witnessed one of the progressive periods of literary and religious revival in south India

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 provide information about Hinduism. The epics like Sivaka – Sindamoni Valayabethi and Kundalakesi Provide detailed information about the position of Jainism and Buddhism in Tamil Nadu.

The Kalingathupparani of Jeyamkondar was a martial poem. It gave a vivid account of the conquest of Kalinga Kingdom by Karuvakara Tondamian, the Commander in Chief of Kulottunga I. Besides, the Kulottunga Chola pillai Tamil of Ottakkuttar also explained certain important problems in the Chola empire.

Non – Tamil Literary Evidences

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 Arthashastra also mentioned the city of Madurai and the Pandya kavata the pearls in the Pandyan empire. Again the Colavamsa Caritai supplied fragmentary information of the Chola period. Megasthenes also mentioned the popular assemblies through village. They were governed by elected assemblies through committees.

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. Pliny in the Natural History mentioned the Tamil ports on the west coast.

Ceylonese Accounts

The Ceylonese chronicles, Mahavamsa and Deepavamsa gave valuable information on Tamil Nadu.

Chinese evidence

The visit of Hiuen Tsang to Kanchi in 640 A.D. was Narasimhavaraman I. The account of Hiuen Tsang gave a clear description of Kanchi and the Pallavas Chalukya conflict.

Accounts of Marco Polo

Account of Iben Battuta Inscription

Brahmi Script

The earliest inscriptions in Tamil Nadu were the short inscriptions found in natural caves in the districts of Tamil Nadu. Most of these inscriptions were found in and around Madurai.

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 Kurnool areas in Deccan.

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.

Velvikudi 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 Peruvalludi.

Thirukkovalur inscription

Another important inscription was the Tirukkovalur inscription. It mentioned the relation between Kapilar, the Sangam poet and Paro the Sangam chieftain.

Hero Stones

The Hero stones were also treated as sources of this period. These stone 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.

Inscriptions of Kalabhra period

To know the history of Kalabhras the kasakkudi plates. The Tiruppugalur inscription the Kanchi vaijunda 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

Udayendran plates of prativipati II of Ganga Dynasty. The velvikkudi plates of pandyan parantaka Nedumchadayam. The udayendran copper plates of Nandivaraman II, the rock cut temples of Mahendravarman I and Narasimhavarman I, badami inscription of Narasimhavaraman I aihole inscription of pulakesin II, Mandagappattu inscription, Kudimiyan malai musical inscription and the kuram plates were important.

Chola inscriptions

The Malpadi inscriptions of Rajendra I and the inscription on the walls of the Rajarajeswara temple of Tanjore were noteworthy. 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

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 achievement of his ruler in the Allahabad pillar. It contained only one sentence of thirty lines.

Copper plates

The anbil plates referred to the senganan. The sangam ruler. The chola charters on copper plates such as Leydon grant of Rajaraja I, the karanthai plates of Rajendra I and charla plate of vira Rajendra were useful to know the history of the imperial cholas.

Numismatics

Ancient Tamil coins

Among the Tamil coins the 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.

Chola coins

The imperial cholas also issued coins. The gold coins of Rajaraja, Rajendra were discovered in 1946 at Thoulesvaram.

Other coins

Again the coins of Hoysalas, Vijayanagar, the Nayaks, the Muslims etc, also served as evidences of tamil History. When the Muslims administred Madurai, they also minted coins. These coins resembled to that of the Delhi sultanate coins.

Archaeology Adichanallur

Adichanallur is in Thirunelvelly district. It is located on the right bank of the Tambaraparni river, about two miles west of the town of Srivaikundam. 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 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 Muscum and none of them reached the Madras Museum. Knowing the importance of the previous articles further excavators were conducted in 1903 1904. This 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 sit 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 excavation 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 clear and accurate picture of ancient Tamils in their social, economic, religious and diplomatic spheres of activity.

Sangam Polity

The earliest chera monarch mentioned in puranau was perum sorru udayan Cheral. His expeditions were described in the Ahananuru, He received wound on his back in his battle against karikal chola and ided of starvation.

After Udiyan Cheral, his elder son imayavaramban Nedum cheral 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.

Imayavarampan has two sons. Kalangaikkani Narmudi ceral and Adukotupatti cheraladan through his velier wife pathumandevi. He had two more sons through his chola wife Narsonai.

Adukotapattu cheraladan succeeded senguttuvan. During his reign, the northern boundary of the chera country was extended.

Selvakkadungo vali was the son of Anduvan cheral irumporai. He was a contemporary of Chola perunarkilli.

Perum cheral irumporai was the next ruler. The last chera prince mentioned in the padittupattu was kudakko illem cheral irumporai. He was the son of perum cheral irumporai. He defeated the chola and pandya rulers.

Then yanaikkan sey mantarm cheral irumporai ruled the chera country with tondi as the capital. Nedumchadayan defeated him in the battle of Talaiyanamkanam and imprisoned him.

Kanaikkal irumporai was the next ruler. He defeated Muvan chola king chenkandan. He defeated him in the battle of Tirumppuram and imprisoned him. He died in the prison.

Cheran Senguttuvan

Senguttuvan was the most illustrious king of the early chera dynasty. Senguttuvan was the elder son of imayavaramban Nedum cheral Adan through his wife Narsonai. His younger brother was illango Adigal, the author of Silappadikarm. He belonged to the 2nd century A.D. and ruled for 55 years.

The first great achievement of senguttuvan was his successful interference in a civil war in the chola country. 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.

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 Himalays to make an idol of kannagi. The stone was brought to Tamil Nadu after purifying in the waters of the Ganges. The consecration ceremony of the idol of kannagi was a remarkable 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. Silappadikaram written by senguttuvan's brother illango gives a clear description of senguttuvan's northern expedition and of the consecration ceremony.

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 Saivite. Though he followed saivism, he tolerated other religions too. It is said that Jainism spread in Tamil Nadu during his reign. Later the worship of Kannagi developed into the worship of Mariamman and Bhagavathi. He was a great warrior and benevolent ruler of Tamil Nadu.

Karikalan

Karikalan was the greatest of the Chola kings of the Sangam age. His capital was Uraiyur. The date of birth and the accession of Karikalan was not clear.

He was kidnapped and imprisoned by the conspirators. Karikala escaped from the ordeal of fire, but his leg was charred, hence he was called Karikal.

Karikala was not only an able ruler but also a gallant warrior one of his early achievements was 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 enabled him to wipe out a widespread confederacy formed around him. In this battle the Chera king perum cheral Adan., supported by a pandya ruler and eleven velilr chieftain fought against karikala.

Another success of karikala was his greate victory at vakaipparandalai. In this battle he defeated a confiederacy of nine minor chieftains. Poet paranar 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 harbor and an alternative capital to karikala. Karikala possessed a powerful navy. It invaded and conquered Ceylon. After the battle the chola army carried away 12,000 of the Ceylonese inhabitants as slaves.

Silappadikaram mentions the Himalayan expedition. At the time of famous indra festival at puhar illango mentions the North Indian invasion of karikala.

The construction of "Kal Anai" was the famour achievement of karikala. Even now it is a living monument which provided waters to the southern districts of Tamil Nadu. He laid the foundation for the prosperity of Tanjore delta which subsequently earned the well coveted title. Karikal peru valathan for his accomplishments.

The pandyas had a glorious past. The accounts of Megasthenses, Kautiya pliny and Ptolemy provided the information's of the early pandyas.

The gencology of the pandyan ruler is obscure. It is said that the earliest pandyan king were Nediyan and palayagasalai Mudukudumi perualudi. During the period of second sangam there were 59 pandyan rulers. They ruled with kapadapuram as their capital

Among the pandyas of the third sangam ilamperuvaludi pandyan arivudayan Nambi, Pandyan Nedunchelihan, Nanmaran and ugraperuvaludi were important.

Nedunchelihan of Talaialanganam 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 oposed him The battle took place at Talaialanganam near Nidamanagalam in Tanjore district. The Maduraikkanji and other poems provided accurate picture of this ruler. Mangudi Marudan, Nakkirar, Karikkanan, Idaikkunurkilar etc. were some of the contemporary poets of Nedunchelihan.

Pari

Pari was famous among the sangam chieftains. He ruled the parambu hill.

Kari

Another chola chieftain was kari. He was called Tirumudikari.

Ori

Ori was another chieftain. He ruled killimalai (sennimalai) and the neighbouring areas.

Nalli

Nalli of Totti hills was another feudatory of the cheras

Pehan

Pehan was another chera feudatory. He ruled the hilly region in the western Ghats (Palani hills)

Ay

Ay was sangam chieftain. He ruled the country around the pdiyil hill.

Adigaiman

Adigaiman was another velir chieftain. He was also known Neduman Anji Tagadur was his capital.

Sangam Age

The period between the 1st century B.C. to the end of 2nd century A.D. in Southern India is known as Sangam Period. It has been named after the Sangam academies during that period.

According to the Tamil legends, there were three Sangams (Academy of Tamil poets) held in the ancient South India popularly called Muchchangam. These Sangams flourished under the royal patronage of the Pandya kings of Madurai.

1. The **First Sangam**, is believed to be held at Madurai, attended by gods and legendary sages. No literary work of this Sangam is available.
2. The **Second Sangam** was held at Kapadapuram, only Tolkappiyam survives from this.
3. The **Third Sangam** at Madurai was founded by Mudathirumaran. A few of these Tamil literary works have survived and are a useful sources to reconstruct the history of the Sangam period.

Sangam Literature:

The Sangam literature includes Tolkappiyam, Ettutogai, Pattuppattu, Pathinenkilkanakku, and two epics named – Silappathigaram and Manimegalai .

1. Tolkappiyam was authored by Tolkappiyar, it is considered the earliest of Tamil literary work. Though it is a work on Tamil grammar but it also provides insights on the political and socio-economic conditions of the time.
 2. Ettutogai (Eight Anthologies) consist of eight works – Aingurunooru, Narrinai, Aganaooru, Purananooru, Kuruntogai, Kalittogai, Paripadal and Padirrupattu.
 3. The Pattuppattu (Ten Idylls) consist of ten works – Thirumurugarruppadai, Porunararruppadai, Sirupanarruppadai, Perumpanarruppadai, Mullaippattu, Nedunalvadai, Maduraikkanji, Kurinjippattu, Pattinappalai and Malaipadukadam .
 4. Pathinenkilkanakku contains eighteen works about ethics and morals. The most important among these works is Tirukkural authored by **Thiruvalluvar**, the tamil great poet and philosopher.
1. The two epics Silappathigaram is written by Elango Adigal and Manimegalai by Sittalai Sattanar. They also provide valuable details about the Sangam society and polity.

Other Sources that give details about the Sangam Period are –

1. the Greek authors like Megasthenes, Strabo, Pliny and Ptolemy mentioning about commercial trade contacts between the West and South India.
2. Also, the Ashokan inscriptions mention about the Chera, Chola and Pandya rulers to the south of Mauryan empire.
3. Another inscription, Hathikumbha inscription of Kharavela of Kalinga also has mention of Tamil kingdoms.

Political History of Sangam Period:

The area lying to the south of river Krishna and Tungabhadra is called South India. During the Sangam Age, it was ruled by three dynasties-the Cheras, Cholas and Pandyas. The main source of information about these kingdoms is traced from the literary references of Sangam Period.

Cheras:

The Cheras had their rule over major parts of modern Kerala/ malabar areas.

- The capital of Cheras was Vanji and their important seaports were Tondi and Musiri.
- They had the palmyra flowers as their garland.
- The insignia of Cheras is the” bow and arrow”.
- The Pugalur inscription of the 1st century AD has reference to three generations of Chera rulers.
- The important ruler of Cheras was Senguttuvan who belonged to 2nd century A.D.
- His military achievements have been chronicled in epic Silapathikaram, with details about his expedition to the Himalayas where he defeated many north Indian rulers.
- Senguttuvan introduced the Pattini cult or the worship of Kannagi as the ideal wife in Tamil Nadu.
- He was the first to send embassy to China from South India.

Cholas:

The Chola kingdom in the Sangam period extended from Northern Tamil Nadu to southern Andhra Pradesh.

- Their capital was firstly at Uraiyur and later shifted to Puhar(Tanjore).
- King Karikala was a famous king of the Sangam Cholas.
- The insignia of Cholas was “tiger”.
- Pattinappalai portrays his life and military conquests.
- Many Sangam Poems mention the Battle of Venni where he defeated the confederacy of Cheras, Pandyas and eleven minor chieftains.
- He also fought at Vahaipparandalai in which nine enemy chieftains submitted before him.
- Hence, Karikala’s military achievements made him the overlord of the whole Tamil country.
- Therefore, Trade and commerce flourished during his reign.
- He also built irrigation tanks near river Kaveri to provide water for reclaimed land from forest for cultivation.

Pandyas:

The Pandyas ruled over the present day southern Tamil Nadu.

- Their capital was Madurai.
- Their insignia was the “carp”.
- King Neduncheliyan also known as Aryappadai Kadantha Neduncheliyan. He ordered the execution of Kovalan. The curse of Kovalan’s wife-Kannagi burnt and destroyed Madurai.
- Maduraikkanji was written by Mangudi Maruthanar which describes the socio-economic condition of the flourishing seaport of Korkai.

Sangam Polity and administration:

During the Sangam period hereditary monarchy was the form of government. Each of the dynasties of Sangam age had a royal emblem – tiger for the Cholas, carp for the Pandyas, and bow for the Cheras.

- The king was assisted by a wide body of officials who were categorised into five councils.
- They were ministers (amaichar), priests (anthanar), envoys (thuthar), military commanders (senapathi), and spies (orarr).
- The military administration was efficiently organized with each ruler a regular army was associated.
- The chief source of state’s income was Land revenue while a custom duty was also imposed on foreign trade.
- Major source of fulfilling the royal treasury was the booty captured in wars.
- The roads and highways were maintained and guarded to prevent robbery and smuggling.

Position of Women during Sangam Age:

A lot of information is available in the Sangam literature to understand the position of women during the Sangam age.

- There were women poets like Avvaiyar, Nachchellaiyar, and Kakkaiyapadiyiar who flourished and contributed to Tamil literature.
- Love marriage was a common practice and women were allowed to choose their life partners.
- But, life of widows was miserable.
- There is also a mention about the practice of Sati being prevalent in the higher strata of society.

Economy of the Sangam Age:

- Agriculture was the chief occupation where rice was the most common crop.
- The handicraft included weaving, metal works and carpentry, ship building and making of ornaments using beads, stones and ivory.
- These were in great demand of all above products in the internal and external trade as this was at its peak during the Sangam period.

- A high expertise was attained in spinning and weaving of cotton and silk clothes. Various poems mention of cotton clothes as thin as a cloud of steam or like a slough of snake. These were in great demand in the western world especially for the cotton clothes woven at Uraiyur.
- The port city of Puhar became an important place of foreign trade, as big ships entered this port containing precious goods.
- Other significant ports of commercial activity were Tondi, Musiri, Korkai, Arikamedu and Marakkanam.
- Many gold and silver coins that were issued by the Roman Emperors like Augustus, Tiberius and Nero have been found in all parts of Tamil Nadu indicating flourishing trade.
- Major exports of the Sangam age were cotton fabrics and spices like pepper, ginger, cardamom, cinnamon and turmeric along with ivory products, pearls and precious stones.
- Major imports for the traders were horses, gold, and sweet wine.

UNIT - II

Kalabhras

The available sources which helped us to know us to know the history of Kalabhras, were the literary and epigraphy evidences. 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 were the important epigraphic evidences to know the history of kalabhras.

Conquest of Kalabhras

Sangam age declined gradually in the third century A.D. due to internal disorder and external attack. Kalabhras utilized the weakness of the Chera, Chola and Pandya rulers of Tamil Nadu and moved towards the plain to take revenge upon them. B an organized attack, they invaded the Pallava kingdom. After defeating the Pallavas, the chera, chola and pandyas one by one. The defeated traditional Tamil rulers surrendered and accepted the authority of the kalabhras. The kingdom was divided into a number of political divisons like kongunadu, Cheranadu, Cholanadu and pandyanadu. They also encouraged Tamil language. A Dravida Sangam was founded by vajianandi in 476 A.D. at Madurai with a view to promoting Tamil literature and spreading Jainism.

They ruled the kingdom with kaveripatinam as the capital. However, the kalabhra power began to decline by the sixth century A.D. The Pallavas and the Pandyas stood against the kalabhras. As a result, Simhavishnu defeated kalabhras and founded the pallava kingdom with kanchi as capital. If flourished under Mahendra varma and Narasimhavarman. With the emergence of the pallavas and the pandyas the kalabhra power declined.

Tamil nadu was divided into a number of division or provinces. Each division was further sub – divided into Nadu. Each nadu was divided into managalams or kurrams. Kurram contained a number of traditional villages.

The kalabhras gave due importance to trade and commerce. Kavirippumpattinam was an important trading centre of this period. Kalabhras also contributed much to learning and literature. Tamil language was given due importance in education, learning and religion. Prakrit and Pali language also received encouragement during this period.

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. First pandyan empire, likewise pallavas ruler simhavishu founded the imperial pallavas dynasty, Thus on the decline of the kalabhras, two new kingdoms emerged in Tamil Nadu. Thus the kalabhra age was not really drak. There was progress in all directions such as religion, education society and culture.

Simhavishnu

Simhavishnu, also known as **Avanisimha**, son of Simhavarman III and one of the Pallava kings of India, was responsible for the revival of the Pallavan dynasty. He was the first Pallava monarch whose domain extended beyond Kanchipuram (Kanchi) in the South. He

was portrayed as a great conqueror in *Mattavilasa Prahasana* (drunken revelry), a drama written by his son Mahendravarman I.

Reign

Hero stones of the reigns of Simhavishnu and his father Simhavarman show his highest regnal year to be the thirty-third, and on this basis he ruled for over 33 years. Sen states he ruled from 575-600 AD, and conquered Chola. However, there is no exact consensus as to Simhavishnu's period on the throne. Recent epigraphical evidence supports the period of 537–570 CE, whereas older generation historians like T.V. Mahalingam claimed it to be 575–615 CE. KAN Sastri tentatively places Simhavishnu's reign between 555–590 CE.

Expansion of kingdom

When Simhavishnu ascended the throne, the Pallava dynasty was beginning to reassert its supremacy. His father Simhavarman was an accomplished militarist who according to a grant by Rajasimha Pallava (Narasimhavarman II) in the 8th century AD, had destroyed the town and army of Ranarasika, a Chalukyan king of the Deccan.

The southern peninsula of India was then ruled by five dynasties. The Pallavas, the Cholas and the Pandyas shared the power in Tamil Nadu, Andhra Pradesh, parts of southern and eastern Karnataka border and Ceylon; the Cheras controlled Kerala and the Chalukyas controlled Karnataka. Simhavishnu, who was known for his gallant martial courage and judicial wisdom from a young age, overthrew the Kalabhras and conquered the region up to Kaveri, where he came into conflict with the Pandyas and Ceylon. He dispatched a naval expedition and occupied Malaya and Sri Lanka and established Kanchipuram as his capital. The presence of the Pallavas, much before further naval expeditions to Indo-China by their illustrious succeeding and contemporary empires such as the Pandiyans and the Cholas, is attested by the existence of specimen of art bearing striking resemblance in countries like Thailand, Laos, Cambodia, as well as scores of inscriptions in those lands in the Grantha script (a script in which both Tamil and Sanskrit can be written) in which the Pallavas were the first to specialize.

Simhavishnu led the revival of the Pallavas, and the period starting with him came to be known as the Greater Pallavas or Later Pallavas dynasty. The great struggle between the Pallavas and the Chalukyas, which would last for more than two centuries, began during the reign of Simhavishnu.

Contribution to literature

Simhavishnu is known to have been the patron of the Sanskrit poet Bharavi, who wrote of the duel between Siva and Arjuna known as Kirata Arjuneeya, after which Lord Shiva blessed Arjuna with the divine 'Pasupata' missile.^[4] The structure of Bharavi's play suggests that it was written for *koodiyattam* plays for worship in temples during festivals. Kirata Arjuneeya is used as a subject for *koodiyattam* performances even today.

Religious affiliation

As with most Indian monarchs, Simhavishnu also accepted his servility to the Almighty. Great endowments were given to temples across the Tamil region. His father Simhavarman also

may have entered the Tamil pantheon of Saivite saints who had gained *mukti* at the feet of the lord.

Periyapuranam mentions a Pallava ruler, Aiyatikal Kaadavarkon, who at Chidambaram composed hymns in praise of the Lord in *venpaa* metre of Tamil and attained *mukti*. There is evidence that this could have been Simhavarman, as it is said that he had first gilded the temple with gold after bathing in the temple tank cured him of illness.^[citation needed]

In the Udayendiram copper plates of Nandivarman II, Simhavishnu was a devotee of Vishnu. This is a noteworthy point as his son Mahendravarman I was a Jaina who opposed all the Saivaite practices before being converted to Saivism. Simhavishnu's portrait can be seen in the stone engraving at the Adivaraha Mandap, an elegant shrine at Mahabalipuram. The monuments and temples in Mahabalipuram are achievements of the Pallava dynasty, and they still exist in Tamil Nadu. Simhavishnu was succeeded by his son Mahendravarman I.

Mahendravarman I

Mahendravarman I (600–630 CE)^{[2][3]} was a Pallava king who ruled the Southern portion of present day Andhraregion and Northern regions of what forms present-day Tamil Nadu in India in the early 7th century. He was a scholar, painter, architect, musician. He was the son of Simhavishnu, who defeated the Kalabhras and re-established the Pallava kingdom.

During his reign, the Chalukya king Pulakeshin II attacked the Pallava kingdom. The Pallavas fought a series of wars in the northern Vengi region, before Mahendravarma decimated his chief enemies at Pullalur (according to Pallava grants at Kuram, kasakudi and tadantottam). Although Mahendravarma saved his capital, he lost the northern provinces to Pulakeshin.^[4] Tamil literature flourished under his rule, with the rise in popularity of *Tevaram* written by Appar and Sambandhar. Mahendravarman I was the author of the play *Mattavilasa Prahasana* which is a Sanskrit satire and another play called *Bhagavadajjuka*.

Mahendravarma was succeeded to the throne by his more famous son Narasimhavarman I in 630 CE.^[2] who defeated Pulakeshin II of Chalukya dynasty and ransacked the Chalukyan capital city of Vatapi (also known as Badami).

Religion

Mahendravarma was initially a patron of the Jainism,^[9] but he converted into the Saiva faith under the influence of the Saiva saint Appar. According to Dhivyacharitam a Sanskrit work on life of Alvars written in 12th century, Yatotkara perumal (mahavishnu), enshrined in Kancheepuram left the city along with his great devotee Thirumalisai Alvar, because the Vaishnava Alvar faced tough persecution and exilement from the king who had at least temporarily come under the influence of Jainism.

Narasimhavarman I

Narasimhavarman I or Narasimha Varma I^[1] was a king of the Pallava dynasty who ruled South India from 630–668 AD. He shared his father Mahendravarman I's love of art and completed the work started by Mahendravarman in Mamallapuram. During his reign famous Pancha Rathas Temple was constructed which is Rock Cut Temple, a UNESCO World Heritage site.

He avenged his father's defeat at the hands of the Chalukya king, Pulakeshin II in the year 642 AD . Narasimhavarman I was also known as *Mahamalla*^{[2][3]} (great wrestler), and Mamallapuram (Mahabalipuram) was named after him.

It was during his reign, in 640 AD, that the Chinese traveller Hiuen Tsang visited Kanchipuram.^[4]

Narasimhavarman I was a devotee of Shiva. The great Nayanar saints like Appar, Siruthondar and Tirugnanasambandar lived during his reign.^[citation needed]

Narasimhavarman I was succeeded by his son Mahendravarman II in the year 668 AD.

Military conquests

Narasimhavarman I is claimed to be one of the 12 Indian kings who never lost on the battlefield to their enemies, the others being Ajatashatru, Chandragupta Maurya, Karikala Chola, Chera Senguttuvan, Sri krishnadevaraya of Vijayanagar empire, Chola king Rajasuyam Vaetta Perunarkilli (575 BC), who successfully completed military Rajasuyam sacrifice, Pandyan Nedunchezhan of the Sangam age, Samudragupta, great Pallava Nayanmar saint Rajasimha, Rajaraja Chola I, his great warrior son Rajendra Chola.

War with the Chalukyas

Pulakeshin II, a deccan king, had previously raided various northern Pallava provinces and forts. However, he was unable to capture the Pallava capital of Kanchipuram. This led to a long conflict between the Chalukyas and the Pallavas.

Pulakeshin II again attempted to seize the Pallava capital and undertook another expedition several years later. However, the Pallava reign had moved on to Narasimhavarman I by then. Narasimhavarman defeated the Chalukyas in several battles, including one at Manimangalam 20 miles to the east of Kanchipuram. The king states that he could see the back of his dreaded enemy as he tore apart his army. Encouraged by this victory, Narasimhavarman led his army along with his general Paranjothi and invaded Vatapi, successfully defeating^[4] and killing the Chalukya king Pulakeshin II in 642 CE. The city was never a capital again.

He returned victorious to Kanchipuram, and was given the title *Vatapikondan* (one who conquered Vatapi).

His general Paranjothi (a Vikrama Kesari, also known as paradurgamarddana) was known very well for his devotion to Lord Siva and as one of the 63 Nayanmar saints, is said to have indeed personally destroyed the city of Vatapi under the command of Narasimhavarman I. Sekkizhaar's work 12th tirumurai credits this siruttondar of having destroyed the evil kali as manifested by the deccan enemy of pallavas. He is also known as 'Siruthonttar', a dutiful warrior and a practicing medic who had "mastered several treatises in medicine". This vikramakesari had at the insistence of Lord Sivan sacrificed his child without any qualms. There was a confusion as to whether the Ganesha at a temple in Chengattankudy could have been a result of this invasion. Many grants refer to this event as: "kilisayoneriva vimattita vathapi" or the one who destroyed Vatapi, the same way Sage Agastya had killed a demon by that name long ago.

Influence on Sri Lankan politics

The Sinhalese prince Manavarma lived at the court of Narasimhavarman and had helped him crush his enemy Pulakeshin II. In return, Narasimhavarman had helped Manavarma twice with an army to invade Sri Lanka. The second attack was successful. Manavarma occupied Sri Lanka, over which he is supposed to have ruled from A. D. 691 to 726. The Kasakudi copper plates refer to Narasimhavarman's conquest of Sri Lanka. The *Mahavamsa* also confirms these facts.

Narasimhavarman in literature

Kalki Krishnamurthy's work, *Sivagamiyin Sabadham*, is based on Narasimhavarman's early years and his battles with the Chalukyas. Kalki Krishnamurthy's *Parthiban Kanavu* is based on the later years of Narasimhavarman's rule.

Economic Life in Pallavas

Agriculture

The Pallava rule had witnessed a drastic change in the social and economic life of the people. The emergence of the Bakthi Movement had significantly changed their way of life. It was further stimulated by the temple-building activity of the Pallava kings. There was also a remarkable growth of economy during this period. In general, there was a tremendous change in the society and culture during the Pallava rule.

The creation of the Brahmadeya villages had started during the Pallava period. The Brahmins began to settle in these villages and they were exempted from paying taxes. The lands denoted to the temples were called as Devadhan. The number of villages had increased during the Pallava rule. Arid lands were reclaimed and cultivated. The Pallava kings had cut several irrigation tanks. For example, Mahendravarman I cut the Mamandur tank. It was called Chithra Mega Tadakam. A number of such tanks were constructed during the Pallava period and they facilitated to the growth of agriculture. In turn, the economy flourished.

Crafts

The crafts of the Pallava period include weaving, stone cutting, pottery, carpentry, ivory works, etc. Cotton clothes were exported to China, Babylonia and Egypt. Kanchipuram had remained an important centre for silk weaving.

Internal Trade

The increase in production and the expanding economy under the Pallavas led to the growth of trade and commerce. Both internal and external trade flourished during this period. There was a remarkable growth in the internal trade. The regular markets had gradually become urban centers. Various commodities were brought from villages to these markets for sale. There were excellent highways to transport goods from one place to another. The capital city, Kanchipuram had remained an important trading centre. The merchants of the Pallava period had to obtain license to keep shops and they were also asked to pay taxes. The barter system of trade was generally prevalent. Later, the Pallavas had issued gold and silver coins, which had resulted in the expansion of commerce. The merchants had also formed their own organizations called Manigramam.

Foreign Trade

We have already studied about the overseas commerce between South India and the West during the Sangam period. It had declined after the Sangam Age. During the Pallava rule trade with foreign countries had been revived. Spices, cotton textiles, precious stones and medicinal plants were exported to the countries like Java, Sumatra, Kadaram, Cambodia, Sri Lanka, China and Burma. The foreign merchants were known as Nanadesi. Mamallapuram, Vasavasamudram and Mylapore were the important seaports of the Pallavas.

Weights and Measures

Lands were measured with the units called Uzhavu, Nivarthanam or Pattiga. The term Hala also refers to a unit of land. Plough was used for measuring the land. Paddy and rice were measured by Chudunazhhi. The other units such as Videl, Vidugu and Uzhakku were also used for measurement. Pidi was the smallest unit. The units such as Aazhakku, Uzhakku, Uri and Nazhi were used to measure items like milk, ghee and oil. Gold was measured by the units called Kazhanju and Manjaadi.

Social Conditions in Pallavas

The Pallava rule had witnessed a drastic change in the social and economic life of the people. The emergence of the Bakthi Movement had significantly changed their way of life. It was further stimulated by the temple-building activity of the Pallava kings. There was also a remarkable growth of economy during this period. In general, there was a tremendous change in the society and culture during the Pallava rule.

Social Structure

The society under the Pallavas was chiefly divided into four, namely, Brahmins, Kshatryas, Vaisyas and Sudras. Besides the four-fold division, there were also other sub castes in the society based on their occupation.

The Brahmins occupied the first place in the society. They were the learned and the most respected in the society. They had lived in a separate place called Agraharam. They had recited Vedas and performed pooja in the temples. The Pallava kings had made extensive land grants to them. These land grants were known as Brahmadeyas. The Brahmins helped the kings in performing sacrifices. They had also enjoyed higher position in the government.

The Kshatryas had remained in the next position in the social hierarchy. Generally, they belonged to the ruling class. They had also become warriors. They also gave liberal donations to the temples and Brahmins.

Those who indulged in agriculture and trade were called as Vaisyas. They had contributed to the development of society by establishing Mutts and choultries. They also fed the poor and committed to public welfare and social progress.

The Sudras had occupied the last place in the social structure. They remained low-grade servants. The literature of the Pallava period refers to them as pulayar and chandalas. However, a few of them had become religious saints due to their devotion to God.

Status of women

The women from royal and rich families had enjoyed high status in the society. They were also given property rights. They remained pious and religious and granted liberal donations to the temples and Brahmins. Chastity was their noble virtue. However, other women in the middle and lower strata of the society had to work hard to earn their livelihood. They indulged in spinning, weaving and other similar works. There were also separate dancing girls in the society. They were employed in the temples because of their talent in music and dance.

Food, Dress and Ornaments

Rice was the staple food of the people during the Pallava period. They had also consumed milk, ghee, and curd. Generally, people wore simple dress made of cotton. The rich people were fond of wearing silk garments. The sculptures of this period indicate several types of ornaments used by the people. They include earrings, bangles, necklaces and anklets.

Education

Much importance was given to the Sanskrit education during the Pallava period. The Mutts had remained as important educational centers. The kings and nobles made land grants to them. The temples had also functioned as educational centers. The Buddhist Kadigai in Kanchipuram was a famous educational centre. The Chinese traveler Hiuen-Tsang stayed there and studied. Another Buddhist scholar Dharmapala was also an alumnus of the Kanchi Kadigai. The Jain pallis had also been functioning in Kanchi. Literature, Grammar, Astrology, Medicine and Painting were some of the important subjects taught in these institutions.

Religion Under the Pallavas

We have studied that during the post-Sangam period, Buddhism and Jainism began to spread into the Tamil country. They became popular during the Kalabhra rule. After the establishment of the Pallava rule, both Saivism and Vaishnavism had been revived. The Pallava kings had patronized both these religions. They had built temples and made land grants to them. Hence both these religions flourished during the Pallava period. The spread of the Bakthi Movement had provided further stimulus to them.

Bakthi Movement

The Bakthi Movement, which had spread in South India during Sixth and Seventh centuries A.D., made a tremendous impact in the social and cultural life of the people. The term, Bakthi means Devotion to God. True Bakthi was considered as more valuable than mere rites and rituals. During the Pallava period Alvars and Nayanmars preached the cult of Bakthi among the people. There was no caste disparity in the Bakthi Movement. Even those who belonged to low-caste had also become Bakthi Saints. For example, Nandhanaar, Kaalathi Nayanar

Thiruppaanazhalvar belonged to lower caste. Yet, they were treated and respected as saints. Therefore, all castes and communities had equally followed Bakthi or devotion to God.

There were two important aims for the Bakthi Movement. They were

1. To meet the challenges posed by Buddhism and Jainism and
2. To spread Saivism and Vaishnavism.

Saivism

The followers of Lord Siva were known as Saivaites. During the Pallava period, the Saiva saints, Nayanmars had preached Saivism. There were sixty-three Nayanmars. The most important among them were Thirunavukkarasar, Thirugnanasambandar, Sundarar, and Manickavasagar. The hymns composed by the first three were called Thevaram, Manickavasagar composed Thiruvagasam. His hymns were popular for devotional recitation. There were also women saints like Karaikkal Ammaiyyar. The other important sects of Saivism were Kalamukhas and Pasupathas.

Vaishnavism

The devotees of Lord Vishnu were called Vaishnavaites. Azhavars preached Vaishnavism during the Pallava period. There were twelve Azhavars. Those who lived in the Pallava kingdom were Poigai Azhavar, Pey Azhavar, Bhudhathazhavar and Thirumangai Azhavar. The first three had composed Nanmugan Thiruvanthathi. The other Azhavars like Nammazhavar, Periazhavar and Thirumangai Azhavar also contributed to the growth of Vaishnavism. The only woman among the twelve Azhavars was Andal. She had composed Thiruppavai and Nachiyar Thirumozhi. The hymns of Alvars have been compiled into Nalayira Divya Prabandam.

Saivism and Vaishnavism had become popular among the people due to the spread of the Bakthi Movement. Azhavars and Nayanmars had composed their songs in Tamil and contributed to the growth of Tamil literature.

Pallava Art and Architecture

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 mono-lithic shrines known as Rathas and Mandapas. Generally, the Tamil art and architecture developed rapidly during the pallavas age was divided into Mahendra, mamalla Rajasimha and Aparajit styles based on the structures

Mahendra style

The temples of Mahendravarman style were mostly located in Tondaimandalam. The pillard mandapas was a special feature of the Mahendra style. The mandapas were fourteen in number. The rock – cut temples at Vallam, Mandagapattu, Mahendrvadi Mamandur and a fair at Mamallapuram belonged to the period of Mahendravarman. Mahendravarman I also constructed a number of towns.

Mamalla style

This style flourished from 625 -647 A.D. Hiuen – Tsang in his account glorified the architectural beauty of the temples and sculptures were found in Mamallapuram which was also known as Mahabalipuram. The monolithic Rathas were commonly called pagodas. There were seven pagodas, Among them. The Rathas of Dharmaraja Bhima Arjuna, Draupati and sahadeva were important.

Again the rock – cut temples at Trich 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 Thirumayam in pudukkottai district was also attributed to Narasimhavarman I.

Raja – Simha style

There were six temples that belonged to this period. Important among them were the Kailasanatha and Vaikundaperumal temples at Kanchi and the shroe temples at Mahabalipuram. The kailasanatha temple was the largest among the pallava temples. Rangapatakai, the wife of Rajasimha was responsible for the construction of this temple.

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 temple of this style. The painting of the Jain shrine at sittanavasal 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. The kudumiyamalali inscription of pudukkottai threw much light on the science of music that ted during the seventh century A.D.. It was a historical inscription.

Dance

The two pillars of the rock cut temple at sittanavasal contained the figures of dancing girls. Again the sculptures in the Vaikunda perumal temple were composed like group dances fo men and women. The sculptures were closely connected with the royal court of the pallava king. Again the north wall of the Vaikund perumal temple contained the picture of the march of nine figures that consisted of dancers and musicians.

Painting

The pallava painting was seen in the non – lithic cave temples and the structural temple in chingleput, south Arcot and pudukkottai district. The paintings in a natural cave at armamalai hills in Malayambattu village in North Arcot district were more attractive. The pallava painting in sittannavasal were as good as the painting in Ajanta caves. Jouvean – Dubreil discovered these paintings in 1931. Fragments of painting available in the Vaikundaperumal temple.

First pandya Empire

The political contrifusion that prevailed in tamil Nadu after the invasion of the Kalabhbras ended in the last quarter of the sixth entury A.D.

Kadungon (590-620 A.D.)

Kadungon put an end to the kalabhra rule in the pandya country. He founded the first pandyan empire. Its capital was Madurai.

Maravarman Avani Sulamani (620 -645 A.D)

He was the son and successor of Pandyan kadungon. He was the first who assumed the title Maramarman and sadayavarman.

Sendan (645 -670 A.D)

He was the third ruler. Velvikkudi plates praised his actions in war. He took the title of Vanavan.

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. His reign witnessed the expansion of the Pandyan Empire as far as uriyayur. He revived saivite religion. He scored many brilliant victories at Pali, Nelveli, Sennilam and Sangaramangai.

Kochadaiyan Ranadhiran (700-730 A.D.)

Arikesari was succeeded by his son Kochadaiyan. He is a great conqueror. He assumed the titles such as Vanavan, Sembian etc. He defeated the Chera, Chola, Chalukya and Kongars.

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 utilized this opportunity and waged a war against the Pallava.

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

He was the greatest imperialist of this dynasty. The Velvikkudi grant was issued in his 3rd regional year. He defeated the Pallavas at Pennadagam. He also defeated Adiharam at Ariyaveliyur. He drove out the Cheras and Pallavas, who supported Adihaman. He defeated and imprisoned the ruler of Kongu country.

Varaguna I (815-836 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.

Varaguna II (862-885 A.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.

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.

Early Pandiyian Society

The **Early Pandyas** were one of the dynasties that ruled the ancient Tamil country from the pre-Christian era to about 200 AD. The Sangam works such as Mathuraikkanci, Netunavatai and the Purananuru collection give a lot of information about the life and habits of the people during this age.

People

The Tamil society during the early Pandyan age had several class distinctions among the people, which were different from the Vedic classification of Brahmins, Kshatriyas, Vaishyas and Shudras. The highest class below the king, among the Tamils, was the *Arivar* or the sages. They were the ascetics that renounced materialism and mostly lived outside the cities. Next in rank were the *Ulavar* or the farmers. Following the *Ulavar* were the *Poruppan* or the armed warriors, then comes *Aayar* or shepherds, then comes *Vedduvar* or hunters, followed by artisans such as goldsmiths, blacksmiths etc., then the *Valayar* or fishermen and finally the *Pulayar* or the scavengers.^[1] The higher classes enjoyed more privileges than the lower classes - for example, when the higher classes passed in the streets, the lower classes made way for them. The *Pulayan*, for example, bowed in supplication if he met a nobleman. The class distinctions were quite conspicuous in many aspects of life - the dress worn by the people, the way they groomed themselves and the kind of food they subsisted on were all different from one class to another. In spite of such class-based social inequalities, there was no slavery in the society. There were several occupational groups among the people, like washermen, carpenters, blacksmiths, sculptors, goldsmiths, tailors, jewelers, potters, musicians, priests, oilmongers, wine sellers, prostitutes, actresses and cobblers. Each occupational group lived in its own locality called a *Cheri* - an arrangement that was made to locate each group without any difficulty, which may have led to the caste system eventually.

Role of women

There was legal and social inequality between the sexes. Women had no property rights, and in general, were subordinate to men. However, women mixed freely in the business and amusements of social life. In towns and cities, women of lower classes were employed as hawkers, vendors, shopkeepers or servants in rich households and in the villages, they worked in the fields and gardens along with men and shared their hardships. The ladies of the higher classes were more confined to their homes, but they were not secluded from society. On festive occasions they joined processions and went out to invite their friends and relations. Owing to the freedom enjoyed by women, it was possible for young people to court each other before marriage. However, the plight of a widow was miserable – they were considered inauspicious

and had to live life according to very strict rules. They were prohibited from decorating themselves or participating in any form of amusement. The practice of Sati was also prevalent in ancient Tamil country and was known as *tippaydal*. When the Pandyan king Pudappandiyar died, his queen Perungopendu killed herself by ascending the funeral pyre of the king. Women were exposed to education, a fact testified by the presence of at least thirty women poets in the Sangam works, including Avvaiyar, Mudatamakkanniar, Kaakkaippaadiniyaar, Naachchellayaar, Naagaiyaar, Nanmullaiyaar, Ponmudiyaar, Ilaveyiniyaar and Nappasaliyaar.

Clothing

A variety of clothing was used by people during this age, including those made of pure cotton and silk. People living in hilly and deserted areas wore dresses made of foliage and flowers. Sheaths of grassy weeds (*Korai*) were used for making dress by the hill and forest area people. Skins of animals and barks of trees were also used. Men of the poorer classes wore only one piece of cloth around the waist. Among the higher classes, men wore two pieces: one around the waist and the other, the upper cloth, thrown over the shoulders. Both men and women sported long tresses of hair. Women plaited their hair while they were unmarried and after marriage, decorated their hair in five different ways – *Kulal*, *Alagam*, *Kondai* (elderly women tying up their hair), *Paniccai* (dressing hair in shape of plantain flower) and *Tunca*. Widows were not permitted to have tresses of hair. Women also applied a cream of scented clay on their hair for the fragrance and the cooling effect. Women, except widows, wore colorful tilakam on their foreheads and used collyrium to beautify their eyelashes and brows.

Diet

The diet was plain, rice being the staple cereal, with maize, millet, milk, butter and honey being in common use. The *Paratavar* (fisherman) ate fish as their main food, whereas people in the Mullai regions used dairy products heavily. Kurinji people ate meat obtained by hunting. Rice flakes were eaten with milk, honey, ghee and jaggery. pepper, tamarind and salt were used during cooking. Ghee was used by rich people. Vegetables and fruits were part of their meals. Meat eating was common - people ate flesh of rams, deer, hare, fowl, porcupines, pigs and boar, fresh and dried fish.

Housing

The kind of housing was determined by the type of geography of the land and the economic status of the occupants. The Mullai and Marutam people lived in comfortable and bigger houses compared to that of the Kurinji and Neital people who lived in huts since they had to live near hilly regions and the seashore respectively. The rich built their houses with tiled roofs and walls made of burnt bricks and mud, while the poor built their huts with mud and thatched it with grass, coconut leaves or palmyra palm leaves. Both in the huts and houses, the flooring was smeared with cowdung. The affluent had houses with porticoes, many storeys, open terraces and furnished their houses well. The inner walls of their houses were decorated with flowers and paintings, with cottages to protect them from the wind. Cots were in common use – the rich had luxurious beds decked with swan's feathers and flowers, while the common people had beds woven with the straw of maize and the poorest people used beds made of grass or hay.

Ancient Madurai

The Sangam poems Mathuraikkanci and Netunalvatai give a vivid description of the city of Madurai and the king's palace, under the rule of the Early Pandyas. The main streets were long and broad, with most buildings on either side of them being lofty mansions with upper stories furnished with many windows. A flag was hoisted at every temple and after each victory of the king, gorgeous colors were unfurled in the temples, giving the city a festive look. When the troops returned from successful missions, they brought with them war booty such as elephants, horses, cattle and beautifully carved fortress gates. Feudatory chiefs followed with their tributes to the king, while conch shells were blown to warn pedestrians off the road. The king's palace was built lavishly, surrounded by spacious lawns and enclosed within high walls. The gateways to the palace were massive, rivetted with iron and provided with large bolts and bars. The king ran his business seated from an audience hall in the presence of his council of ministers, military chiefs and other officers.

The Sangam poems also give a detailed account of the day-to-day routine of the inhabitants of Madurai during this period: Long before dawn, musicians tuned their lutes and practiced upon them, pastry cooks cleaned the floors of their shops and toddy sellers opened their taverns for early customers. Minstrels went around singing their morning blessings. At sunrise, conch shells boomed and big drums resounded in temples, monasteries and the palace of the king. Flower-sellers and vendors of fragrant powders, arecanuts and betel leaves strolled the streets. Elderly women with tempting dainties and sweet smelling flowers went from door to door offering the articles for sale. The wealthy classes drove in chariots pulled by horses or rode on ambling steeds which were trained to special paces. In the great market, which was held in an extensive square, several articles were put up for sale such as garlands of flowers, fragrant pastes, coats with metallic belts, leather sandals, weapons, shields, carts, chariots and ornamented chariot steps. The garment shops sold clothing of various colors and patterns, made of cotton, silk or wool and were neatly arranged in rows. In the grain merchants' street, sacks of pepper and sixteen kinds of grains including paddy, millet, gram, peas and sesame seeds were heaped along the street.

The jewellers, who conducted business from a separate street, sold precious articles such as diamonds, pearls, emeralds, rubies, sapphires, topaz, coral beads and varieties of gold. In the cool hours of the evening, the nobleman drove out on their chariots accompanied by attendants clad in red garments, who ran by the side of the chariots. The ladies appeared on the high terraces of their mansions, wearing ankle rings and golden bracelets with the fragrances from their perfumes spreading through the streets. The merchants of perishable articles move about the streets disposing of unsold merchandise. Hotels and restaurants are crowded with visitors who feast upon the meals served. A flourish of music from trumpets and other instruments summoned people to the evening worship, following which families proceeded to their places of worship to offer prayers. As the sun set, lamps were lit in each house. Youths, drunken soldiers and harlots decked with jewels and flowers started walking the streets. During festival season, processions of the deities were common, accompanied by dancing and loud music. By nightfall, petty traders closed up their shops and some of them went to sleep outside their stalls. Night guards started patrolling the streets, with bows and arrows, even during dark and rainy nights.

Bhakti Movement

Nayanmars

The Saivites were the Nayanmars. Among them 63 Nayanmars four were prominent. They were Thirunavukkarasu (Appar), Sundarar, Sambandar and Mainkkavasagar.

Thirunavukkarasu or Appar

The saiva Saint, Thirunavukkarasu was born in a Vellala family in Thirumanaipadi at Thiruvarur. Later, on inducement of his sister Tilakavathiyar he embraced Saivism and accepted Siva as his god. He was a contemporary of the Pallava ruler, Mahendravarman I. The Trichirapally inscription mentioned that Thirunavukkarasu was responsible for the conversion of Mahendravarman from Jainism to Hinduism. He belonged to seventh century A.D. He died at the age of eightyone.

Sambandar

Sambandar was born in a Brahmin family at Sirkali in Tanjore district. His parents were staunch saivites. He visited the holy places and sang religious songs. 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 devotee of Siva. On the inducement of Mankayarkarasi, Sambandar visited Madurai and converted Maravarman Arikesari to Saivism. 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 Thirunavalur in Tirumunaipadi. His marriage with a girl of his own caste was stopped by the mysterious intervention of Siva, who claimed him as his slave. He married to ladies namely Paravanaachiyar and Changilenaachiyar, who did not belong to the Brahmin caste. 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.

Manikkavasagar

Manikkavasagar was born in Thiruvathavur. He was brilliant and highly educated. As a minister, he served under Varaguna I, the Pandya ruler. The famous Thiruvasagam and Thiruccitrabalakkovai were his contribution to Hindu religion.

Alvars

The Varishnavites were Alvars. They worshipped Thirumal, Vaishnavism flourished parallel to Saivism in South India. Kuasekhara, 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. Maduradavi 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.

Impact of Bhakti Movement

The revival in Hindu religion took place mainly against the domination of Jainism and Buddhism. The emergence of Hindu religion gave a death knell to Jainism and Buddhism. No doubt Jainism and Buddhism disappeared gradually from South India.

UNIT – III

The Imperial Cholas

The Imperial Cholas

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 Gangaikonda – 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. Kulothunga I and his successors ruled Tamilnadu till its decline with the title Chalukya Cholas.

Cholas of Tanjore (A.D.850-1014 A.D.)

Vijayalaya

Vijayalaya founded the Imperial Chola dynasty. 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). The Vijayalaya – Chekesvaram temple was also erected during his administration.

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

Aditya I was the son and successor of Vijayalaya. Aditya I participated in the Sripurambiyam battle in support of the Pallava ruler Aparajita. Aditya defeated Aparajita in 890 A.D. and annexed Tondaimandalam from him.

The Chola ruler Aditya was diplomatic. Aditya maintained cordial relations with Rashtrakutas and Pallavas also through matrimonial alliances. He married Illango Pitchy, the daughter of the Rashtrakuta ruler Krishna II and Tribhuvanamadevi, the Pallavas princess.

Among them the Adityaesvara temple at Sripurambiyam and Tiruverumbur temples were important. Aditya died in 907 A.D. near Kalahast in the Chitor district.

Parantaka I (907-953 A.D.)

Parantaka I succeeded Aditya I. He ascended the throne of Cholamandalam with the title Parakesari.

Chola – Pandya conflict

With a view to extend the kingdom. Parantaka I invaded the Pandya country and defeated the ruler, Maravarman Rajasimha II. The Pandya ruler sought the help of the Ceylonese ruler, Kasyapa V to fight against Parantaka. To commemorate his victory over Pandyas and Ceylon, Parantaka I assumed the titles. “Maduraikonda” and “Maduraim Illamumkonda.

Chola Rashtrakuta Conflict

The Chola-Rashtrakuta conflict reached its peak during the reign of 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 install his grandson Kannandeva on the Chola throne instead of Parantaka I. when he failed in this attempt, he declared war with the Chola country in 910 A.d.

with the support of two chieflains. Bana and Vaidumba. In this battle, Parantaka I defeated Krishna II with the timely help of the Ganga ruler Pritivipati II.

On the death of Pritivipati II, Butuka II became the ruler of Ganga.

Krishna III 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 III occupied a large portion of the Chola empire. The death of his eldest son was a great loss to Parantaka.

Like his father, Parantaka I was a devotee of Siva. The famous Hindu saint Manikkavasagar was his contemporary.

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.

Arinjaya

Arinjaya was the younger brother of Gandaraditya. He had a short reign of about a year. He married an Eastern Chalukya Princess. He died at Arrur. Rajaraja I erected a Siva temple at Melpadi in memory of Arinjaya and named it Arinjayesvaram.

Parantaka II (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.

Uttama Chola (970 A.D. – 985 A.D.)

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.

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. Thiruvallangadu plates described the joyous occasion of his birth.

Conquests of South

The first great conquest of Rajaraja was his invasion of the Chera country. It was a naval battle. The ill-treatment 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 Tiruvandrum.

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.

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. The frequent interference of the Western Chalukyas in the border provinces of the Cholas caused unrest. The Cholas disliked the attitude of the Chalukyas and decided to punish them. Conquest of Maladevi was the last expedition of Rajaraja I. It consisted of 12,000 islands.

II) Cholas of Gangai Konda Cholapuram

Rajendra I (1012 A.D -1044 AD)

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.

Consolidation of the South

The conquest of Ceylon was his first achievement. He prepared a fine navy for this purpose. His mission was a thorough success and he defeated the Sinhalese ruler, Mahindra V and annexed the whole of Ceylon. Mahindra V was captured and brought to Tamil Nadu as a captive and he died after 12 years of imprisonment. Rajendra constructed many Siva and Vishnu temples in Ceylon. 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. After his victory, Rajendra assumed the title "Jeyamkonda Chola" During his Chalukya expedition, the Kalinga ruler supported Jayasimha I against the Cholas.

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. The Chola's 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 Gangai konda 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 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.

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. He assumed titles like Mudikonda Gangailkonda Kadaram Konda and Pandita Chola.

Chalukya Cholas

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

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

Condition of the Chola Kingdom in the absence of a ruler

Kulottunga I was anointed on 9 June A.D. 1070)

War with Western Chalukya

The first enemy to be dealt with was the Western Chalukya ruler, Vikramaditya VI. In an encounter Kulottunga I defeated the armies of Vikramaditya in 1076 A.D. at Kollar. The defeated Vikramaditya returned to Tungabhadra.

War with Pandyas

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 Chera Kingdom

The Chera 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. In 1088 A.D. Kulottunga made truce with Vijayabhaya and gave his daughter Sutamalliyar in marriage to the Ceylon prince Viraperumal.

War with Kalinga

The refusal of Anandavaraman, the northern Kalinga ruler, to pay the tributes 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. Anadavarman ordered his army to fight the Cholas. Both sides fought bravely. The crucial battle in 1112 A. D. determined the fate of Kalingas.

Foreign Connections

The Chola empire under Kulottunga maintained extensive foreign connections in India and outside. However, he maintained cordial relations 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 a 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. The religious minded Kulottunga worshipped Siva. He constructed temples for the development of Saivism. He also tolerated other religions.

Central Administration

The kingship was hereditary in nature. Generally, the ruler selected his eldest son as heir apparent. The heir apparent was known as Yugaraja. The kings toured the country frequently to understand the requirements of his subjects. Royal camps were fixed in temples and mandapas. The kings also attend the periodical festivals in certain important temples at Chidambaram, Thiruvarur and Kanchipuram.

The Tanjore Palace contained nearly three thousand dancing girls and servants to look after the king. They donated lands to the temples and Brahmins. 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.

Revenue

Usually $\frac{1}{36}$ of the total produce was collected as land tax. On certain occasions it was enhanced. Rajaraja I assessed $\frac{1}{4}$ 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. The revenue collected from courts as fines was called Thandapanam. The income from mines, forests and alloms were also added with the state revenue. Sungam was collected from foreign trade.

Justice

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 for 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. 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.

Army

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 hereditary army protected the ruler and received regular pay from the treasury.

Village or Local Administration

The Chola rulers 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 Uttaramerur inscriptions gave a detailed account about three types of assemblies namely *ur*, *Sabha* and *Nagaram* in the villages. The village was divided into a number of wards or *variyaams* or *kudambu* for the effective implementation of schemes.

Qualification

The candidate should be a owner of more than $\frac{1}{4}$ *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.

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 *Variyaams* for the past three years, were disqualified to stand for the 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. Usually thirty candidates were elected by this system. Of the thirty elected, twelve were appointed to annually committee, twelve for garden committee and six to tank committee.

In the case of murder, the murderer was fined 16 cows and directed to light a perpetual lamp in nearby village temple. The *Dharmavariyaams* carried out charitable works in the village.

Economic condition

Agriculture, industry, trade and commerce determined the economic condition of the Chola period.

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 land donated to the temples and Brahmins were called *Eleemosynary* tenure. Probably, the most fertile lands were assigned to them.

The lands assigned to the government servants for the services were called *Jivitham* lands, *Bhogam* lands, were given to Brahmins, *Vaidyaans* and artisans for their services.

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. For instance, during the

region 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.

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.

Trade and Commerce

The chola rulers provided adequate facilities to improve trade and commerce. All the importance trading and markets were linked with proper roads or paths.

Road System

The roads were known as Valis. These valis served to bring local commodities from village to the local markets. The village assemblies looked after maintenance and repair of the vali. The veeru vali or the trunk road connected the various divisions of the country.

Inland Trade

The road system existed in the state enabled the free flow of commodities from one place to another. Carts were utilized to transport commodities. Markets were used for internal trade. All utilize were provided to the merchants in the markets. People exchanged commodities through barter system. The merchant moved from one face to another, in caravans due to the fear of robbers.

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 A.D. mentioned the active share of the guild in the extensive over seas trade of the cholas.

Relation with foreign countries

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 voyage 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 Tamil Nadu.

Articles of Trade

The articles produced in Tamil nadu 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 tie and pulse to china Mesopotamia, Yemen and Persia . Like wise Tamil Nadu imported aloes wood (for buring)

Harbours

Harbours and ships were used for foreign trade Mahabailpuram Kaverippompattinam, Saliyur and Korkai at the eastern coast and Quilon in the west were the important natural harbours in Tamilnadu.

Chola Art

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 temple of early period

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. The Negesvara temple constructed at Kumbakonam also belonged to this period.

The Koranganatha temple constructed at Srinivasanallur in Trichy district was the most attractive temple of this period. Parantaka I constructed this temple. Parantaka I also constructed the Brahmapurisvara temple at Pullamangar in Tanjore district. The Mahalingaswami temple at Tiruvidaimarudur in Tanjore district was constructed in 910 A.D. This temple was constructed in the fourth regional year of Parantaka I. Again Muckundesvara temple at Kodumbalur, Bhaktajanesvara temple at Tirunamanallur (S.Arcot), Vatathirthanatha temple at Andanallur (Trichi), the Kdambavanesvara temple at Erumbur (S.Arcot) also reflected the contribution of early Cholas to art and architecture.

Temples of middle period

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 work of this temple was started 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 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.

The walls of the temple contained innumerable histories inscriptions. 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 inscription 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.

Gangaikonda Cholapuram Temple

Another important historical and religious monument famous for Chola architectural beauty was the Gangaikonda Cholapuram temple. Rajendra I, donated a huge amount for the construction of his 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, produced the temple. This temple was more beautiful than the temple at Tanjore. Ponneri, the water reservoir constructed about 3 k.m. to the west of the temple supplies water to it. The required fire works for the temple festivals were collected from Vanadipattam, a village situated 1.5k.m. to the south of the temple.

Palaces

The palaces constructed by the Chola rulers highlighted the development of art and architecture of this period. Pazhayarai, Chidambaram and Kanchi for the convenience of administration. The palace of Rajendra I was constructed at Olkottai in Ganaikonda Cholapuram on a grand scale. It was constructed on a mount.

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 econography of this period. 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.

Painting

The temples located at Tanjore, Nattamalai, Malayadippatti, Thirumayam, Mamandur and Chittannavasal were decorated with attractive paintings. Most of the paintings in the temples had religious background. Thiruthondarpurana were portrayed beautifully on the walls of the Tanjore temple. The marriage scene of Sundarar was very attractive.

Music

The rulers and the high caste people encouraged and enjoyed drama, kuttu (dance) etc. The musicians used drums, flute, fiddle etc., as music instruments. Yal and Veena were also used. In the temples, the songs of the Alvar and Nayanmars were sung systematically.

Dance

The Chola temples patronized dance. The dancing girls or devadasis appointed in the temple danced before the deities. They also danced in the mandapas of the temples.

Drama

Rajarajavijayam and Rajareajesvara Natakam were the important dramas acted in big temples during the reign of Rajaraja I. stories of Nayanmars and Alvars were also staged.

Chola Religion

Saivism

The Chola period was the age of South Indian Saivism and Vaishnavism. The Chola rulers patronized Saivism and constructed a number of temples. Most of these temples were dedicated to Siva.

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.

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, Sunarar and Mainikkavasagar.

Vaishnavism

Vaishnavism and Saivism were the two eyes of Hinduism.

Nadamuni

The Vaishnavites, who worshipped Thirumal, were known as Achchariyas. The important contribution of Nadamuni to Vaishnavism was that he compiled Nalayira-Divya Prabandam.

Yamunachariyar

His successor was Yamunachariyar. He had a deep involvement in Vaishnavism and defeated a scholar in the court of the Chola king.

Ramanuja

Vaishnavism faced difficulties at the time of Ramanuja. He was born in 1010 A.D. at Sriperumbudur in Chingleput District. He wrote a number of religious works, when he was in Srirangam. He, also interpreted Brahmasuddiram and Bhahavathgita. He attracted common people through his revolutionary philosophies. 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

The founder of the Vadakalai sect was Vedantadesika. Kanchipuram became the headquarters of the Vadakalai sect. 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. Srirangam was the head-quarters of the Tenkalai sect. the namam of the Tenkalaiyar was different from that of Vatakalaiyar. They avoided ringing of bells at the time of worship. The followers of both the sects were found throughout South India.

The Madams

Besides the temples, the Chola rulers erected madams through out the country for religious purposes.

Buddhism and Jainism

The revival in Hinduism caused the decline of Jainism and Buddhism in Tamilnadu.

Ammankoils

Amman worship was not a new innovation of the Chola period. The habit of constructing temples for this deity became popular since Rajaraja I.

Vinayaka Worship

It was introduced into Tamilnadu during the reign of Naraimhavarman 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.

Navagraha Worship

Navagraha worship became prominent in Tamilnadu during the Chola period. The Chola rulers had the practice of conducting festivals on their birthdays.

UNIT – IV

Society under the Later Pandyas

Second Pandyan Empire

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

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

Maravarman Sundara Pandya I (1216-1238 A.D.)

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.

As Rajaraja II failed to pay the tribute, Cholamandalam was invaded by Sundara Pandya in 1231 and he annexed Trichi and Pudukottai regions. Sundara Pandya also entered Kongudesam and annexed certain portion.

Jatavarman Kulasekhara II (1238 A.D.)

Maravarman Sundara Pandya I was succeeded by Jatavarman Kulasekhara II.

Maravarman Sundara Pandya II (1238-1257 A.D.)

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 Virasomewara the Pandyan king was restored to power.

Jatavarman Sundara Pandya I (1257-1268 A.D.)

He also defeated Hoysalas and captured their stronghold Kannaru 0 Koppam. Next, he invaded Ceylon and compelled its ruler to pay tribute. Then he attacked the stray fortress of Sendamangalam and its ruler Kadavakopperunjinga became his subordinate. 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’.

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 traveler Marcopolo and the Muslim historian Wassaf visited the Pandyan kingdom.

Social Condition

Position of the Brahmins

Social conditions of the Chola period continued to exist in the Pandyas kingdom too. The Pandyan ruler granted various privileges and concessions to the Brahmins. They occupied an important place in society. They settled in separate places. They were known as Caturvedimangalam and Agraharams. The Dalavoypuram and Velvikkudi copper plates mentioned the new colonies which were assigned to the Brahmins. The Pandyan ruler Maravarman Kulasekhara I granted a village to 138 Brahmins. It was called Avaruvedacadurvedimangalam. In 1267 A.D. Jatavarman Sundara Pandya I granted a Cadurvelimangalam to one hundred and twenty one vedic Brahmins. The lands donated by the Pandyan queens were called Avani Mulududiayal Cadurvedimangalam, Kothandaraman Cadurvedimangalam etc.

Condition of the farmers

Farmers were the Vellalas. The inscription mentioned them as sons of the soil. They had their own organization. It was called Chitrameliperinnattar.

Cowherds

The cowherds of this period did not hold any high position in the state. 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 Chetiar or Nagarathar. Their main profession was trade. They were involved in import and export. They settled themselves in different parts of Tamilnadu. Artisans like blacksmith, goldsmith, carpenter, coppersmith, sculptor also lives in the society.

Right and Left hand division

The Valankai and Idandai divisions which existed in the Chola period also prevailed in the Pandayan kingdom. The rupture between the two divisions continued as in the Chola period.

Account of Marco – Polo

Marco – Polo, the Venician traveler, gave a clear account of the socio-economic life of the people of the Pandyan kingdom. Marco-Polo visited Tamilnadu, the Pandyan kingdom was ruled by Maravarman Kulasekhara Pandya I. He served twelve years under the Chinese ruler Kubekhan. Marco-Polo started his journey with the bride to Persia from the capital of China in the year 1292 A.D. On this 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. It began in April and continued till 15th of May. 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. They imported nearly two thousand horses every year. These horses played an important role in the cavalry of the Tamil army.

Dress and 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.

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.

Crime and Punishment

Severe punishment 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. 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. Most of the people used to sleep in the streets.

Astrology

People believed in astrology. They knew Samudrika. They assessed the character of a man by looking his body structure. They believed in Sakunam. If a child was born, they noted the Jadagam.

Climate

Normally, the climate of Tamilnadu was hot. Some time the sun was severely hot. Rainfall started in June, continued till August.

Role of Devadasis

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.

Economic Condition (Pandyan Empire)

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. The lands cultivated traditionally by the people were called Vellan Vagai lands. People remitted tax regularly to the government. The lands granted to the Brahmin and temples were called Brahmadeyam and Devadhanam lands. Soldiers were given land as remuneration for their service in the army. Besides these Bogan 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.

Industry

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. Oil manufacturing was a cottage industry. Chekku was used to manufacture oil. Fishing pearl fishing, conch shells cutting and salt manufacturing were common industries in the coastal area. 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 conch shells.

Ornament making was an attractive industry. Goldsmiths were in great demand in society. They make various types of attractive ornaments for kings, queens and rich people.

Carpentry was another industry. It was utilized to construct palaces, temples house 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 houses.

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. They maintained trade relations with South East Asian Countries like Malaya, Sumatra, Java srilanka and other countries.

Harbours and ships were used for foreign trade. Kayal pon was a famous harbor in Pandya kingdom. Commodities were imported and exported through this harbor. Ornaments, spices, garments, sandal, gums, pearls, etc. were exported for foreign countries. Arabian merchants imported horses from Arabia and sold to the emperor. The Pandya ruler Kulasekhara maintained cordial relations with the Chinese ruler Kubekhan.

Invasion of Malikkafur

The civil war among the Pandyan princess gave an excellent opportunity to Malikkafur to enter Pandya country for looting. Malikkafur marched against Birdhul the capital of Vira Pandya. Then he arrived at Chidambaram. The temple of Chidambaram and Srirangam were looted. Then Malikkafur made a sudden attack upon Madurai in April 1311. Malikkafur captured the city and the temple of Madurai was looted. Malikkafur conveyed the booty safely

to Delhi. The booty consisted of 500 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.

The invasion of Tughlak

The fall of the Khilji dynasty led to the emergence of the Tughlaks under Ghiyas-ud-din. Ghiyas-ud-din sent an army under the command of Ulughkhan (Muhammad-bin-Tughlak) to South India. A Pandya ruler Parakramadeva was defeated and he was brought to Delhi as a prisoner. Muhammad-bin-Tughlak became the Sultan of Delhi at about 1325 A.D. He invaded Madurai in 1327 A.D. He appointed Jalal-ud-din Hasan-Shah as the governor of Madurai in the same year.

Madurai Sultanate

Jalal-ud-din Hasan Shah utilized this opportunity and founded the Sultanate of Madurai in 1335 A.D. He struck gold and silver coins in his name. After his death, Qutb-ud-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 Buykka I, defeated him in about 1352 A.D. Then Adil Shah and Fakhrud-din Mubarak Shah ruled Madurai Sultanate from A.D.1359-A.D.1371. Fakhrud-din 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.

Impact of Muslim Rule

Till 14th century, Tamils had no cultural contact with North India. The close associations of these groups led to the emergence of Tamil Muslim community in due course. The Hindu and Muslim saints played a vital role to unite these inimical communities.

The rulers of Tamilnadu gave importance to luxurious life. 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 arrival of Muslims completely spoiled the purity which existed in the Hindu society. As the Muslims were fond of sexual life, they utilized the Hindu ladies for their sexual satisfaction.

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 Muslim rulers adopted certain administrative systems from Hindu rulers. The revenue department which functioned effectively during the Hindu period, was adopted fully by the Muslim administrators.

The religious, social and cultural barriers were also removed as a result of the invasion of Muslim.

Muslims during their administration, prohibited the sale and use of wine. So the nobles were permitted to drink wine only in their houses. But, the sale of wine to the public was strictly restricted.

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.

They often plundered and looted their wealth. The concessions enjoyed by the Hindus were curtailed. Moreover, the Hindu gods were humiliated. The Hindus who stood against these, were massacred.

Irrigation works were in ruins. The coconut trees of Madurai had been cut down and in their places, sullas (Iron tridents) were created with garlands of human heads.

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.

Thus the Muslim rule was considered as "dark age", due to the decline of classical Hindu culture and facilitation of socio-political disintegration. Hindu-Muslim unity led to the formation of Vijayanagar empire in 1336 A.D.

UNIT – V

Vijayanagar and Nayaks

Thanjavur Nayaks

Thanjavur Nayaks were the rulers of Thanjavur principality of Tamil Nadu between the 16th to the 19th century C.E. Nayaks were subordinates of the imperial Vijayanagara emperors, and were appointed as provincial governors by the Vijayanagar Emperor who divided the Tamil country into three Nayakships viz., Madurai, Tanjore and Gingi [*Harmony of Religions: Vedānta Siddhānta Samarasam of Tāyumānavar, Thomas Manninezhath*]. Their native language was Telugu. When these warriors from Balija/Kapu (caste)/Telaga caste became the kings of Madurai and Thanjavur dynasties Vaishnavism gained importance. The king's son even wrote poems in praise of the father treating him as God Vishnu in Dwipada format (Eg: Raghunadhabhyudayamu, Vijaya Raghavarayabhyudayamu). Thanjavur Nayaks were notable for their patronage of literature and the arts.

Origins of Nayak rule

With the demise of the Chola dynasty in 1279, Thanjavur was ruled by various small chieftains, until the Vijayanagara Empire conquered all of south India by the late 14th century. The Vijayanagar rulers installed viceroys to rule over various parts of the empire. In 1535 CE, Achyuta Deva Raya, the brother and successor of Krishna Deva Raya) of Vijayanagar granted Cevvappa Nayak, the governor of Thanjavur, permission to establish a feudatory kingdom.

Cevvappa Nayak

Cevvappa Nayak (1535-1590), was the first Thanjavur Nayak king. He was the son of Timmappa Nayak, a Vijayanagara viceroy in the Arcot region. His wife Murtimamba was a sister of the Vijayanagara Queen Thirumalamba, Some sources suggest that he acquired the Thanjavur Kingdom as a part of the marriage alliance, while other sources point out that Ceyyappa was also a ceremonial betel bearer to Achyuta Deva Raya.

Achuthappa Nayak

Achuthappa Nayak (1564-1612), named in memory of Achyuta Deva Raya, led peaceful reign of 48 years. Up till Achuthappa Nayak 1590 co- ruled with his father under the Yuvaraja title while immediately after that he was joined by his heir-son Raghunatha Nayak. He was said to be deeply religious and was well considered a master in the art of warfare. His minister was Govinda Dikshita, a great scholar and a shrewd administrator. His long reign was of comparative peace apart from the internal struggles enabling him to contribute much to spiritual and public utility development.

Wars with Madurai

During Achuthappa's reign, the Vijayanagara Empire was defeated by the Deccan Sultanates armies at the battle of Talikota. Later when the Vijayanagara rulers re-established their capital in Chandragiri and Vellore under Sriranga Rayas, Achuthappa Nayak continued his loyalty while Gingee and Madurai Nayaks intended to break free by refusing to pay tribute. This would also lead to bitter animosity between the Madurai Nayaks and the Tanjore Nayaks ultimately leading to the Battle at Vallamprakara where the Tanjore army with the Rayas fought against Veerappa Nayak of Madurai by defeating the later. Same time when the Rayas

of Chandragiri were waging wars with the Deccan Sultanates in southern Andhra Pradesh Achuthappa Nayak provided support.

Wars with Portugal

Portugal controlled the Nagapattinam territory as well as the Colombo province in Ceylon and the entire West Coast of India. The King of Jaffna Kingdom went into a war against Portugal against the methods adopted by the missionary conversions in Jaffna. Later King of Jaffna sought help from the Tanjore Nayaks in repelling Portuguese advances through many battles.

Public Contributions

Achuthappa Nayak was deeply religious from his young days and the fertile nature of his country helped him make large contributions in gifts and infrastructure to major Temples and also important irrigation systems. The main benefactor was the Srirangam Temple. His assistant and advisor was his minister Govinda Dikshita.

Rirangam Temple

The Srirangam Temple towers (Gopurams) of the North and West and the eighth Prakara (temple Wall Street) and several Halls (Mandapam) inside the Temple complex were built by him. The Golden Vimana of the inner most shrines (Temple Flag) and the image of God studded with Crown jewels was presented by Achuthappa Nayak.

Other Temples

His other major contributions include the Pushyamantapas (Halls) with steps leading to river Cauvery in Mayavaram, Tiruvidaimarudur, Tiruvadi and Kumbakonam and Golden Kalasas of Tiruvannamalai Temple Gopurams (Towers) some of the Gopurams in Rameswaram. Several temples in Arcot and Tanjore regions namely Temples in Tiruvidaimarudur and Chidambaram received Villages as grants.

Irrigation

His one remarkable contribution is the construction of a dam across Cauvery near Tiruvadi leading to efficient irrigation in its vicinity.

Housing

Numerous Agraharas (Housing for Brahmins) in Tanjore country were built in his period.

Final years

During his last days the Rayas now ruling from Chandragiri and Vellore had rival claimants within the family to the title and were heading for a war with the other Nayak kings taking sides for their vested interests.

Raghunatha Nayak

Ragunatha Nayak (1612-1634) is regarded as the greatest in the Thanjavur Nayak dynasty. He is famous for his patronage of literature other scholarly research. One of his wives, Ramabhadrama was highly educated and a gifted poet. During his time he granted military assistance to the Chandragiri ruler Venkatagiri Raa to recover most of his lost areas from the Golconda forces. In 1620 Raghunatha Nayak permitted a Danish settlement at Tarangambadi. This encouraged the English to seek trade with the Thanjavur Nayaks.

Raghunatha was a gifted scholar in both Sanskrit and Telugu language, as well as a talented musician. His court was distinguished for its assembly of poets and scholars. Raghunatha is credited with writing several books on music and Telugu literature.

Maduravani and Ramabhadramba were two famous poetesses in his court, while Sudhindra and Raghavendra were two famous Madhva gurus patronised by him. Govinda Dikshita's son Yajnanarayana has written an account on Raghunatha's rule in his work "Sahitya Ratnakara".

It was during Raghunatha's reign that a palace library was established. Sarasvati Bhandar is where the manuscripts of Raghunatha's prolific court scholars were collected and preserved. This library was developed and enriched later by Rajah Serfoji II into the currently famous Saraswati Mahal Library.

Vijaya Raghava Nayak

Vijaya Raghava Nayak (1645-1673), was the last of the Nayak Kings of Thanjavur. His long reign witnessed a large amount of literary output both in music and Telugu literature. Vijayaraghava's court had a number of poets and literary scholars. Vijayaraghava Nayak wrote more than thirty books in Telugu. His long reign sadly came to an abrupt end by the Chokkanatha Nayak of Madurai.

End of Nayak rule

The end of the Thanjavur Nayak dynasty was brought on by Chokkanatha Nayak, the Nayak of Madurai. The dispute was due to the refusal of Vijaya Raghava to give his daughter in marriage to Chokkanatha Nayak. Chokkanatha determined to fetch the maiden by force back into their capital, successfully stormed the Thanjavur palace in 1673 after flattening much of the fort walls by cannons. But Chokkanatha was thwarted in his attempts by Vijaya Raghava, when he, in a gruesome act of defiance, blew up his daughter and all the other ladies of the palace. He then charged at the attacking army with his son and his body-guard. He was captured after a brief fight, and was beheaded by the Madurai General Samukham Venkata Krishnappa Nayadu.

Maratha conquest

Chokkanatha placed his brother Alagiri on the throne of Thanjavur, but within a year the latter threw off his allegiance, and Chokkanatha was forced to recognise the independence of Thanjavur. A son of Vijaya Raghava induced the Bijapur Sultan to help him get back the Thanjavur throne. In 1675, the Sultan of Bijapur sent a force commanded by the Maratha general Venkoji (alias Ekoji) to drive away the Madurai usurper. Venkaji defeated Alagiri with ease, and occupied Thanjavur. He did not, however, place his protege on the throne as instructed by the Bijapur Sultan, but seized the kingdom and made himself king. Thus ended the reign of Nayaks and the start of Maratha power in Thanjavur.

Madurai Nayaks

The **Madurai Nayaks** were Telugu rulers from around 1529 until 1736, of a region comprising most of modern-day Tamil Nadu, India, with Madurai as their capital. The Nayak reign was an era noted for its achievement in arts, cultural and administrative reforms, revitalization of temples previously ransacked by the Delhi Sultans, and inauguration of a unique architectural style. The Madurai Nayaks had their social origins among the warlike mercantile

community of Balijas, extant in South India, particularly in states of Andhra Pradesh and Tamil Nadu.

The dynasty consisted of 13 rulers, of whom 9 were kings, 2 were queens, and 2 were joint-kings. The most notable of these were the king, Tirumala Nayaka, and the queen, Rani Mangammal. Foreign trade was conducted mainly with the Dutch and the Portuguese, as the British and the French had not yet made inroads in the region.

Viswanatha Nayaka

Viswanatha's chief minister, Ariyanatha Mudaliar, assisted him in using the *palayam* or poligar system which was widely used to govern the Nayak kingdom. The system was a quasi-federal organisation of the country, which was divided into multiple *palayams* or small provinces; and each palayam was ruled by a *palayakkarar* or a petty chief. Ariyanatha organized the Pandyan kingdom into 72 *palayams* and ruled over the 72 dry-zone poligar chiefs. The Meenakshi Temple, destroyed by the Mohammedans was re-constructed in 1569. At the entrance of the Thousand Pillar Mandapam, we can still see the statue of Ariyanatha Mudaliar seated on a beautiful horse-back which flanks one side of the entrance to the temple. The statue is still periodically crowned with garlands by modern worshippers. He lived until 1600 and had great influence upon the fate of the Nayaka dynasty until his death.

Kumara Krishnappa Nayaka (1563–1573)

Viswantha Nayak was succeeded by his son Krishnappa Nayak who along with his father's able minister Ariyanatha expanded the Madurai Kingdom under the Nayaks and brought most of the ancient Pandyan territory under its rule.

Tirumala Nayaka (1623–1659)

Lord Vishnu Hands over his Sister to Lord Siva. From a historical document *Ramappayyan Ammanai*, we know that the Dalavoy Ramappayan, a Brahmin, had also proven his mettle in the war against Randaula Khan and Sriranga III between 1639 and 1641.

Descendants of Vangaru Thirumalai

Nayakas of Kandy

Some of the family members of Vangaru Thirumalai established the Nayak dynasty in Sri Lanka known as the Kandy Nayaks. They ruled till 1815 with Kandy as their capital and were also the last ruling dynasty of Sri Lanka. The Kings of Kandy had from an early time sought and procured their wives from Madurai. The Kandy Nayaks received military support from the Nayaks of Madurai in fighting off the Portuguese. And in the 17th and 18th centuries, marital alliances between the Kandyan kings and Nayak princesses had become a matter of policy.

Nayaka coins

Some early Madurai Nayaka coins portray the figure of the king. The bull also is seen frequently on the Madurai Nayak coins. Chokkanatha Nayak, one of the last rulers of the dynasty, issued coins displaying various animals, such as the bear, elephant and lion. He also issued coins featuring Hanuman and Garuda. The inscriptions on the Nayak coins are in Tamil, Telugu, Kannada, and Nagari scripts. Unlike the coins of many of the earlier dynasties, the Nayak coins are easily available for coin-collectors.

The Vijayanagar Empire

Harihara and Bukka are the founders of the Vijayanagar City in 1336 A.D. on the southern banks of Tungabhadra

- They made Hampi as the capital city.
- They served under Vira Ballala III, the Hoysala King

Vijayanagar Empire was ruled by four important dynasties and they are:

1. Sangama
2. Saluva
3. Tuluva
4. Aravidu

Harihara I

- In 1336 A.D. Harihara I became the ruler of Sangama Dynasty
- He captured Mysore and Madurai.
- In 1356 A.D. Bukka-I succeeded him

Krishnadeva Raya (1509-1529 A.D.)

- Krishnadeva Raya of the Tuluva dynasty was the most famous king of the Vijayanagar Empire
- According to Domingo Paes, a Portuguese traveller “Krishnadeva Raya was the most feared and perfect king there could possibly be”.

Krishnadeva Raya’s Conquests

- He conquered Sivasamudram in 1510A.D and Raichur in 1512A.D
- In 1523 A.D. he captured Orissa and Warangal
- His empire extended from the river Krishna in the north to River Cauvery in the south; the Arabian Sea in the west to Bay of Bengal in the east

His Contributions

- An able administrator.
- He built large tanks and canals for irrigation.
- He developed the naval power understanding the vital role of overseas trade.
- He maintained friendly relations with the Portuguese and Arab traders.
- He increased the revenue of his government.
- He patronized art and architecture.
- It was during his period the Vijayanagar Empire reached its zenith of glory.
- Krishnadeva Raya was a great scholar.
- Ashtadiggajas: A group of eight scholars adorned his court and they were:

1. Allasani Peddanna – the author of Manucharitram, he was also known as Andhra Kavita-pitamaha
2. Nandi Thimmana – the author of Parijathapaharanam
3. Madayagari Mallana
4. Dhurjati
5. Ayyalaraju Ramabhadra Kavi
6. Pingali Surana
7. Ramaraja Bhushana
8. Tenali Ramakrishna

Battle of Talikota (1565 A.D.)

- The successors of Krishnadeva Raya were weak
- The combined forces of Ahmednagar, Bijapur, Golconda and Bidar declared war on Vijayanagar during the rule of Aliya Rama Raya
- Aliya Rama Raya was defeated. He and his people were killed mercilessly.
- Vijayanagar was pillaged and ruined.

The Glories of the Vijayanagar Empire

Administration

- Well-organized administrative system
- The king was head of all powers in the state.
- Council of Ministers – to assist the King in the work of administration.
- The Empire was divided into six Provinces.
- Naik – a Governor who administered each Province.
- The provinces were divided into districts and the districts were further divided into smaller units namely villages.
- The village was administered by hereditary officers like accountants, watchmen, the weights men, and officers in charge of forced labour.
- **Mahanayakacharya: He is an officer and the contact point between the villages and the Central administration.**

The Army

- The army consisted of the infantry, cavalry and elephantry.
- The commander-in-chief was in charge of the army.

Revenue Administration

- Land revenue was the main source of income
- The land was carefully surveyed and taxes were collected based on the fertility of the soil.
- Major importance was given to agriculture and in building dams and canals.

Judicial Administration

- The king was the supreme judge.
- Severe punishments were given for the guilty.
- Those who violated the law were levied.

Position of Women

- Women occupied a high position and took an active part in the political, social and literary life of the empire.
- They were educated and trained in wrestling, in the use of various weapons of offence and defence, in music and fine arts.
- Some women also received an education of high order.
- Nuniz writes that the kings had women astrologers, clerks, accountants, guards and wrestlers.

Social life

- The society was systemized.
- Child marriage, polygamy and sati were prevalent.
- The kings allowed freedom of religion.

Economic conditions

- Controlled by their irrigational policies.
- Textiles, mining, metallurgy perfumery, and other several industries existed.
- They had commercial relations with, the islands in the Indian Ocean, Abyssinia, Arabia, Burma, China, Persia, Portugal, South Africa, and The Malay Archipelago.

Contribution to Architecture and Literature

- The Hazara Ramasami temple and Vittalaswamy temple was built during this period
- The bronze image of Krishnadeva Raya is a masterpiece.
- Sanskrit, Tamil, Telugu and Kannada literature were developed.
- Sayana wrote commentaries on Vedas.
- Krishnadevaraya wrote Amuktamalyada in Telugu and Usha Parinayam and Jambavathi Kalyanam in Sanskrit.

The decline of the Empire

- The rulers of the Aravidu dynasty were weak and incompetent.
- Many provincial governors became independent.
- The rulers of Bijapur and Golconda seized some areas of Vijayanagar.

Economy Social Condition under Nayaks

Social Conditions

The Nayaks were conservatives. Caste system remained very rigid. Trade and commerce flourished. Valangai and Idangai groups continued their activities. The artisan communities like carpenters goldsmiths and blacksmiths were there. Common people suffered from contagious diseases like cholera and smallpox. Poverty, slavery and bonded laborers were there. Taking advantage of the sufferings of the local people, the Dutch merchants started slave markets and enslaved people. Lot of Telugu speaking people migrated in to Tamil country and emerged as a new land holding class. The Government gave land grants and big support to them.

Education

The Brahmins enjoyed the right of education. Vedic education was given in Sanskrit medium. Nayak rulers gave liberal grants to mutts to promote education. Ordinary villagers lived in poverty and ignorance. Illiteracy prevailed among them.

Occupations

The land based agricultural economy was mainly dependent on natural water resources like rain. Some Nayak rulers like Tirumalai Nayak and Rani Mangammal attempted to improve the irrigation system. Oil crushing (Chekku Alai) Palm Sugar and Jaggary making, Pottery, salt making were famous domestic industries in Tamilnadu. Spinning and weaving were familiar in Kancheepuram and Madurai. Textile industry got importance in Coimbatore, Kancheepuram and Madurai. Iron, silver, gold and other metals were available Utensils and ornaments were produced through domestic industries, Bullock carts were the main inland transport.

Rice, millets, vegetables, salt, species and cloth were sold in local market. Rice, powdered sugar, millets, spices, cotton and silk clothes were exported gold, tin, silver, lead, copper brass and luxury items were imported.

Religious Conditions

The Nayak rulers patronized Hindu religion. The Nayak kings gave liberal donations to temples. ViswanathaNayak extended good service to the temples at Srirangam and Trichy. VeerappaNayak raised huge wall around the Chidambaram temple. Rani Mangammal gave liberal grants to Muslim darghas. Temple built during this period at Thiruvannamalai, Tindivanam, Ginjee are famous. They patronized saivism and promoted Linga worship. Mahamaham festival, Sivarathiri and Ekathesi festivals were celebrated. During the period of ThirumalaiNayak Chithirai thiruvizha, Theppa thiruvizha and Ther thiruvizha were introduced.

Literature

Tamil and Telugu languages were given importance. Saiva mutts played good role in the development of religious literature. Ellappanavalalar wrote Arunachalapuranam. Kumarakurubarar wrote Kandarkalivenba. Arunagirinathar' s Thiruppukazh was more appreciated. Gnanaprakasadesikar wrote Kachikkalambakam. Namachivaya pulavar wrote

Chithambaravenba. Revanna siddhar wrote Thiruppatheeswarar puranam. King Raghunatha Nayak wrote two books on music entitled Sangita Sudha and Bharata Sudha. These two books talk about new ragas and thalams discovered by him. During the period of Nayaks rule Talugu literature flourished more.

Vinayanagar and Nayak Rules Art and Architecture

Architecture

The mighty Vijayanagar rulers devoted much to the temple architecture.

1. They constructed a Kalyana mandapa, an open pillared pavilion to exhibit the deity and his consort during festive occasions. 2. Arrangements were made for the construction of Amman shrine in all the temples. 3. A structure designed in the shape of a ceremonial chariot adorned the temples. 4. Granite stones were used for their buildings. 5. They executed the idols within the temples in a dark green chlorite. 6. They used no mortar in the temples. 7. The corbels of the pillared halls are more decorative with flower designs. 8. Thousand pillared halls were constructed in the temples. 9. Their pillars are known for their exquisite workmanship of the artisans.

The Parvathi temple at Chidambaram, the Jalagandeswara temple inside the port of Vellore, the Varadharaja Perumal and Ekambaranatha temples at Kanchipuram, the Jambukeswara temple at Virinjipuram were added with Mandapas. The Southern tower constructed by Krishnadevaraya in the Ekambaranatha Temple is a marvelous one.

Painting

The beautiful paintings are the outcomes of the religious impulses of the Vijayanagar rulers. In the Ramasamy temple of Kumbakonam there are one thousand fresco paintings depicting the life of Rama. The Tirupparuthikkunram Vardhamana Temple contains colour paintings depicting the events from the life of three Tirthangaras.

Nayak Contribution

The Nayaks were also great builders and they contributed much to the temple architecture. Viswanatha Nayaks by spending a lot renovated the Meenakshi Sundareswara temple at Madurai. Dalavoy Ariyanatha Mudaliar constructed the 1000 pillared hall of Meenakshi Amman Temple during the period of Veerappa Nayaka.

Krishnappa Nayaka (1564 – 72 A.D.) constructed two cities called Krishnapuram near Palayamkottai and Kadayam.

Veerappa Nayaka (1572 – 95) reconstructed the fort at Trichi. A fort was also constructed at Aruppukkotai. The strong outer wall around the Nataraja temple of Chidambaram is his work. Doors and palanquins were also donated to that temple. The 63 Nayanmar Mandapa, Archchalai Mandapa and a silver throne were his donations.

Tirumalai Nayak (1623 – 1659) was also a great builder. The Dwarapalaka statues in front of the Meenakshi amman shrine were erected by him. In front of the Chokkanatha shrine also he installed the statues of Dwarapalakas.

Tirumalai was known for the construction of other buildings. The Vandiyar Mariamman tank with a central mandapa was his work. The Pudumandapam also known as Vasantha Mandapam construction work was started by him in 1628 and completed in 1635 A.D. He started the construction of Raja Gopuram in 1654 but it is left in the middle unfinished. The Tirumalai Nayak Palace is known for its huge pillars and gigantic style.

Mangammal (1689 – 1706) was not only a religious tolerant but carried out many philanthropic activities. In 1689 and 1704 she repaired the Uyyakkondan canal. She constructed the road to Rameswaram. In 1701 she announced grants for various choultries. The modern Madurai Collectorate building, Central market, Madurai College High School building, Mangammal Choultry are the works of Mangammal.