

**SELECTED THEMES IN  
PRE-MODERN SOUTH INDIA**

**IV SEMESTER**

**CORE COURSE**

**HIS4 C02**

**M.A. HISTORY**

**(2019 Admission onwards)**



**UNIVERSITY OF CALICUT**

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**UNIVERSITY OF CALICUT**

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**Study Material**

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## **MODULE 1**

### **SOURCES AND HISTORIOGRAPHY**

#### **Archaeological sources**

There are archaeological, literary, epigraphic and numismatic sources giving information about south Indian society and economy. Archaeology is a specialized science dealing with the material remains. Archaeological excavations of several sites such as keeladi, pattanam, arikamedu gave better understanding about south Indian society and economy. From these sites archeologist unearthed different kinds of pottery, pottery with inscriptions, imported ceramic ware, industrial objects, brick structures and spinning whorls..... The artifacts have provided evidence for existence of different economic activities such as agriculture, weaving, gem cutting, building construction and pearl fishing. Materials such as coins, vessels, terracotta toys, beads, jewellery, ruins of old buildings. These materials also throw light on day-to-day life and culture of the south India. Inscriptions found on caves and potteries are another source also helps to reconstruct the past.

#### **Archaeological excavations**

##### **Arikamede**

Arikamedu was a coastal trading settlement. The evidence from early Tamil literature shows there is prosperous overseas trade in Arikamedu. The site is also known as virampattanam and sometimes

Identify as Poduke. The existence of the site has been known since the eighteenth century. The site located on the Ariyankuppam River about 3 km south of Pondicherry. Arikamedu was excavated by Sir Mortimer Wheeler in 1945 and Jean –Marie Casal in 1947-1950. The site yielded evidence for continued trade with the west over an extended period of time. Finds of fragmentary amphorae and Arretine ware in stratified context Wheeler identifies that Arikamedu was an Indo –Roman trading station. He dated the Arretine ware type found at Arikamedu between 20 and 50 AD and he argued that the trading station was first established during the time of Augustus. The radiocarbon dates are for pre – Rouletted ware settlement, and single dates by themselves do not carry much weight, the cumulative evidence intrinsically points to the existence of first millennium BC.

Wheeler's excavation divided the site into two northern and southern. The earliest phase of occupation at Arikamedu was traced in the south. On the basis of black and red pottery Casal related this to megalithic culture. The most significant artifact is Rouletted ware. At Arikamedu it is reported to be a fine ware, wheel turned, fired under reducing conditions and frequently black slipped, with the slip usually turning grey, sepia or brown. At Arikamedu Wheeler's report states that some of the roulette wares have high polish, although they are technically inferior to the NPBW.

The Arikamedu inscription is graffiti on pottery. The inscription is brief and frequently contains no more than a name. The pots on which the inscriptions occur show a wide variety in the type and do not form a homogeneous group. Regarding Arikamedu graffiti on epigraphical ground N P .Chakravarti stated at first sight the crypt found on the graffiti from Arikamedu appears to belong to the first or second BC.

Casal discovered remains of brick wall in the southern sector, traced up to a length of 27 m. Casals excavation indicate that there was a cluster of small scale workshop along with the border of the reservoir, Casal found some terracotta ring wells. Some other structures such as lined pits, walls, and floor and ring wells- were also contemporary with the wall of reservoir. Abundant remains of working in metal glass, semiprecious stones, ivory and shell were observed by him. Large number of unfinished and finished beads found all over the site. A bone stylus, perhaps of foreign origin and terracotta and bone ear ring of local manufacture has been found. Same ornament found in Rome giving additional evidence of early trade between India and Mediterranean area. In ceramics, definite imports from the west are the amphorae, which contained wine and perhaps oil as well. At Arikamedu the period of roman trade starts the beginning of first c AD. The item of export from Arikamedu were probably jewelry, especially beads of semi precious stone and shell bangles; worked ivories; textiles and perhaps leather or leather product. Wheeler believes that Arikamedu may have been a supply center for other settlement on the eastern seaboard has a considerable validity. Flooding of river, cultivation, reutilization of brick and constant collection of artifacts by local residents gradually destroying the most important areas

### **Kodumanal**

Kodumanal is a trade cum industrial center of the sangam age. The site on the ancient trade route that connects Chera capital karur located at the confluence of river Amaravathi with kaveri on the east and famous Chera seaport muchiri on the west. Patiruppattu refers this place is belonging to Chera king.

Kodumanal was first identified by V N Sreenivasa Desikan, ASI far back as 1961. Dr R Nagasamy former director of archaeology department Tamil Nadu state has conducted an excavation by laying a single trench in the habitation. After that Prof Y Subbarayalu and Dr K Rajan conducted excavations in 1985 1986 1989 and 1990. The fifth season of excavation found in 1997 with Tamil Nadu state archaeology department. The sixth and seventh seasons of excavation were conducted respectively in 2012 2013 by the department of history Pondicherry University.

The previous excavation conducted at this site met with the textile industry and iron and steel manufacturing industry. In recent excavation, 13 trenches were laid in the habitation and three graves were opened in the graveyard. More than 500 pot sherds bearing Brahmi letters were recovered at this site. The literacy level of the Kodumanal inhabitants was very high.

A gemstone industry was discovered in Kodumanal, beads of sapphire, carnelian, lapis lazuli, garnet, soapstone and quartz were unearthed. The trenches laid in the southern part of the habitation mound yielded copper smelting furnaces. The conch shell cutting industry was reflected with the occurrence of a large quantity of conches found in the association with finished, semi finished and unfinished bangles. The presence of gemstone industry iron and steel industry copper smelting industry and textile industry suggest that this site was survived as one of the important trade cum industrial center in the period between fifth BCE and first C BCE.

Silver punch marked coins were reported in earlier excavation at Kodumanal. The habitation part of the site yielded a number of graffiti bearing potsherds. The most common graffiti marks are sun, swastika, star, ladder,

nandipada, fish, wheel ..... Few graffiti marks were found engraved at the end portion of brahmi inscription incised on the potsherd. They were used to convey a certain message either pictographically or ideographically

## **Pattanam**

Pattanam is located on the southwestern coast of India. The excavations carried out at Pattanam since 2007 by the Kerala Council for Historical Research (KCHR) has been over eight seasons. Most of the excavated objects belong to the Early Historic period (3rd century BCE to 5th century CE). Pattanam is what archaeologists call a multi-cultural site, one that was occupied over several centuries and different historical periods. . The five periods are: Iron Age (c. 1000 BCE – 500 BCE) Iron Age-Early Historic transition (c. 500 BCE – 300 BCE) Early Historic (c. 300 BCE – 500 CE) Medieval (c. 500 CE – 1500 CE) and Modern (c. 1500 CE onwards). The roughly 4 m of occupation deposit and layers have been divided into five cultural periods, based on the archaeological material within the strata as well as dates acquired through scientific techniques.

The objects and features discovered suggest that Pattanam was probably the ancient port of Muziris, or Muciri Pattinam, mentioned in classical Tamil, Greek and Latin sources as a key port in the maritime networks of the period. The exhibition includes a to-scale replica of one of the trenches dug during the 2014 excavation season. Located in the elevated area of the Pattanam mound, the trench had five cultural layers, representing the Modern, Medieval, Early Historic, Iron Age– Early Historic transition, and the Iron Age periods. The trench size was 5 x 4 meters, and it took two months to reach the natural soil at a depth of 317 cm. The most striking material evidence

unearthed at Pattanam is the enormous quantity of terracotta objects, ranging from sherds of a variety of jars and pots to roof tiles and bricks.

Pattanam has maritime features comprising a wharf context and other allied port features, urban features comprising of remains of planned architecture. Five seasons of excavations have unearthed a treasure trove of antiquities of an unprecedented magnitude, probably exceeding all contemporary port sites on the Indian Ocean littoral. The major finds include ceramics, lapidary objects, metal objects, coins, faunal and botanical remains.

The voluminous quantity of antiquities unearthed at Pattanam displays a picture of a 2000-year-old polychromatic and polyphonic urban culture with maritime connectivity to three continents - Asia, Africa and Europe. Ceramics and terracotta objects constitute the majority of artifacts from *Pattanam*. The terracotta objects include lamps, spindle whorls, toy wheels, discs (with and without perforation), oven knobs and stoppers, tiles, bricks, ring-wells and the enormous quantity of potsherds.

***The major findings of pattanam are:***

Amphora is a terracotta jar, used across the Mediterranean world and beyond, for storage and transportation of wine, olive oil and garum (fish sauce) The Amphora sherds at Pattanam vouch for India's linkages with the Roman world in the Early Historic period. Terra Sigillata is another imported Italian ceramic referred to earlier as Arretine ware. This is strong evidence for maritime exchanges. Indian Rouletted Ware (IRW) is fragments of Indian fine pottery including bowls and dishes. Large quantities were unearthed at Pattanam. Unidentified distinct pottery is the substantial quantity of pottery and may be a clue to the linkages of the Malabar

Coast with places and people hitherto unknown. Local Pottery is the largest assemblage and probably the most challenging study material at Pattanam.

The excavation of pattanam help to expand our knowledge of the political geography of Tamilakam, the economic function and power of Tamilakam and the Indian background of Indo-Roman trade. Once having explored both sides of intercontinental trade we can attempt to reconstruct the pulsating economic life of ancient South India.

### **Recent excavations at Keezhadi and the problem of chronology**

The site Keeladi with the cultural deposit mound extending over a vast area of more than 110 acres. Natural location of adjoining places around this cultural mound provides a natural epithet for the settlement contemporary to the early historical phase of Tamil history. Previously in the year 2014-2015, 2015-2016, and 2016-17 excavation was conducted for three seasons by the Excavation Branch-Bangalore, Archaeological Survey of India. The fourth and fifth season of excavations were taken up by the Tamil Nadu State Department of Archaeology during 2017-2018 and 2018-2019. The excavations at site Keeladi located in the Sivaganga district could be dated to a period between the 6 century BC and the 1 century AD. Previously it was believed that the Keeladi artifacts belonged to the 3 century BC. But the carbon dating test confirmed the date of the Tamil-Brahmi script is dated to the year 580 BC. The results suggest that the second urbanization (the first being the Indus Valley Civilization) of Vaigai plains happened in Tamil Nadu during the 6 century BC. The contemporary of which in the Gangetic plains was the Iron Age & the period of the rise of various Heterodox. Skeletal fragments of

Cow/Ox & Buffalo, Sheep & Goat, Nilgai & Blackbuck, and Wild boar, suggest that the society in Keeladi had used animals predominantly for agricultural purposes. Pottery specimens from Keeladi confirmed that the water containers and cooking vessels were shaped out of locally available raw materials. The recovery of spindle whorls, pinpointed bone tip tools, hanging stones of the yarn, terracotta spheres, copper needle, and earthen vessels to hold liquid, outlines the various stages of weaving industry from spinning, yarning, looming, weaving and dyeing.

The Systematic archaeological excavations of the fifth seasons are still in progress. Key Findings – Keeladi Excavation (2017-2018) Excavation work, during the fourth season had yielded 5820 antiquities with enough cultural traits in the form of structural activity (brick structures, terracotta ring wells, fallen roofing tiles with double holes and deeply finger pressed grooves to draw rain water). Antiquities like few pieces of golden ornaments, broken portions, copper objects, iron implements, terracotta gamesmen (chessman), hop scotches, ear ornaments, spindle whorls, figurines and portions besides beads of terracotta, glass, semi-precious stones (agate, carnelian, crystal, etc.). Popular ceramic types like finer variety of Black and Red ware, Black ware, Black Polished ware, Red ware, Rouletted ware, few pieces of Arretines were also found. There are also enough numbers of graffiti in both pre and post firing nature. A good number of Tamil Brahmi sherds also have been unearthed. All these finds clearly indicate the cultural richness of the ancient civilization of the Tamils of this region having its close proximity to the temple city Madurai. Hence it becomes essential to continue to probe such cultural hidden treasures of Keeladi site in future and reveal the cultural wealth of the ancient Tamil society.

## **Evidences of Iron Age society**

South Indian Iron Age culture is known as megalithic age .megalithic structures used for funerary purpose made of stones since the fifth millennium BC. Iron is the predominant metal of the material object placed as grave goods. Megalithic burials are found even in part of northern India. They found in great concentration from the Vidharbha part of Maharashtra near Nagpur in the north to Kanyakumari in the extreme south. In Sri Lanka too, there are almost similar type of burials. In early 1990 s based on the available publications gives the number of megalithic sites: 91 in Maharashtra 300 in Andrapradesh 665 in Karnataka 607 in Tamil Nadu 270 in Kerala .The proposition of habitation cum burial site forms about twenty percent of the megalithic site.

### ***Burial structures are broadly classified in to:***

Pit circles were made of pit covered with cairn packing at the surface level and bounded by a circle of boulders or slab stone.

Cists also called as chambers were made of four upright slabs with a big capstone usually buried in deep pits under the surface and covered with cairn packing bounded by a circle of huge slabs or boulders. One of the side slabs of the cist generally had a porthole; this porthole slab faced either south or east in different localities.

Legged urns or legged terracotta sarcophagi could be with or without cairn packing and stone circles

Urn with or without a capstone were buried sometimes with cairn packing and stone circles. At several place like Adichanallur) the capstone was replaced with a pottery lid.

Rock cut subterranean chambers are found only in the Kerala coast.

The umbrella stones or kudakkallu is a unique type of cist/pit burial peculiar to Kerala. In this variety, four inclined orthostats were put together above the surface to look like a small pyramid capped by a low dome stone. This umbrella structure, in a way stands for the cist burials

Menhirs are free standing tall stones. They are found either individually or in a group arranged in rows. Some menhirs are found as part of the stone circles bounding the cairn heap of cist burials.

Dolmens made of slabs or of big boulders, are rectangular chambers raised above the ground and usually contain no grave goods. They are open on one side or closed fully have a porthole on one side

At several sites, there is coexistence of more than one type. In majority of urn burials, the use of stone is minimal or almost nonexistent despite this, urn burials are grouped under megaliths because the cultural materials namely the pottery, iron objects, beads of semi precious stone and other such things kept in them. The area and size of burial sites differs from place to place

The dating of south Indian megaliths has not yet been settled beyond dispute. A few dates obtained for the Karnataka site like Hallur from the earliest Iron Age habitation level are believed to put the earlier limit of the megalithic tradition to about 1100 BCE. Megalithic cultural deposits are found to overlaps the Neolithic\ chalcolithic deposits certain habitation site in Karnataka it is believed that the megalithic communities continued the Neolithic custom of burying the dead in urns.

The foregoing material evidence, comprising lots of iron weapons, indicates that the megalithic society was prone to much warfare. Agriculture was an important means of subsistence pastoralism was a major component of economy. In later major shift to coastal and riverine tract and agriculture might have become more important. Potters and iron workers must have been the most important craftsman of the day.

Archaeological studies since the early 1970s have demonstrated a cultural overlap and continuity between the southern neolith and megalithic culture also black red pottery and iron. Once considered distinctive feature of the megalithic culture, are not given the same emphasis now. Megalith found in some centers in the northwest, from Iran to Pakistan there could have been some links through which that burial practice diffused in to different part of India.

### **Graffiti**

It supports the cultural continuity argument and graffiti found profusely on the pottery of the south Indian megalith. These marks are found scratched on all kind of pottery retrieved from both the habitation and burial monument. They are not potters mark, rather the owners or users seem to have made them when the pottery was in use. There is still no exact estimate of the total number of graffiti.

Same marks in pottery are repeated at several sites far removed from each other. Generally there is a single mark and sometimes a group of two or three. A combination of more than three symbols is rare. Graffiti marks are found interspersed with the brahmi letter, more frequently at the end of the brahmi writing. The site such as kodumanal that each burial had a single or group of marks repeated on all the pottery included within that burial.

## **Inscriptions, Meikeerthis and land grants –**

Meikeerthi is the first section of Tamil inscriptions of grant issued by ancient Tamil kings of South India. it serve as important archaeological sources for determining Tamil History. Meikeerthi started During the rule of Rajaraja Chola His meikeerthi -states he is the one who desired wealth and earth; Victor of Kandhalur Saalai naval battle; One of the most important references in, Ealam, Maldives, Pandyas Raja Raja's Meikirthi is his destruction of Kandalur Salai, Conqueror of Vengi, Gangavadi, Malai Nadu, Kollam, Kalinga, Rettapadi, Nulamba padi, Thadigai Padi. The meikeerthi of Rejendra chola is on the third Regnal year - the conqueror of the East country, ganges and kadaram; this stone inscription was made to record the tax exemption grant given by Rajendra Chola, the one who surrendered to Siva. Rajadhi Raja I's Meikirti says that a Chola prince's rule was established in Kannauj.. Kulottunga's Meikirti says that he trusted his powerful shoulders and his sword and not his relatives and friends .It became common practice to begin inscriptions of grant with a standard praise for the king's achievements and conquests. The word meaning of meikeerti is "true fame". The length of a meikeerthi is short. It may vary from a few lines to paragraphs. The meikeerthi of a particular king begins with a unique phrase and this helps to differentiate kings with similar names or titles This practice later adopted by Pandya kings. Jatavarman Sundara Pandyan issued meikeerthi and His Meikeerthi praises him as "the conqueror of Kongu Nadu and Eelam; the conqueror of the Ganges and Kaveri; Vanquisher of Hoysala. Only the start of a particular king's meikeerthi remains constant in all his inscriptions and the content varies depending upon the year of his reign the inscription was issued .Meikeerthis always mention the year of the king's reign in which the inscription was made.

Inscriptions are basically writings, scriptures and drawings on monoliths, stones and hard materials and act as an important source for reconstruct history. Some of the inscriptions in south India are purely historical in nature., usually to temples and brahmana; sometimes the construction of a temple or its renovations, or setting up of a new image forms. Inscription of temple walls served the purpose of a public registration office by conserving a trust worthy record of sales mortgages and other form of transfers of property right in village lands.

Inscription of Rajaraja is a set of historical introduction recounting, in an ornate and poetic style the main achievement of his reign and kept up to date by addition made to it from time to time. The earliest copperplate inscriptions date from the 10th century C.E., the Leyden plates, the Tiruvalangadu grant of Rajendra chola the anbil plates of Sundara Chola and the kanyakumari inscription of Virarajendra chola published so far that give genealogical lists of Chola kings. The Utharamerur inscription of paranthaka gives information on village administration, taxation and land revenue. The Velvikudi inscription is an 8th-century bilingual copperplate Inscribed in Tamil and Sanskrit languages, it records the renewal of a grant of the Velvikudi village to a brahmana by the Pandya king Nedunjadaiyan . The most important source of history of the Badami Chalukyas Dynasty is the Aihole inscription of Pulakesin II written by his court poet Ravikirti in Sanskrit language and Kannada script is installed in Meguti Temple at Aihole in 634 AD. The inscription calls pulakesi as satyasraya and also marked his wars and achievements. Pallava inscriptions in Prakrit were also found in Palnad taluk of Guntur district, which speaks about King Simhavarman.

Sabha was the assembly formed in brahmadeya villages. Its members were most likely restricted to Brahmins who possessed a certain area of land in the village. Land lording by individuals did exist in the non brahmadeya villages in non brahmadeya villages the landholders themselves were the cultivators. Landholders were influential persons in the locality or even in the central government has been made clear by examination of the title they held most of them had the titles of udaiyan, kilavan , alvan or araiyan.

The dates of the sixteen Tamil inscription which record the transfer of land in the seven villages to the jambukesvaram temple fall within the short period from the sixteenth year of Rajaraja III. Isanaikkurai inscription record ,Karisattangurai record, Rrajarajakurrangudi , sembiyangurrur, tattanallur, and tandangurai inscription shows many land transfers carried out by individuals in the chola period and it led to the emergence of a new agrarian order in the lower kaveri valley in the thirteenth c.

The Siva temple of uttattur, there is remaining seven inscription of Rajaraja III. Recording land traction with individuals beside chola inscription pandyan inscription in in uttattur, which records a similar land grant it records that a churutiman having kani in nerkulam to another churutiman residing in the hamlet of Tiruvellarai .

### **Early Tamil literature –**

#### *Sangam Literature (C, 100 BCE to 300 CE)*

The earliest Tamil literature, usually called as sangam literature and it considered as the source for understanding the early history of Tamil Nadu. The academy of poets called sangam under the patronage of the pandya kings. Historicity of the hero stone tradition described in the

sangam Tamil literature in the context of cattle raids indirectly supports the possibility of some sangam poems belonging to the early first C BCE or a little earlier.

The main body of sangam literature comprises eight anthologies (ettu tokai) of shorter poems and ten longer songs or lays (pattu pattu). Some scholars believed that the sangam poems were mostly oral in nature and composed to praise the kings. The oral bardic conversation had been practiced by panar.

The poems classified in to two namely akam (love and family life) and puram(martial and panegyric )themes. Five anthologies named akananuru,kuruntokai,narrinai,ainkurunuru,kalittokai and three of the long poems named Nedunalvadaï , Mullaipattu and kurinjipattudeal with akam and rest deal with puram songs. The remarkable feature of the akam poems is the use of natural geographical ecosystems called tinai.puram poems, provides additional information relating to the name of the patron and event associated with them Paripadal is a mixed work, more religious in nature and Tolkappiyam, a grammatical work.

K A. Neelakanta sastri critically studied the poems pertaining to karikala. There are two views regarding the impact of sanskrit northern idea of sangam literature. Neelakanta sastri propound sanskrit dominance and the other, Tamil purist view is that the Tamil literary tradition has a hoary antiquity unsullied by Sanskrit culture. sober studies have identified the early Tamil poetry is entirely original and has nothing in common with the Sanskrit type of metrics.

Eighteen minor work (kilkkanakku) and two epics silappatikaram and manimekalai are included in the period between fourth and sixth c. The eighteen minor works

contain mostly ethical or didactic poetry containing two or four lines. Acharakovai belongs to Brahmanical School and have the essence of dharmasastra. Two epics are coming under kavya genre and written by Ilango Adigal and sathanar respectively. Tirukkural written by tiruvalluvar, considered to be a work of lofty wisdom.

Both the ethical and kavya work reflect a transitional stage in the social cultural and political organization from the time of the sangam literature to that of the Pallavas, as known from inscription and bhakti literature.

### **Nationalist Historiography to the present –**

R.C. Majumdar restricts the term ‘nationalist historians’ to those Indians who in reconstructing their country’s history aimed at examining or reexamining. South Indian historiography covers the Tamilakam, Andhra, and Karnataka ..... South Indian history had been widely neglected in the past. R G Bhandarkar did not deal with the history of far south and he deal with the history of Decan, satavahana Rshtrakuta and later chalukya and he used numismatics epigraphic and foreign account as sources to reconstruct the past.

Krisnaswami Iyengar was a prominent historian and he has a spirit in touching an un conventional subject, and treating it in an objective way. S k Iyengar edited The Historical Inscriptions of South India in collaboration with Robert sewell K M Panikkaris is not belonging to S K Iyengar school of thought. He had a frank and liberal outlook and also critical intellect paniker wrote a wide range of themes which were different from conventional topics of south Indian scholars. He treated the subject was also simple and natural he used the method of footnotes. He had a ability to evaluate men and events each in their specific area of action and to find the organic unity that

connect them one with the other. His work afro Asian states and their problems and other works show his knowledge of international affairs. Pnikkar belongs to the Marxist school of thought. Paniker gives a new vision to history that the real significance of our past consist in the transformation of our society through the the activities of our people.

K A Nilakanta sastri continued the tradition of S K Iyengar school of thought carrying on research in the various dynasties of south India. He wrote T he pandyan kingdom, History of south India, The development of religion in south India. He trained few scholars such as c minakshi who wrote administration and social life under the pallavas and Gopalachari who wrote History of the Andhras. The author of Administration and social life under Vijayanagara, Early south Indian History and south Indian polity Dr T V Mahalingam also from the same school of thought.. R Syamasastri discovered kautilya s Arthasastra and it created a sensation in the entire scholarly world. Radha kumud mukherji is the author of History of The Indian shipping and marine activity in Mysore and venkateshwaralu wrote Indian culture through age's is from University of Mysore. The chronology and genealogy of the Karnataka dynasty was revealed by Dr S Srikanta sastri. The sources of Karnataka History was a very good beginning in critical scholarship. Dr K N V Sastri wrote munro system of British Administration among these scholars he is the one who studied a modern subject.

Burton Stein's contributions were mainly focused on pre-modern and colonial South India. He published his first book, *Peasant, State and Society in Medieval South India* (1980) with the theme of segmentary lineage and argued south Indians dynasty had a segmentary nature.

R Champakalakshmi is a historian and social scientist who served as Professor in the Centre for Historical Studies JNU wrote *Trade, ideology, and urbanization: South India 300 BC to AD 1300*. And she studies two relatively unknown phases of urbanization in South India in the early historical (300 BC - AD 300) and the early medieval (AD 600-1300) periods.

Noboru Karashima, the distinguished scholar and historian of south Asia. He specialized in economic and social history of medieval south India. He used statistical methods to study the inscription of various aspects like social stratification and land ownership of Chola and Vijaya nagara period. His major work is A concise history of south India. Vijaya Ramaswami published fourteen books covering history of textiles, Crafts, Culture and folklore. She has written women history in the context of Indian spirituality and south Indian society. Her work Textiles and weavers in medieval south India explore handloom industry, status and role of weavers in South India, along with various other aspects like loom technology, production organization, and domestic and foreign trade in textiles.

Sivathamby - one of the great, social historian and critic. His interests were varied, but it is the scientific and sociological perspective in his analysis of Tamil culture from the Sangam age to the modern era of the mass media. His analyses on the origin and growth of the Dravidian Movement,

K kailasapathi is a cultural historian who wrote Tamil heroic poetry, the work attempts both to introduce and interpret ancient Tamil poems. The comparative method helps to throw new light on a number of unsolved problems in the study of early Tamil poetry, and makes an

understanding of the bards and bardic traditions of early times and of their social function.

M S S Pandyan also an eminent scholar his interested areas are Nationalism, caste movements, Tamil cinema and popular culture he published *Brahmin and Non-Brahmin: Genealogies of the Tamil Political Present*, *The Image Trap: M G Ramachandran in Films and Politics*, *Political Economy of Agrarian Change: Nacnchilnadu, c. 1880-1939*.

A R Venkatachalapathi is. An accomplished writer, he has published widely on the social, cultural and intellectual history of Tamil Nadu. His publications include *In Those Days There Was No Coffee: Writings in Cultural History*; *The Province of the Book Scholars, Scribes, and Scribblers in Colonial Tamilnadu*; and, as editor, *Love Stands Alone: Selections from Tamil Sangam Poetry*.

### **‘Centralised’, ‘segmentary’ and ‘feudal’ state models**

In the late 1920s and early 1930s K A Neelakanta sastri presented Chola country as a highly centralized empire. He argues Chola country had an efficient bureaucracy, comprehensive revenue system and a strong coercive power consisting of numerous regiment and number of less ship. The cultural expansions such as art, architecture and literature are also patronized by rulers. Within the polity Sastri also identified a large number of autonomous villages .Nilakanta sastri located the changes in the nature of monarchy.The royal court of chola state consist many offices like minister, purohit , astrologer , military officers and treasurer . Both body guards and personal attendants also there in the court. Chola country had a efficient spy system. Taxes are imposed to land, property, industries, trade and commerce. Taxes can paid

both kind and cash in the royal treasury. The major portion of tax used to maintain roads and irrigation work of chola kingdom.

The concept of sastri on nature of state has some drawbacks. His assertion to the contrary, the highly centralized state cannot be reconciled with the presentation of the autonomous and vital local groups. King himself enjoyed the position of a overlord, over a large number of local chiefs. It's doubtful that the term bureaucracy is used to describe the landed magnets and king agents. Revenue administration far from being a centralized system of taxation was the entire revenue went to the state exchequer. Administration and justice was carried out generally locally, and followed usage and custom standardized in the manuals of social conduct. Such a polity cannot be described as a centralized state.

Sastri's conception for the state of medieval south India was followed blindly by Indian scholars for at least four decades and this tradition was questioned by Burton Stein and this followed by his own alternative model for explaining the state in medieval south India.

The idea of the segmentary state is propound by Aidan W. Southall'. He argued that the political system of the African Alur tribe combined lineage segmentation and political specialization. According to him, the form of political organization has been segmentary rather than unitary. Political authority is strongest near the political centre and gets more diluted towards the periphery, often shading off into a ritual hegemony.

The model of segmentary society as understood by stein in the case of medieval south India is the assumption of a non stratified peasant society. Within the peasant society which is presented that having come together on

bonds of kinship and marriage, Stein identified numerous vertically divided segments e.g. the left and right hand caste.

Stein presented the following were the characteristics of segmentary state:

*Dual sovereignty:* consisting of actual political sovereignty and ritual Hegemony. The ideal king is a warrior, hero, donor and protector of dharma. The attempt to elaborate on the ritually incorporative character of the kinship and the attempt to read a lot of meaning in to attribute of divinity claimed for the king in Indian tradition confuse the ideal for the actual. Ritual sovereignty in the segmentary state, real political sovereignty is located separately in the segment of the macro region in the nadu division. According to Stein the royal Siva cult and the patronage of brahmadeya began in the time of Rajaraja I and brahmadeya were used in the political world for purpose of extending the ritual hegemony of the rulers too is untenable.

*Multiplicity of centers:* each of them exercising political control over a part, or segment, of a political system encompassed by the state but one of them having primacy over the others as a source of ritual hegemony. It is closely related to the idea of dual sovereignty. Large number of nadu division is regarded as peasant locality. According to Stein nadu restricted marriage and kinship network, narrow territorial social coalition beyond kinsmen and locally based agrarian relationship, political and religious affiliations and loyalties. Nadu considered, as the microcosm of the cola state. They include a political chief, an inner core at the center of every nadu and a military unit under its command. Nadu divisions have large number of landed magnets titled as muvendavelan, araiyan... the

assumption of inner core and outer pulp in the homogeneous nadu units is unsupported.

Specialized administrative staff: Sastri call it as bureaucracy but steins idea of the different segment having their own staff of administrative personnel if at a reduced scale in comparison with the centre does not have any empirical validity.

Pyramidal organization: The relationship between the center and the peripheral unit is same as the relationship between the center and the peripheral unit is the same as the relationship between the prime center and all peripheral focuses of power, but in a reduced form. There are central intermediary and peripheral nadus. A balancing and opposed element to complete the picture of a pyramidal segmented society, stein is at pains to identify such a relationship between idangai and valngai caste.

Majority of the population of the Chola country lived in villages and agriculture was their main occupation. The village was thus primarily a settlement of peasants and its assembly an association of landlords. A periodical redistribution of the arable land of a village among its inhabitants prevailed in many parts of the country. Cultivation was quite common, especially on lands belonging to temples and other corporate institutions. Land being the chief means of production in the feudal system, the dominant feudal class owning large extent of land and having control over the temple lands were Brahmins.

The state model feudal was introduced by R S Sharma in south India D N Jha , B N S Yadav and R N Nandhi . Sharma states major cause of feudalism in India was the land grants to Brahmins. Religious institutions such as temples also have right on land. The wide spread practice of granting territories to officials and it led them

more powerful. The status of vaishyas and sudras gradually decay during this time

Nilakanta sastri and Mahalingam would speak of feudatories in early medieval south India. M S Govindasamy and V Balambal have written book on the role of feudatories in pallava and chola history but none of this correctly explained feudalism concept.

In a joint study of the bhakti movement in south India, M G S Narayanan attempted a systematic application of the idea of feudalism to the socio economic formation obtaining in south India in the early medieval south India in the early medieval period. D D Kosambi who first sought to apply systematically the idea of feudalism the context of Indian history and he understanding of a dichotomy between feudalism as a product of administrative action(feudalism from above) and feudalism as an evolution at the local levels(feudalism from below).

Noboru karashima suggested that at least the later years of chola rule could be described as feudal although his suggestion is also rather tentative but none of his writing has he attempted a systematic application of the feudal model to the situation obtaining in early medieval south India as a whole.

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**MODULE II**

**FORMATION OF EARLY  
SOUTH INDIAN SOCIETY- EARLY  
TAMIL SOCIETY**

**Problem of early Social formations**

The Tamil anthology gives information about the physiological division or the Tinai concept in the early Tamil society. In the early period black and red ware noted for the used by them. Social organizations are assumed to have become widespread in the Tamil South by the middle of the first millennium BC. In the recently excavated sites are mostly burials and very rarely habitation centers.

Copper and bronze object, agricultural implements, hoe, sickle, agricultural implement and ploughshare found in relatively later period. Some Scholars associated this with culture of pastoralism and subsistence.

Evidence of craft production, structural activity in brick in Tamil society has a hint regarding first phase of urban development in the south except kanchipuram, kaveripattanam and uraiyur in the initial decades of the Christian era. The excavation at nattamedu proves it to be a center of a glass industry which shows trade relation with Rome.

Sangam literature gave information on the condition of life beginning of the Christian Era. According to some Scholars Sangam society was a egalitarian and castles

society. Tamil society was not based on the concept of four varna. Tinai symbolically denoting the historical evolution from the primitive society to the civilized society in South India. Each Tinai has generated ideas regarding contemporary economics activities. Kurinji people were hunters and gatherers , Palai people were plunders and cattle lifters, animal husbandry and shifting agriculture was done by marutam people agriculture is the occupation of mullai people fishing and salt manufacturing done by neital people. In the second century by ploughshare was there in vaigai Valley. Depending on literary references, paratavar was the fishing and salt manufacturing people as a consumer class. There is evidence of fairly developed technology of shipbuilding reference of sea going vessels called marakkalam are found only in later text about the AD 6 th century. The inland merchants and manufactures continued to be subsumed with the network of clan ties and kinship.

The institution like gift giving (kotai) is there in Tamil society and this was the social distribution of resources. The chief redistributed the resource among their kinsmen, bards, merchants and dependents. Cattle and grain were the main resources that were re distributed. The scholarly bards received such prestigious goods as gift lesser bards normally received a meal grain or used clothes.

The term vetci signifies all plunder raids. Plunder was an essential economic function in a redistribute society and it was fundamental to the maintenance of contemporary redistribution economy. The early Tamil society has several forms of subsistence and a complex redistributive relationship of collective appropriation.

Primitive agriculture, animal husbandry, petty commodity production and plough agriculture have been

identified as the principal form of production, whose relations dominated and structured the social formation. The plough agriculture dominated over animal husbandry and Primitive farming. The complex redistribute system was incapable of improving its low labor productivity and facilitating economic reproduction. Brahman land holders and non brahmana land holders made a hierarchy. The eclipse of the chiefs, their bards and their plunder based redistribution is a very conspicuous change. Few stupas found in kanchi during fourth and fifth centuries.

The tradition about the evils of the Kalahari inroads has been interpreted as a social crisis which led to the disappearance of the characteristic institution of the time. The end of the period of chaos was marked by the steady growth of wetland agriculture, which meant the growth of a new system of social relation.

### **Methodological issues of early Tamil poetics**

The semiotic of early Tamil period shows the relationship between nature and culture. Ancient Dravidians adapted different ecosystems named tinai. Tamil heroic poems are broadly belongings to the oral tradition. The collections of heroic poems have lots of proof showing the fundamental semiotic relationship of ancient Dravidians to ecotypes of their subsistence and survival. The poems have the evidence of eco-semiotic aspects unique to the Dravidian culture. This show how signs and processes of semiotics express the way human interact with their environment for existence.

According to Tamil poetics Tamil region divided in to five terrain region or aintinai they are kuriji (forest hill) palai (dry land) mullai (patoral tract ) marutaam (wetland) and neital (littoral).only four ecotype existed as permanent features.

A tribe called the panar who were wandering bards is mentioned as inhabitants in the all ecotypes. Pulavar is the scholarly bards who could be found in all terrine too. Another group, mostly of functionaries associated with chiefly houses was the porunar. In some area ecotype is merged, the inhabitants as well as their forms of subsistence were mixed

The heroic poems provide divide five eco type in to two menpuram\small agrarian zone and vanpulam \ large non agrarian zone. The most important agriculture activity of kurinji people were cultivating millet on the hill slopes. Millet was the staple food of the kurinji people though paddy was not unknown. Mullai people were agro pastoralist shifting agriculture and pot making also practiced there. Neytal people engaged in fishing, salt making, and pearl fishing and also gathered conch shells.

Some modern scholars did evince an interest in the social and cultural implication in the social and cultural implication .of the topological aesthetics mentioned in the Tamil heroic poetics. Pandit Raghava Iyengar, a Tamil scholar of the early twentieth century, who made an effort to establish a connection between the behavioral patterns prescribed for the landscape ecotype. Srinivasa iyengar thought that the topological concept in the poetics was an illustration of the evolution of the Dravidian civilization. To him it revealed the spread of the Tamils from the hills and mountains to the low laying plain. According to Ramachandra Dikshithar the landscape based poetic conversation related to the prehistory of the Tamils. Kamil zvebil,, takes the landscape division as reflecting the historic migration of pre and proto Dravidian tamil population from the hills and jungle to the fertile plains and to the seaboard. N Subrahmanian, take the fivefold

division based behavioral prescription in the poetics, as an allusion to stages of evolution in the world proto history.

K Sivathambi, a Tamil scholar argued that the poetic prescription about the context, mood and human nature situation relate to contemporary socio economic and cultural reality. A few Scholars like Blanka knotkova Captiva, A Dubiansky E Wilden and J Vacek have studied the encoded presence of nature in the ancient Tamil poetic Canon analyzing the symbolism especially of metaphorical representation of nature in aesthetician practice.

The name of Tinai got its name from plants endemic to the ecosystem. The attribution in the poetic consists of three aspect of space and time of subsistence activities, food, deity flora, fauna, musical instruments and such other matters and of social behavior involving the site of love and combat. In short, they encompassed the entire universe of human life. Kurinji is symbolic of the libidinal passion of lovers enjoying the undisturbed union that the ecological setting of the forest quite naturally evokes, the mullai represent patient waiting for the lover, marital is symbolic of hatred coming out of distrust, palai stand for the frustration which the dry land fills the mind, neital is symbolic of anxiety that the littoral fuels up. The syntactic embody the ecosemiotic sign system carrying features of nature in to cultural semantics through linguistic and aesthetic practices

### **Concept of Tinai**

The aintinai or five Tinai or eco-zones are referred to in the Tolkapiyyam. Each Tinai tract supported a specific type of economic activity according to the availability of resources. Kurinji is a hilly region suited for primitive mode of living. Their method of Subsistence was hunting-gathering. ceyon or murugan was the deity of this region

Kurinji was inhabited by vedar, parayar, vettuvar, and kuravar groups. The kuravar women were known for predicting the future and for their medical knowledge. The tribes followed a matriarchal system. Agriculture was also practiced by them. They grew beans, sesame, rye, sweet potatoes, groundnuts, tubers, sugarcane, peas and a special variety of rice called chamai. They also collected forest produce such as wood, honey and bamboo rice etc. Mullai was pastoral tract/forest Pastoralism. Animal husbandry, shifting cultivation was their major occupation. Mayon was the deity of this region. They kept cattle as well as sheep and goat. Women also played a major role in these activities. Despite being a pastoral zone it was a highly forested tract. The mullai is named after a tree that is symbolic of pasture land. This particular tract was associated with political formations. One theory traces the origin of the institution of kingship to this tract. Neytal was Coastal/ littoral region. Their chief occupation was Pearl farming Fishing and salt they also extracted fish oil in the neytal regions. The characteristic flower of neytal was water lily found in waterlogged or marshland areas and the main deity was Varuna, the rain god.

Marudam was Riverine wetland/ plains agriculture vendan was the deity of this tinai ulavar and toluvar practiced plough agriculture. They cultivated paddy and sugarcane. The productivity of this tract also ensured the presence of a variety of artisans as well as entertainers such as bards, astrologers and musicians. The kurinji and marudam tracts were brought into networks of commercial exchange by the marudam rulers, patriarchy developed at a later time. Later the king came to be known as vendan, in keeping with the name of the presiding deity. Palai Parched/ arid zone korravai was the deity of this region was incorporated into the Hindu pantheon as Durga .The

Maravars and the Kallars inhabited the palai. They resort to robbing. In heroic literature they are portrayed as being preoccupied with cattle raids.

To Ramachandra Dikshithar the Tinai concept was a clue to the pre-history of South. P T Srinivasa Iyengar saw in this concept an illustration of the evolution of civilization. According to him, the Tinai concept reveals "the spread of the Tamils from the hills and mountains to the low-lying plain. South India, in pre-historical days, was peopled by a number of tribes, of whom five could be distinguished according to the geographical classification of the soil. According to T V Mahalingam, in prehistoric times people in South India were divided into a number of tribes, the main differences between them being largely due to their geographical environment. Among them were the agriculturists, pastoralists, hunters, those on the seashore and those in the desert region. In course of time the social organization among the pastoral and the agricultural groups took a definite shape which led to the emergence of political organization. The political significance of the Tinai division is seen in the concept of 'Kurunilamannar those who ruled over small territories. The Tinai system reveals that it is the Asiatic mode operating at the very primary level. In this sense the economic organization implicit in this system is not very different from that of the organization found in the Indian villages.

### **Forms of production and forces of change in early Tamil society and Expansion of plough agriculture –**

Scholars used various source like archaeology epigraphy, numismatics and literature to understand about the forms of production in the ancient Tamil society. Archaeologist studied about megalithic people, epigraphist

studied about heterodox culture, numismatics giving more information about trading communities.

Iron Age relics cover a larger area probably whole of the first millennium BC. Burial monuments grave dominate Iron Age relics. Black and red ware (BRW) other pottery type and beads constitute the major items among grave goods. Among these spears, swords, tangled daggers and horse fitting are notable. A large number of knives, tripods shovels and ploughshares were also collected. Hunting tools were more numerous than grave goods.

The Tamil Brahmi labels mostly contain personal and occupational names of donors who endowed the Buddhist and Jain monks. The labels also refer specialist merchants such as Ponvanikan, Aruvai vanikan, Kolu vanikan, Uppu vanikan and Panita vanikan. The evidence suggests an economy based on rudimentary specialization in craft production and exchange.

The numismatic evidence consist of several hoard of punch marked and roman coins recovered from Pollachi, Karur, Maduari, Coimbatore, etc. The punchmarked coin belongs to the Pre Mauryan kingdoms. Most of the Roman silver coins belong in the first century BC to the AD second century.

Pliny's natural history and Ptolemy's geography refer to contemporary overseas trade centres and ports in peninsular India. These books also give us a detailed list import and export. Major item of export from tamilakam were pepper, ginger, cardamom and other spices. Golden silver coins were the main item of import. The ancient Tamil anthologies are helping to re construct the chronology. One problem is the heroic poems have limitation in understanding contemporary society being obvious.

Tamil anthologies introduced the concept of five tinais or physiographical divisions. The mode of human adaptation in each tinai and the various social groups there: the kuravar and vetar were the inhabitants of kurinji tinai and hunting and gathering is their form of subsistence. Kalavar and maravar were the inhabitants of palai living by plunder and cattle lifting. In the mullai tinai they were ayar and itaiyar subsisting on the shifting agriculture and animal husbandry. Toluvar were the inhabitants of marutam tinai and plough agriculture is their form of subsistence. In the neital tinai they were valayar and minavar depend on fishing and salt extraction. A group called panar who were wandering bards, are associated with all the tinais in the poems, making a mixed appearance. Both kurinji and mullai had cultivable slopes at their merging zones. Similarly people in the mullai and marutham blending zones seem to have practiced spinning and weaving. Neital and marutam blending zones practiced pot making. Metals smelting seem to have been important in both zones. The plough agriculture zone (marutam) was called menpulam and the rest excluding neital, were collectively called vanpulam. Menpulam produced paddy and sugarcane as the main crop and vanpulam grew pulses and dry land grains.

The poetic specifications of the Tinais lead to the identification of contemporary forms of production. The ploughshare which is rarely represented among the grave goods seems to have appeared only at the late phase. The two commonly used terms in the ancient Tamil poems are meli and nanjil (plough and ploughshare). The terms eror and ulavar were used for ploughmen. It is clear from the poems that the plough was drawn by a pair of bollocks or buffaloes. Plough agriculture was superior to the others. The poems give us the evidence of large productivity and technology of plough agriculture.

Iron working is significant in the warrior society. The basis of production relation was kinship. Even in plough agriculture, kinship was central to the organization of the labour process and it precluded any system of evolved social division of labour. The level of productivity in plough agriculture, despite its kinship base, would be much higher compare to other forms of subsistence. We have enough evidence in the poems to show that surplus in menpulam was large enough to sustain a variety of non productive but socially necessary functionaries such as dancers, bards, magicians, physicians and astrologers.

### **Rise of non-cultivating intermediaries and Formation of chiefdoms**

Sangam poems refer the mode of surplus appropriation prevalent during the early ancient Tamilakam. There are many references of accumulating the harvest at the residence of chieftains and to its redistribution by them. A Tamil anthology praises the paddy stock of a chieftain called Oyman. All the poems celebrate the munificence of the respective chieftain, who redistributed their stock of paddy among their kinsman, scholarly bards, lesser bards, warrior men.

The three categories of chiefly powers they had the duty of redistribution are ventar, velir and kilar. Ventar were the chieftains of the three major lineages: Chera, Chola and Pandya. Velir were minor chieftains who had marital connection with the ventar groups, while the kilar were the prominent households in the settlement of menpulam. Redistribution determinate the pattern of social relationship which involved in the basis of kinship . The institution of gift (Kotai) was an integral part of contemporary redistribution. In the routine kind of redistribution at the vantar and velir levels cattle and grain

constituted the major items. Pulavar and panar claim to have received gift of elephants, golden lotuses, chariots and land. Plunder was the institutional means of extract resources from the centers beyond the network of redistributive social relationship of every chieftain and appear to be fundamental to the maintenance of contemporary redistributive system. Vantar and velir groups were much more resourceful, plunder was indispensable for them. All of them raided each other. The different kinds of raids were vetci (cattle raid), karantai (cattle recovery), vanji (a chieftains raid), kanji (defense against a chieftains raid) and tumpai (preparations for resisting the enemies), shows exactly how institutionalized and common a plunder raid was.

The redistribution system did not prelude other forms of resource circulation, even specialized exchanges. Social formation based on the combination of production structured by the dominance of a complex of redistributive social relationship. Predatory marches of chieftains, their destruction of agricultural settlements and crops, and the dominance of the ideology of war and booty distribution were adverse to the growth of agriculture. Plunder raids being fundamental to the maintenance of the contemporary redistributive economy, all major idea and institution pertain to their legitimation. The resource included land, its distribution was important. Warrior leaders and Brahmans were the major recipients of the land through the process of redistribution.

Predatory marches, migrations, disintegration of kinship, increasing number of Brahmana households lead to the total crisis and the final breakdown of the system.

## **Writing and literacy in South India**

The earliest societies demarcating a compact area of linguistic and cultural homogeneity roughly date back to the mid first millennium BC. Writing was known in the Tamil region as early as the third century BC as evidenced by the Tamil brahmi label inscription. The knowledge of brahmi script reached the Tamil region in the wake of the Jain and Buddhists expansion. The trade near Gangetic region helped to the spread of script. Knowledge of writing cannot be transplanted irrespective of the level of socio economic development.

Tamil brahmi inscription are very few in number and too brief. The term *eluttu* now made out to invariably mean writing, was used in old Tamil to mean painting, which in ancient time was a form of writing. The commentaries of *Yepparunkalam* refer to *Uruveluttu* (pictograph). *Taniyeluttu* (alphabetical writing) have connection with the practice of planting burial stones. The merchants hardly needed the use of writing for communication, however the traders had access to writing and that the inscribed monuments communicated to them, if only symbolically.

The burial stones with labels commemorated warrior chieftains and warrior headman. The writing on burial stones would by itself have made no sense to them except for what it symbolized in a heroic society. The bigger chieftains could access to the symbolic use of writing for the sake of honor, status and ranking. The *jambai* inscription testifies to *atikamans* use of writing for its symbolic significance.

The scholarly bards (*Pulavar*) followed the bardic techniques of oral transmissions practiced by the *panar*. The writing is irrelevant to mendicants and minstrels. The Tamil heroic text was bardic compositions versified through the

techniques of oral literature. The status of the bardic composition in the contemporary culture is explicit in the practice of pulavar pretending to be panar.

The first main evidence of writing, as already stated is a set of label inscription sparsely distributed in the districts of Tirunelveli, Coimbatore, Ramanathapuram and Chingleput. Out of fifteen sites of label inscription, ten are on the roof of Madurai. The labels are palaeographically assigned to the period between the third and the first century BC. There are votive inscription recording the names and occupational identities of donors to Jain and Buddhists.

The people mentioned in the inscription were mostly specialized merchants such as panitavanikan, koluvanikan, ponvanikan, aruvaivanikan and uppuvanikan. The act of inscribing the name and the social identity of donors was certainly mundane, not ethical or religious. The label inscription addressed merchants, monks and predatory chieftains who had cross cultural contacts. There are number of inscribed potsherds at centers of craft work and marketing, such as Arikamedu, Alagarai, Karur and Korkai such as the association of merchants and potters. There could have been literate potters and as well as merchants in such centers.

The skill of actually writing for oneself was in all probability confined to a small minority like monks and merchants. The discovery of the Chengam hero stones suggests a wider use of writing.

In some points written record seems to have become essential for legitimizing new right and privilege hat were entirely strange to the traditional system. The earliest major document so far known is the set of two large inscriptions, of about AD 500 on a rock at pulankurichi in the Tirupattur

taluk of the Ramanathapuram district. These inscriptions register land grants by a warrior chief and a royal order regarding the priests and cultivators of three temples. Writing is symbolic of the repressive dimension of political power in the case of inscription bearing orders to be obeyed. The large majority of people addressed by these inscriptional orders would never have read them for themselves. Some of the copperplates of a slightly later period inform us that the oral orders of the king were issued as *aria olai* before being inscribed permanently. The documents inscribed broadly inscribed on rock.

The first copper plate charter seriously implicating the people is recorded in the pallankovil plate of Simhavarman III. The charter must have been issued as official document to be retained in a personal custody as deeds than public announcement. The institution of royal grants indicates the decisive intervention of the economic in the political for the expansion and legitimacy of both and along with the proliferation of the brahmadeya and devadana villages. The copper plate charters denote the birth of a document based polity whose day to day functioning legitimacy and authority depend heavily on the use of writing. The role of written record became crucial in the later period. The maintenance of land records and due registers was inevitable for the administration of trols, agrarian dues and other taxes. South Indian monarchy had to maintain variety offices for book keeping and accounting. In short the use of writing became essential in a fundamental way for conducting the royal government.

The use of writing was important not only for keeping record but also for issuing receipts of remittance. The volume of written document society generated during a period of three or four centuries was amazingly large writing an unprecedented dynamic to spread across the

region as a symbol of power legitimacy, authenticity and truth. Literacy was necessitated by the emergence of nontraditional rights and privileges that required written document for validation and writing was an integral part of oral concept and tradition.

### **Re-interpretations of Indo-Roman trade**

Brisk trade was witnessed during the sangam period between the Roman Empire in the Mediterranean and Peninsular India. Sangam poems refer Roman ship and Roman people. There were considerable trade between the Roman Empire and South India in the first few centuries of the first millennium. From the account in the periplus state that gold coin was imported from Roman empire and the item of export was pepper. Plini states, The Roman empire so its gold draining away. The most important excavation done so far in relation to Roman trade was the one in Arikamedu amphorae glass and metal objects founded from there. The last excavation was conducted by Vimala Begley and she suggest the existence of a local commercial network before the start of the Roman trade, around the beginning of the common era, showing the development of certain industries in south India in the last few centuries of first millennium.

Re-interpretations of Indo-Roman trade are written by Rajan Gurukkal. The book comprises a preface, seven chapters. He states that 'Indo-Roman trade' has been misunderstood and by many scholars. He notes that colonialism influenced most of the scholars who study 'Indo-Roman' trade and it is biased. Gurukkal writes that many scholars do not understood that the foreign artifacts acquired through genuine commercial. He argues that most exchanges within southern India were based on redistribution.

Gurukkal says that Indo-Roman trade did not lead to state formation in southern India and the chiefdoms there were too busy raiding each other. He believes that ancient Indo-Roman trade was primarily luxurious by referring ancient texts such as natural history. It is clear that much of this ‘international’ commerce was based on barter and not on the purchase of goods using coins made of gold and silver. Roman merchants would not engaged in commerce because they constantly losing money. Commerce could not have been sustained in large volumes over extended periods of time if it had dealt primarily in opulent and extravagant consumer goods, which only the elite could afford. Archaeological data shows that ancient peoples viewed many products imported into the west as quotidian necessities. In the wider Mediterranean basin, products such as pepper, frankincense, etc., were used for many purposes, including medicinal, religious and funerary activities. Roman people would not have considered these applications extravagant, but essential. Gurukkal equates Pattanam with Muziris and seems unaware of the controversy among some Indian scholars about this identification. Gurukkal places Poduke, often identified with Arikamedu. Gurukkal seems to assign rouletted ware a Mediterranean origin when studies have identified the Ganges River Valley as its place of manufacture. Gurukkal mentions a Roman fleet destroying pirates in the Indian Ocean under Augustus no such event occurred. Many other factual errors and dubious interpretations, too numerous to list here, detract from the text. These are the main arguments raises by Rajan gurukkal

### **Migration and settlement, infiltration of ideas and institution**

Migration is a permanent movement of persons from one geographical location or region to another. Migration

and settlement practiced in India since the early age itself. Different linguistic and cultural group with their migration and have enriched the fabric of Indian society. Usually trader's chieftains, missionaries used to migrate one place to another. The heterodox sects like Jainism and Buddhism also practiced migration for infiltrating their ideas. Lots of Buddhist migrated to south India by the leadership of Bhadrabahu and a new branch of Buddhism called dhigambaras emerged. The Buddhism got acceptance and patronage from rulers such as kalabhra.

The traditional accounts give information about brahmana settlement in sixty four villages. It could be seen that it was on the fertile plains rather than on hilly region or the coastal tract. The Brahmin settlement was temple centered. A large number of Chera inscription record transaction of temple centered Brahman settlement. The Brahmans groups under chera kingdom acted more or less as single corporate entities. The Brahmin settlements are in a semi autonomous in character.

There are evidences of Greco roman trade with south India. Specialized craft production, metal work, weaving, salt manufacturing. Evidently in response to local exchange as inter regional and long distance trade. Evidence come from Silappadikaram and Manimekhalai also shows the traits of migration. Kanchipuram comes up with indirect evidence of its continues interest in the Southeast Asian region.

The Andhra region also comes up with the reference to people from these distant land (china) visiting the budhist site, while it is well known that the Bddhist art of amaravati influenced the early sculptural art of Champa. the inter tinai exchange and plunder mechanism of the early tamil poetics for obtaining the recourse for exchange

(trade) and gift should be seen as an effect of this effect of seaborne trade which bought the valuables , like silk , stone, wine, gold , horses and aromatic wood. The Tamils knowledge of boat building is also attested by the reference to artisans skilled in the repair and refitting of ships and by description like the timber and swims the great ocean.

### **Break up of early Tamil culture**

There is no direct evidence for a total crisis leading to the dissolution of the early Tamil culture but a cultural discontinuity happened in the third century A D. All major features of early Tamilakam seem to have disappeared. The three principle chiefdom, the Tamil bardic traditions have gone in to oblivion. Tonti, mantal and pantar on the west coast disappeared. A notable decay of material culture clear in the immediate post third century layers of the major archaeological sites. Low labour productivity was the basic drawback of the social formation.

A notable decay of material culture is clear in the immediate post third century. The indo Roman exchange relation almost entirely ceased to continue and the ports and emporia such as tonti mantai and pantar on the west coast disappeared. Historians associate this discontinuity with kalabhra who invaded chiefdom of tamilakam and caused their eclipse. Vinayaviccaya a Buddhist work refer accutavikkanta of kalabhrakula ruled in fourth century. This period seems to have witnessed the inflow of a lot of Buddhist in to Tamilakam. Later in the epigraphic reference of the evil days of the kalabhras, their expulsion by the pandyan rulers, misery of brahmana in this period. Brahmana called this as kali age because kalabhras were the patron of Buddha. There are series of socio economic and political changes happened in the Tamil society. The conceptual explanation of the socio economic and political

discontinuity hinges on the material process within the social formation.

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## **MODULE III**

### **FORMATION OF AGRARIAN STATES**

#### **Emergence of Pallava state**

Inscriptions refer that the king of pallava dynasty is Shivaskandavarman, who probably ruled in the fourth century CE but in the last quarter of the sixth century, simhavishnu played a crucial role in the pallava rise in to power. There is some indication of north Indian origin of pallava rulers. Their earliest charters are in Prakrit and they become the patron of Sanskrit learning and culture. Manimekhalai state that first pallava king is the son of a chola king who ruled nagapattanam and a naga princess .chola king gave some of his territory and later it led to the origin of tondaimandalam. Epigraphy supports the special connection of tondai plant and pallavas.some scholars argue that pallava is an indigenous dynasty that arose within the Southern region and were a mix of various tribes.

According to K P Jayaswals theory pallavas were the Brahmin aristocrats from the north he also argue pallavas were the branch of imperial vakatakas. By connecting to earlier charters pallavas were Kshatriya and their connection with brahmana were legendry. B.L. Rice and others identified the Pallavas with Pahlavas or Parthians But there is no evidence for the migration of the Parthians into the South. S.K. Aiyangar states that the Pallavas were a family of feudatories of the Satavahanas. This theory has been accepted by many scholars. He argued that the Pallavas migrated to Tamil Country from the southern parts of Satavahana Empire. After the end of the Satavahana rule,

the Pallavas asserted not only independence but also moved to Tondamandalam and settled there

Pallavas rose to the power during the later part of the Ikshvaku rule in Andhra. Pallava king, Simhavishnu defeated the Ikshvaku king in 300 CE and established Pallava rule in Coastal Andhra. Simhavishnu is also known as Avanisimha and setup Kanchi as their capital. Mahendravarman defeated Chalukyas of Badami and extended Pallava territory. Narasimhavarman invaded western Chalukya kingdom and captured Badami and he dispatched two naval expeditions. He constructed Rathas of Mamallapuram.

Pallavas had a vast empire. Kingship was Most of the kings were scholars and had good knowledge about the administration. The council of ministers consisted of officials variously called Mantris. The king, however, was the supreme judicial authority. There were many servants in the king's palace that held office hereditarily. The army consisted of the land army as well as the Salt manufacture was a monopoly of the state. People of Pallava kingdom followed early Brahminical religion and Buddhism. Jainism also practiced by them. The Pallava capital, Kanchi was a city of temples and Vedic learning. Numerous villages were granted free of taxes to the Brahmanas by them.

### **Early Pandyas**

The Pandyan kingdom was an ancient Tamil state in South India. There is not enough information about the Pandyas of early medieval time. They ruled initially from Korkai, and in later times moved to Madurai. Pandyas are mentioned in Sangam Literature as well as by Greek and Roman sources during this period. Kadungon is responsible for the historic event of bringing an end to the Kalabhra's rule in Pandya Kingdom in the early 6th century

some records says Maravarman Avanishulamani ended kalabhra rule. Rajasimha defeated the pallavas and had the epithet of pallava bhajana and he expanded the pandya kingdom. Nedumjeadayan also continued the expansion. The Pandyas excelled in both trade and literature. They controlled the pearl fisheries along the south Indian coast, between Sri Lanka and India, which produced one of the finest pearls known in the ancient world. Tradition holds that the legendary Sangam were held in Madurai under their patronage. Some of the Pandya kings were Sangam poets. Religiously the ancient Pandyas were Jains with a strong influence of the Dravidian religion. The later day Pandyas after 600 AD were Hindus who proudly claimed to descend from Lord Shiva and Goddess Parvati. Temple based economic activity is considered as the special feature of the Early Pandya Kingdom.

Early Pandyas created a social set up based on villages. Brahmins, agriculturists, traders, and artisans lived there. Brahmins were addressed as Vedics and Gurukkals. Their living places were named as Brahmadeyam. They also enjoyed the patronage and status from the Kings. The Brahmins were found to worship Krishna as their presiding deity. Agriculturists: Addressed as Vellalas, they were engaged primarily in agricultural farming. They also served the Kings by building the temples. Vellalas also formed a village council and administered. Landless agriculturists were dependent on the Landlords and took a share of the produce. Other artisans and traders: Rest of the subjects was found categorized in the lower category of the society.

### **Irrigation system in Pandya country**

Pandyan period is noted for wider utilization and effective management, technological aspect of reservoir system of irrigation. The period from the seventh to tenth

century witnessed the consolidation of organizational and institutional facilities compatible with the best application of the technology of agriculture in general. Both the perennial and inundation technique of irrigation were extensively used in suitable area of pandya country. The cultivation of paddy and sugarcane depend almost entirely on rain fed reservoirs from seventh century onwards. The reservoir system was fundamental to the irrigation practice of the early Tamil region. Small tanks (kulam) and wells (kinaru) were other storage structures that facilitated irrigation. The reservoir system consisted of the huge water storage structures with embankment and several sluice.

Execution and renovation of all major irrigation facilities were the duty of king and ruling aristocracy. The maintenance of the reservoirs was the duty of landlords and merchants. The earliest epigraphical evidence known so far, attesting irrigation work in pandya region , is the Vaigai bed inscription of centan Arikesaris fiftieth year(circa AD 720) . The epigraph marks the event of the construction of a madagu (sluice). There are not specific inscriptional references to royal irrigation project after Arikesaris period. Copper plate inscription praising the king to have caused the construction of many reservoirs.

An unpublished inscription on a stone bund of the reservoir of cinnakkollappatti in the sattur taluk, dated in the eight year of srimara srivallabha(circa AD 819). Parantaka Viranarayana is praised in the Dalavaipuram copper plate as the builder of many tanks

The survey of epigraphical evidence shows that the irrigation activities of kings were confined to Madurai, the capital or core area of the pandya state and Vaigai River is the main perennial water source there. Major irrigation projects of localities were carried out by the chieftains but

the leadership of king is explicit and king himself were the founder of many reservoirs. The local chieftains enriched their localities with irrigation projects were granted higher political status by the kings. Providing irrigation facilities were indeed the state responsibility

The reservoir system of irrigation involved a well established convention of distributive arrangement ensuring conflict free water management, based on consensus and rationalized prioritization of user needs. Those who required out of turn emergency distribution of water to the field were called muttukkarar. The distributive arrangement were not always local for huge reservoirs (perumkulam) existed together with big channels (perumkal) irrigating several villages. Every agrarian village had a network of channel (vaykkal) to supply water in each field , leding from the vilege reservoir(urkulam) or the big channel of the locality (nattuperumkal)connected to certain huge reservoirs that were either rain or river fed .individual plot of land had used well for irrigation. Epigraphic reference shows that the right and privileges, and claims over water wee well stabilized and commonly agreed upon by the local landlords.

The everyday maintenance of irrigation sources and distributive infrastructure provided by the king s and chieftains was bestowed upon the cooperative local bodies of landlords namely the sabha and nattar in the brahmadeya and non brahmadeya villages respectively. The sinnamanur inscription of Srimara srivallabha mention the supply of water through the channel called srikanta vaykkal, unfortunately the sluice has not survived to our times and so the inscription giving details of its operation is also lost.

Records contain information about irrigation tax too. King had the ultimate authority to decide the irrigation right of

any village. Some inscription indicates water cess but the rate and tenure are not clear. Remains of bunds and sluice of the period indicate the technical skill involved in the reservoir system of irrigation. A number of granite sluice of the period are found in several big reservoirs.

Sometimes more than one agrarian locality depended on a reservoir and the irrigation system of the period had a system of collective management the larger irrigation network common to two or more villages must have necessitated their collective administration, upkeep and maintenance by the nadu. The relations of irrigation work were part of the agrarian hierarchy and the instituted practice of labor realization.

### **Political structure of Cholas –**

Chola state is a monarchical state in south India. . Inscription refers king as prumal and rajadhiraja. They maintained both armies including elephant, cavalry, infantry and navy. The empire is known as rashtram was divided in to eight mandalams each governed by governors. The provinces of chola state further divided in to kottams or valanadu which again divided in to nadu, each of which consist of a number of autonomous village which played a significant role in chola administrative system. The administration also greatly facilitated by the guilds. Chola kindom also consist of nattar (assembly of the leading man of a nadu or district) and nagarattar (assembly of the mercantile group) the guilds in the country fixed cesses and trols.

Chola country is famous for their local self government and it is considered as the earliest example of the panchyati Raj system. Chola inscription mention that the village administration of Cholas was systematic and well developed. Ur was the general assembly of the local

residents of non brahmadeya villages the members of ur will be less than ten. This corporate body deals with land sale, gift and tax exemption

Sabha or mahasabha was the exclusive assembly of Brahmins or it is the gathering of adult male members in the agraharam. Mahasabha possessed propriety right over communal land and controlled the private land within the jurisdictions. 'Utharamerur inscription' state that the resolution of sabha was made in the presence of an official specially deputed by the king.

Chola village assembly was the absolute proprietor of the village land. Tank committee known as erivariya looked after the distribution of water to the field. Land revenue of chola country was  $\frac{1}{6}$  of the produce. In some inscription there are references to village headed by women. in a 902 inscription , village Bharangiyur was headed by the wife of a man named battiya and she ruled the village. Idangai( artisans and trading group ) valangai( agricultural group) cates are also prominent in chola kindom.

### **Debate on the nature of Chola state**

In the late 1920s and early 1930s K A Neelakanta sastri presented Chola country as a highly centralized empire. He argues Chola country had a efficient bureaucracy, comprehensive revenue system and a strong coercive power consisting of numerous regiment and number of less ship. The cultural expansions such as art, architecture and literature are also patronized by rulers. Within the polity sastri also identified a large number of autonomous villages' .Nilakanta sastri located the changes in the nature of monarchy. The royal court of chola state consist many offices like minister, purohit , astrologer , military officers and treasurer . Both body guards and personal attendants also there in the court. Chola country

had a efficient spy system. Taxes are imposed to land , property, industries , trade and commerce. Taxes can paid both kind and cash in the royal treasury. The major portion of tax used to maintain roads and irrigation work of chola kingdom.

The concept of sastrī on nature of state has some drawbacks. His assertion to the contrary, the highly centralized state cannot be reconciled with the presentation of the autonomous and vital local groups. King himself enjoyed the position of a overlord, over a large number of local chiefs. It's doubtful that the term bureaucracy is used to describe the landed magnets and king agents. Revenue administration far from being a centralized system of taxation was the entire revenue went to the state exchequer. Administration and justice was carried out generally locally, and followed usage and custom standardized in the manuals of social conduct. Such a polity cannot be described as a centralized state.

Sastrī's conception for the state of medieval south India was followed blindly by Indian scholars for atleast four decades and this tradition was questioned by Burton Stein and this followed by his own alternative model for explaining the state in medieval south India.

The idea of the segmentary state is propound by Aidan W. Southall'. He argued that the political system of the African Alur tribe combined lineage segmentation and political specialization. According to him, the form of political organization has been segmentary rather than unitary. Political authority is strongest near the political centre and gets more diluted towards the periphery, often shading off into a ritual hegemony.

The model of segmentary society as understood by stein in the case of medieval south India is the assumption

of a non stratified peasant society. Within the peasant society which is presented that having come together on bonds of kinship and marriage, Stein identified numerous vertically divided segments e.g. the left and right hand caste.

Stein presented the following were the characteristics of segmentary state:

*Dual sovereignty:* consisting of actual political sovereignty and ritual hegemony. The ideal king is a warrior hero, donor and protector of dharma. The attempt to elaborate on the ritually incorporative character of the kinship and the attempt to read a lot of meaning in to attribute of divinity claimed for the king in Indian tradition confuse the ideal for the actual. Ritual sovereignty in the segmentary state, real political sovereignty is located separately in the segment of the macro region in the nadu division. According to Stein the royal Siva cult and the patronage of brahmadeya began in the time of Rajaraja I and brahmadeya were used in the political world for purpose of extending the ritual hegemony of the rulers too is untenable.

*Multiplicity of centers:* each of them exercising political control over a part, or segment, of a political system encompassed by the state but one of them having primacy over the others as a source of ritual hegemony. It is closely related to the idea of dual sovereignty. Large number of nadu division is regarded as peasant locality. According to Stein nadu restricted marriage and kinship network, narrow territorial social coalition beyond kinsmen and locally based agrarian relationship, political and religious affiliations and loyalties. Nadu considered, as the microcosm of the cola state. They include a political chief, an inner core at the center of every nadu and military units under its command. Nadu divisions have large number of

landed magnets titled as *muvendavelan*, *araiyan*... the assumption of inner core and outer pulp in the homogeneous nadu units is unsupported.

*Specialized administrative staff:* Sastri call it as bureaucracy but steins idea of the different segment having their own staff of administrative personnel if at a reduced scale in comparison with the centre does not have any empirical validity.

*Pyramidal organization:* The relationship between the center and the peripheral unit is same as the relationship between the center and the peripheral unit is the same as the relationship between the prime center and all peripheral focuses of power, but in a reduced form. There are central intermediary and peripheral nadus. A balancing and opposed element to complete the picture of a pyramidally segmented society, stein is at pains to identify such a relationship between *idangai* and *valngai* caste.

Majority of the population of the Chola country lived in villages and agriculture was their main occupation. The village was thus primarily a settlement of peasants and its assembly an association of landlords. A periodical redistribution of the arable land of a village among its inhabitants prevailed in many parts of the country. Cultivation was quite common, especially on lands belonging to temples and other corporate institutions. Land being the chief means of production in the feudal system, the dominant feudal class owning large extent of land and having control over the temple lands were Brahmins.

The state model feudal was introduced by R S Sharma in south india D N Jha , B N S Yadav and R N Nandhi . sharma states major cause of feudalism in India was the land grants to brahmins. Religious institutions such as temples also have right on land. The wide spread

practice of granting territories to officials and it led them more powerful. The status of vaishyas and sudras gradually decay during this time

Nilakanta sastri and Mahalingam would speak of feudatories in early medieval south India. M S Govindasamy and V Balambal have written book on the role of feudatories in pallava and chola history but none of this correctly explained feudalism concept.

In a joint study of the bhakti movement in south India, M G S Narayanan attempted a systematic application of the idea of feudalism to the socio economic formation obtaining in south India in the early medieval south India in the early medieval period. D D Kosambi who first sought to apply systematically the idea of feudalism the context of Indian history and he understanding of a dichotomy between feudalism as a product of administrative action(feudalism from above) and feudalism as an evolution at the local levels(feudalism from below).

Noboru karashima suggested that at least the later years of cola rule could described as feudal although his suggestion is also rather tentative but none of his writing has he attempted a systematic application of the feudal model to the situation obtaining in early medieval south India as a whole.

The Asiatic mode of production which is a refined Marxian variant of Oriental despotism , by scholars like D.D Kosambi, Bipin Chandra, Perry Andherson and others an attempt has been made recently by Kathaleen Gough to resurrect and use it in the context of the state in early medieval south India. Chola sate is a archaic state, the characteristics' of which are generally those of the Asiatic mode of production with little or no private property, the identity of tax and rent, the existence of large scale

irrigation works managed by the state, the presence of slavery on a large scale and finally a despotic ruler. But this idea of production is not worthy to explain the polity and society of medieval south India.

Y Subbarayalu made use by the concept of an early state and later James Heitzman to explain in the Chola state. Originally the idea derived from the model proposed by Henry Classen and peter skalnik, the early state has been used to explain a wide variety of political systems. The features of early state are it have presence of market, presence of trade, independence, presence of tenants, production of surplus, presence of small holders, the sovereign as the supreme law giver, the head of certain clan belong to the aristocracy, social stratification to two strata etc...In the case of the cola state , although Subbarayalu would take the cola state tentatively an ‘early state ‘ he is himself aware that it is difficult to explain the historical process of the cola state by applying the classificatory criteria of the early state . According to James Heitzman, an early state only in the sense that ‘its agrarian base and the political powers of its elites were in an early stage of expansion.

### **Chera state**

The various traditions of keralolpathi mark the story of the origin and evolution of the land of kerala up to the growth of the different naduvazhi swarupams during the early centuries to the second millennium. The early writing on the political feature of kerala relied almost entirely on the traditional accounts. The perumal rule came to an end with the division of the kerala teritoryby the last of the perumals, cheraman perumal and subsequent assumption of power by naduvazhis. K V Krishna Iyer gives detail account of the establishment of zamorins control over

Calicut. Tarisappalli copper plate, jew copper plate and the copper plate of viraraghava chakravartin giving information about early kerala history.

Elamkulam kunjan pillai noted the patirupattu mention chera dynasty. By fifth c the early cheras declined, in order to explain the decline kunjan pillai accepted the postulate of K.A Nilakanta Sastri regarding kalabhra interregnum. Kunjan pillai used both epigraphical and literary evidences. The royal names and regnal year in the inscription enable him to work a rough chronology of the dynasty. And he discovered chera dynasty ruled with their capital Mahodayapuram with the title Kulasekharas. Kunjan pillai believed that kulasekhara alvar was the founder of the dynasty, the author of perumal Thirumozhi. Kujan pillai also argued that kulaskharasmaintained cordial relations with the pallavas and late cholas during early phase. Kulasekharas protected a pandyan prince from cholas later it led to the chera chola conflict during 10-11 century. Later janmi system, caste system , Brahmin hegemony weak the political authority of kulasekharas.

Kujanpillai argued the political structure of kulasekhara were centralized monarchy and an army consisting of ten thousand soldiers. Brahmins were the controller of four principle temples of the capital city. Koyiladhikarikal considered as royal representative. Kunjanpillai also argue that the state acquire an imperial character when they conquered the Ay kingdom. Elamkulam kunjanpillai rejected the traditional explanation of keralolpatti. Pillai argued kulasekhara followed the matrilineal system of succession and the hundred year war with Chola paved the decline of the kingdom.

Kesavan Veluthat and M G S Narayanan adopted theory of feudalism to understand south Indian history.

Burton steins study also reflected in Chera kindom. Earlier Chera was a monarchy later Chera rulers who were called perumals were now characterized as ritual sovereigns and the real power in the Chera kingdom was wielded by the Brahmin oligarchy. Clearly M G S Narayanans work indicated a shift away from the original position of Elamkulam Kunjan Pillai as well as the idea of monarchical state. MGS also questioned the central argument of kunjan pillai in chera chola conflict. He also argued the decline of Chera on the basis of a careful examination of the period of the last Chera ruler, Rama kulasekhara, where the ruler shifted his residence to kollam. Naduvazhis became major player of politics and mgs also showed how the brahmanical organization played a significant role in the political organization.

Chera kindom became a full-fledged state in 11<sup>th</sup> century and the rulers of mahodayapuram were styled as kerala chudamani, keraladhina that apart from being called as perumal. Kesavan velthat link the origin of chera state to the emergence of the capital city of Makotai. Rajan gurukkal and Raghavavarier concentrated on the spatial and cultural features of early societies and attempted to develop a theory of social formation and they also argue early Tamil societies were not developing in to state formation. Gurukkal and Varier argue that the period of early chera called monarchical state. In case of Chera kingdom they opinioned that, kerala has no clear history of land grants to brahmanas, but the only narrative available in keralolpatti.

The emergence of the Chera state was the culmination of this process, through which the stratified social order developed the political apparatus for sustaining itself.

## **Emergence of new Political structure in Vijayanagara kingdom**

Pre-early Vijayanagara contains so many chieftains, highly territorialized caste organization of Reddis and other dominant communities. Vijayanagara was a monarchical state. King is different from other lords and they have immediate mastery over areas of high agriculture and population, in being conquerors and in being anointed. King claimed rights to a major share of materials and human resources with their realms as ksattras, possession by lordship.

During the time of Krishnadevaraya, as well as before and after sovereignty in the Vijayanagara kingdom was conceived of as divided or shared. Kings claimed to rule the whole of the peninsula south of the Krishna River, a claim which is denominated here as ritual sovereignty, distinguishing, thereby, between the political authority that numerous ruling families enjoyed as possessors of ksattras or utais. The concept of dayada or shared sovereignty, is crucial to the vijayanagara state, monarchies of the medieval age in south india were intended to express and preserve authority led to a class formation in which the ruling class was a stratum of chiefs. Krishnadevarayas policy of reducing the authority of chiefs and increasing royal authority depended on the conviction of many of his kingdom that their collective entitlement would be preserved under the greater centralization he sought.

The Ayagar system was an important feature of the village administration of vijayanagar. According to this, every village was a separate unit and its affairs were conducted by a team of 12 functionaries who were collectively known as the 'ayagars'. They were granted tax-free lands (manyams) which they were to enjoy in

perpetuity for their services. Ayagars had a hereditary right over their officces. These were headmen (reddi or gauda, maniyam), accountant (karnam senabhova) and watchmen (talaiyari). There was to be no sale or purchase of land without their permission.

Vijayanagara had a new kind of local lordship named nayakara system. It was the rhetorical shift from the earlier implication of term like nattar. Devaraya II granted more rights to soldiers associated with political powers and superior landed rights and those military officials called as Amara nayaka. Arjun Appadurai demonstrated how money as well as land was circulated in such a way as to lash together three great institution of the Vijayanagara age king and their great commanders, the head of major Hindu sectarian group and temples Temple emerged as major political centre and temple supported by those in political authority through their donations.

Burton stein observed that the nayaka regimes were not the kind of ‘successor’s state’ of Vijayanagara. He points out that they had emerged as independent polity during that period. The political fortunes of early wodeyars of Mysore from the late fourteen century onwards till raja of wodeyar were largely linked to the political and military seismograph of Vijayanagara. Later historians of Mysore have described the incorporation of srirangapattana as a thoughtful gift of the Vijayanagara ruler venkatapati. The city of sriranhgapattana was became henceforth capital of the kingdom of Mysore. The early activities of wodayar were largely confined to the control of the prosperity which the kaveri yielded in the Mysore region. Wodeyars always keep the link with vijayanagara sreerangapattanam and Mysore was laid out according to the plan of vijayanagara, they also celebrated mahanavami festival. The weight and shape of coins, varaha mudra, and the title adopted by them

have resemblance to vijayanagara rulers. But they don't have good war mechanism and architecture skill like vijayanagara.

### **Nayakattanam**

The nayakas appear in various sources of Vijayanagara period. Fernao Nuniz states Vijayanagara divided between more than two hundred captain (nayakas). The land thus assigned to the nayakas is thought to have covered a large part of vijayanagara territory. Nayaka system has a similarity to the feudalism in medieval Europe. Nayakas were not local powers, but were directly involved in the state administration under the kings command, through they served as military leaders at the same time

Burton stein used the tem nayaka for only such big nayakas those of senji, Tanjore and Madurai and his intention was to apply the segmentary state theory to vijayanagara. In inscription there is a reference of close relation with king and nayaka

The land of nayakas described in the inscription as nayakattana or nayakattanam. Manalurpet inscription record surappa nayaka granted to the manalur temple and two villages in magada mandalam was given to him by sadasivadeva as nayakattanam .this clarify that nayakattana was assigned to nayaka by the king

The reference of nayakattana is increased during the time of krishnadevaraya. The nayakas were transferred from one territory to another under the rule of krishnadevaraya and achuta devaraya. The nayakas want to establish their power through the assignment of nayakattana.

Domingos paes state that the nayakas worked for the king in the palace and also in government. . Some of the nayaka are known to have been mahamandaleswarsara (ruler of a large area), mahapradhani (chief minister or governor of a particulae area), rajyamkartar(governer of the province), dalavay(military general), vassal(palace guard),.....

The Devikapuram inscription cited in the foregoing account also reveals the relationship between tirumalai nayaka and Arihara nayaka. Nagalapuram inscription in1524 mention tirumalai nayaka who was the governor of padaividu rajiyam to which devikulam belonged. There are some inscriptions that record a big nayaka assignning a part of his nayakattana to a subordinate nayaka working as his agent indicating the practice of subinfeudation. There is no doubt that the nayaka played a crucial role in the state revenue collection. King had detailed knowledge of the revenue in each nayakas territory.

Some scholars like wagoner have sought to seek its origin in the iqta system that had been widely practiced in the Islamic world. Kings of vijayanagar transferred nayaka from one territory to another frequently so that they would not grow as local powers. After battle of talikkottai, nayakas increased their strength and appeared as ikkeri nayaka, tanjore nayaka, senji nayaka , Madurai nayaka.... The rebellion of some of these nayaka ruined vijayanagara in the middle of seventeenth century.

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## MODULE IV

# STRUCTURE OF SOCIETY AND CULTURAL ECONOMY

### **Brahmadeyas and Devadanas**

Devadana is a gift to the religious establishments such as temple and it is tax free these centers worked as nuclei of agricultural settlements and helped in integrating several peasant and tribal settlements through a procedure of acculturation. They also integrated several socio-economic groups through service tenures or remuneration through temple lands. Temple lands were leased out to tenants, who paid a higher share of the produce to the temple. Such lands were also supervised either through the sabha of the brahmadeya or mahajanas of the agrahara settlements. In non-Brahmana settlements also temples became the central institution

Epigraphical evidence of early medieval south India related to brahmadeyas and their sabhas. Burton Stein has introduced to the idea of an alliance between the Brahmin settlers and peasantry of the locality, apart from making a restatement of things which are already known. Another element introduced by Stein is the individual Brahmin living in ordinary peasant settlements while he may have been a real entity, his role in polity was minimal except in certain cases where he was a military or civil functionary.

Brahmadeyams were getting established in the more fertile tract of the palur, pennar, kaveri and vaigai basins.

Pulankurichi inscription of fifth c AD refer the earliest evidence about the creation of such Brahman settlement or brahmadeyam. It speaks about the creation of new settlement of brahmana landlords together with their kutis. Pandyan prasasthi states that they created brahmadeyam in large number apart from performing other charitable acts.

The earliest record of pallava such as Mayidavolu plates and Hirehadagalli plate refer the grant to Brahmins. The kuram inscription of parameswaravarman (669 - 690AD) records the consecration of a Siva temple in pre existing brahmadeya village of 108 caturvedi Brahmins. Later records such as Udeyediram plates, the pullur plate, the tandanottam plates and the pattattalamangalam plates of Nandivarmam II speak of the creation of large settlement with 108 Brahmins.

Most brahmadeyam revolved around a temple and that institution was the nerve-center of many social activities. Some records state that some brahmadeyam in Chola country were taniyurs(separate village) .brahmadeya in south India was not homogenous . Temple centric Brahmin settlement has influential position in the society.

### **Ur and Nadu**

The nattar was the spokesman of nadu locality. Subbarayalu states that the village was the fractional element of the naadu. It was fraction of the society that the nadu represented; it had been its relation with the governmental activities only as a part of the nadu. Subbarayalu also reject the argument of Nilakanta sastri that the nadu was constituted by the representatives of each of the villages in it (Both Brahmadeya and non Brahmadeya) coming together. Nattar were the spokesman of Vellanvagai villages which formed the locality group representing the territorial unit of nadu. Subbarayalu has

taken up about 240 inscriptions from all over the Tamil country which related to the activities of Vellanvagai villages and their corporate bodies.

There are a few records which throw light on Ur. Since the habitation site of the Ur land holders were known as Ur- nattam or Ur- irukkai. About seventy inscriptions provide the evidence regarding the strength of the corporate body called Ur. Most of the villages had Ur with less than 10 members; the number of effective land holders in the village may have been just as many. There are 30 published Chola inscriptions in which the name of the members are given. They titled as Udaiyan, or Kilan or Kilavan ; In a few other cases there are velans and peraraiyans, both indicating in different way about possession of some lands.

Ur formed a corporate body consisting of the known-Brahman, land holders in a village stands confirmed by an analysis of the result of the statistical examination of personal names in the inscription. Noboru Karashima has argued with help of a few records of the land transfer that land ownership in the known Brahmadeya village was collective, in contrast to the individual ownership in Brahmadeya villages. Ur is considered as fractional elements to the nadu. Nadu is more important factor in the understanding of society and polity in medieval south India. The Nadu is a territory of the Vellanvagai villages. There is no way to define precisely the boundaries of the territory of a Nadu. They had no natural boundaries such as a river. In fact there were nadus lying on either side of a stream or water course. Nadus forms spontaneous natural groupings of agrarian village communities. Evolutionary character of the nadu is appreciated then the increase in number of nadu unit as pointed out by Subbarayalu- nadus being mentioned in the inscriptional records dating from the period after ninth century is evidence for the proliferations of such nadu

settlements, a statement is which is rejected by Burton stein who believes that it shows not a new existence, but a new recognition of Chola over lordship in these nadus. Burton stein assumes that nadu existed long before the Chola Empire. Most of the nadu derived their names from the name of one of the village within them. The nadus which are understood by Steins with an 'inner core' in a primary village and subordinate settlements gather around it, and taken by him as discrete unit of ethnic social and economic organizations. Assemblies of Brahmadeya, kanimurrutu and Vettaperu village and the nagara were subject of the administrative control of the nadu. Nadu were pre exist in grouping of the peasant settlements with a spontaneous character and theses groupings were identified and made use of by the state under Pallava, Pandya and chola. Nattar was the spokesman of nadu and his functions are he takes care of the management of irrigation, and he is the custodian of some charities. The nadu appears to have collected a due for defraying the expenses such levies were known as Nadatci and nattu vinayogam. There are also records relating to the transaction of temple lands including leasing and sale with the involvement of the Nattar. There are other record which says that the Nattar were responsible to pay the tax to the kings agent Komarravar.

### **Maritime Trade and Trade Corporations - Anchuvannam and Manigramam**

Anjuvannam and manigramam carried out commercial activities in the early period manigramam is found in inscription ascribed to the fifth c, the kottayam inscription of Stanu Ravi in the ninth century gives more concrete information about it. The Manigramam concentrated on trade with South-East Asia. The inscription at Takuapa (on the Isthmas of Siam), belonging to the middle of the ninth century, mentions this guild

(Manigramam) specifically. The great guilds operating in several countries had emerged as an important power factor in south Indian polity as early as the Pallava period. They not only financed local development projects and the construction of temples, but also lend money the kings. Corporate organizations of the merchants played a leading role in fixing customs duties on goods in port towns such as Pallavapattinam, Cuddalore, Tiruvendipuram etc. Quilon (Kollam) was an important port town on the western coast and there is inscriptional evidence of an agreement between the Manigramam guild, foreign traders and the king regarding various issues such as taxes, warehouses, and the protection of the merchants and their merchandise at this port..

In Kerala, we find another guild called Anjuvannam, organized by jewish cristian, and islamic merchants from west Asian countries. Manigramam and Anjuvannam seem to have been in corporate later in to the ainurruvar organization which in and after the twelfth century. There are many merchant guild inscriptions in Tamil Nadu recording donation to the temple by individual members or made on the basis of decision taken in their large assemblies.

There are many contemporary Arabic Chinese and European accounts describing the merchant activities in the Indian Ocean. Anjuvannam was first noticed in the chera copperplate grant edited by Gundert. Seventy two right and privileges given to both Anjuvannam and Manigrama, no poll tax on the slaves employed by them remission of one-sixth part of the customs duty. They can collect 8 kasu on both incoming and outgoing merchandise transported by carts and 4 kasu on those transported by shops and boats. The two bodies shall make daily the accounts of the collection of the customs duty. They alone can enquire the

crimes committed by their members. Anjuvannam and manigramam were important trading bodies responsible for the collection and remission of customs duty and for fixing the sale price of merchandise transacted in the port town kollam.

The seventy two rights and privileges are again mention in jewish copper plate of Bhaskara Ravi (100CE) it states Joseph Rabban, the jewish merchant got the privilege of free use of boat and boat and vehicles, use of torch in day time, decorative cloth, palanquin etc... He was exempted from payment of duties and weighting fee. Maruvan sapir Iso and joseph rebban were the chief merchants during that time. Anjuvannam is found only in Kerala and Tamil Nadu. Anjuvannam and Anjupanchalattar (the five artisans) were done by T V Mahalingamand which was accepted by D C Sarkar. Anjuvannam and Manigramam are confined to coastal town In India.

In tittandatanapuram, Anjuvannam is found, in the year 1269, in a big assembly consisting of several merchant groups and weavers including manigramam, valangiyar and such others. Mayilappur inscription of thirteenth century refer both Anjuvannam and Manigramam in it. In krishnapattanam Anjuvannam merchants of Malai mandalam are found along with nadu and nagara.

The anjuvannam of Tamil inscription in Kerala and Tamil Nadu coasts is the same as the Hanjamana found in the konkan coast in Marathi- Sanskrit and kannada inscription and it was the name of a trading body composed of west Asian seafaring merchants. Initially Anjuvannam interacted with Manigramam which itself had been caring on sea trade by ninth c, besides being active in the interior town and villages. when Ayyavole -500 emerged in the tenth century and developed as a big overarching merchant

guild in southern India, most of the existing local trade guilds like Anjuvannam and Manigramam associated with it and later participated in big gathering such as . samayam or peruniravi. After eleventh c Anjuvannam mostly composed of Muslim traders. Anjuvannam primarily a maritime guild at the same time it became a permanent part of the local community in the coastal village. Anjuvannam was visible until the end of thirteenth century.

### **Nagaram**

There is only evidence are available about the administration of nagaram. It was an institution in early medieval south India. The historians like Nilakanta Sastri, Appadrai, Kennet R Hall, R Champaka Lakshmi, B D Chattopadhyay studied about nagaram Hall said nagaram is adhering to a particular orientation in the history of medieval south India in an unreasoned and tenacious manner. According to Hall there are two domains of trade such as between localities and involving long distance maritime exchange. Hall identifies one marketing center in each nadu locality which was also a connecting link between the villages in the nadus on the one side and higher marketing centers like manigramam, erivapattinam and coastal ports. ChampakaLakshmi studied the inscription and archaeological material for understanding the problem of urbanization in south India.

Nagaram was restricted among certain section of population. A Cidambaram inscription speak of the creation of nagaram which included taccar, kollar, tattarand koliyar. Nagaram was a separately designated area inhabited primarily by men of the trading community and the artisans. The corporate body Nagarattar was constituted only by the merchant of the locality. The officers related to nagaram such as Nagarakkaranattan and nagarakkanakku

also there in the contemporary records. The rural cooperation such as ur, sabha and nagaram possessed communally owned land called nagarakkani. Nagaram was responsible for the collection of land revenues from its domain and handle the internal assessment. A kongukondacolapuram records shows that local nagaram was expected to pay the kings revenue agent 23000 kalam of paddy on cultivated land and 1000 kasu of gold on dry lands. Nagaram functioned as a political organization of medieval south India.

In Mamudicholapuram , the nagaram collected the fee for padikaval. Nagaram had both proprietary and jurisdictional right over neighboring agricultural land. Nattamalai record is relates the transfer of the nagaram, superior right over a plot of land to two merchants of the nagaram for 68000 kasu gold. The rathakara inscription studied by J D M Derrett state nagaram coordinated artisanal production and facilitated exchange Some of the nagaram were assigned taniyur status which involved the independence of the nagaram within the territorial limit of nadu and they show the character of forming part as a feudal power structure.

### **Landlords and tenants**

Noboru Karashima state that general kind of villages in the central part of the Chola kingdom the landholdings were communal in nature while in the contemporary Brahmadeya villages they were own individually. In 12<sup>th</sup> and 13<sup>th</sup> century there were bigger land holders who owned entire villages and even more than one village. R. Tirumalai does not accept Karashima concept of communal holding in the earlier half. The Chola period may be divided into three phases for studying the agrarian changes; 1) Pre- Raja Raja period 9<sup>th</sup> and 10<sup>th</sup> century, 2) Imperial phase 11<sup>th</sup> century

and 3) Post imperial phase of 12<sup>th</sup> and 13<sup>th</sup> century. In first phase come mostly from the activities of the sabha, the corporate body of Brahmana villages. In the Brahmana villages, the Brahmana were the land owners denoted by the term Brahmadeya Kilavar. They have their cultivating tenants called Ulukudi also there were some people called Talaivaychanrar for upkeep of the tanks and other irrigation sources.

In the Vellanvagai villages the landholders and cultivators were the same people called Vellala. By the 10<sup>th</sup> century a sort of stratification is visible in both the Brahmadeya and non- Brahmadeya villages. In the early 11<sup>th</sup> century inscription which refers to separate living quarters of these groups namely Paraya, Kammana and Ilava. The habitation site meant for the landowners Brahmana as well as the non- Brahmana. People of such non elite section surface in the inscriptional records are mentioned as Ulukudi Vellala meaning cultivating Vellalas. Tenants of Brahmana and Vellala landholders are living in the hamlets of the main village. The topmost social layer is occupied by the Brahmana land holders who are called the Perungudi or greater kudi. Perhaps a little lower than Brahmana were Vellala land holders. In the next level were the cultivators (Ulukudi). The landholders owned slaves and permitted to enjoy property hereditary. The Brahmana land lords and their Vellala cultivators living in the hamlet attached to the main village. The vellala cultivators around mannargudi in the south western part are found organized as Perilamai-Nattavar within five territorial units called Perilamai nadu. The last layer of society is called Panicheymakkal or servicing people comprising of Potters, weavers, musicians, carpenter and Blacksmith. They were denied the privilege of leading a joyful life. They cannot keep livestock. They cannot own slaves too. The lowest

level was allotted to the slaves, who should have comprised most of the agricultural labors.

### **Left hand and Right hand castes –**

The social division valangai and idangai, occur in the Tamil inscription from eleventh century. They are denoting two mutually opposing division. Burton stein gives critical and comprehensive synthesis about idangai and valangai in his earliest writings. Valangai or right hands were the caste relating to land and agriculture the idangai or left hand division comprised the commercial and artisan group. Most of them belong to the late eighteenth and early nineteenth century.

From available historical evidence the origin of valangai idangai is found in chola period of military classification. In eleventh, twelfth c the term valangai is found as part of the title of some members of the merchant group. In the early phase valangai is with land based cultivating caste and idangai is with commercial and artisan caste in the early phase. In the latter half of eleventh Century we come across a sort of poll tax called valangai , idangai and magamai.

The nature of right hand left hand classification could not have been same for centuries. The terms originally being used in military classification and it assume a sort of social designation in course of time. Only in late twelfth and thirteenth c the term idangai is used an attribute of certain caste group.

We get more evidence on the right and left group in the Vijayanagara period in the earliest half of fifteenth c and the inscription dated 1429 CE which refers to both group together mostly in the context of opposing tax burden. There is a joint revolt of both the group against the

vijayanagara governors and vellala landlords for oppressed them with heavy tax burden and other exploitation

From both direct circumstantial evidence it has been argued that right and left hand group comprised of all the direct producers namely cultivators, artisans' commercial caste and other servicing caste. Even though both caste appeared originally as a military classification, it turned out to be old landholding group (vellala nattar) and the new landholding group (pallinattar). Valangai idangai designation was flexible in nature and connotation underwent gradual change in keeping with the changes in keeping with the changes in the medieval society of south India.

### **Women in pre-modern South India**

South Indian society in the pre-modern period reveals interesting insight in to nature of patriarchal society. Patriarchal norms of the time indicate the marginalizing of women al lovers mothers, and wives in the poetry which was more concentrated with male pursuits of war and heroism. kannagi and kavunti adigal, a jain nun and manimekalai in the epic of the same name who visibly upheld the moral order envisaged by the heterodox tradition Buddhism and Jainism.

Bhakti literature (sixth -ninth c CE) period marked by major political economic changes has led some feminist scholars to invoke the idea of 'Brahmanical patriarchy' where women subordination of social life. The corpus of bhakti presents far more complex picture with women conspicuous as devotees, men speaking in the feminine voice to the objects of their devotion.

Andal was the only women saint among the twelve Alvars and her life narrated in the later hagiographies.

Karaikkal ammaiyaar, the only women saint composer in the Saiva tradition and she never consciously played on her femininity in her composition. In Karnataka, we hear of a women saint, Akka mahadevi, who cast away her clothes and all the illusory bonds, including marriage.

Inscriptions reveal that a large number of women had the economic resources to build temple and make donation but they mostly mentioned as daughters, wives and mothers of important men. Royal women were very visible, particularly in the early Chola period the women belonging to Brahmin families and temple women have control over land and other resources. Devadasis have the ability to make donations, since they were paid and had an independent economic standing

We do not have explicit references to women as cultivators, or as part of the trading world or the menial group. Although there is no doubt that they must have contributed in various ways to the production process

The early medieval period saw the employment of a number of literary motifs by the bhakti saint associating a regional goddess' Korraivai, known in the sangam literature with Siva as her spouse. The social order of marriage, and mark as chaotic those spaces that are occupied by women in particular outside the normative social institution. The south Indian cultural landscape underwent a major transformation in the early medieval period affecting gender relationship as seen from various dimensions.

### **Bhakti movement and temples**

The bhakti movement in the south India comprise both nayanars (saiva saints) and alvars (vaishnava saints). The bhakti saints have close relation between saint and temples. Most saints came from the precincts of, or got

affiliated to great brahminical temple like those at Venkatam, Kanchi, Srirangam, Chidambaram, Kumbakonam etc.. Bhakti not only started in from the temple, but it connected one temple with another through pilgrimage and in turn this led to the proliferation of temple. Temple owned large estate as devasvam and brahmasvam, temples also enjoyed royal patronage from rulers.

The literature of bhakti movement is mostly centered on temples. The chief advocates of Vaishnava movement were the devotees of the main Vishnu temples such as Venkatam, Kanchi, Srirangam, Tirumulikkalam, etc. Similarly chief Shyva devotees were specially attached to Chidambaram, Tiruvarur, Tiruvancaikkalam, etc. Devotees often undertook a tour of all the important centers of pilgrimage in south India, by dancing and singing with large group of followers. The Periyapuranam gives accounts of how joint pilgrimages were undertaken by upper and sambandhar in the early phase. Temple festivals can be cited as a by-product of Bhakti movement. The numerous Nayanars and Alvars together with their secular and spiritual patterns in the courts and temples, constituted only the elites of the Bhakti movements.

### **Mathas**

The activities of mathas monasteries which played an important role in the development and spread of new religious ideas are recorded in the inscription from the ninth century onwards. By the influence of the royal preceptors and ascetic teachers (acharya) many mathas began to be established in the Chola country. There is a sudden increase of matha inscription in the first half of the twelfth century and; it peaks during the thirteenth c. the increase again during the vijayanagara period can be explained by the fact that the saluva king instituted a royal grant to the feeding

house-cum-matha called ramanuja-kudam. Number of inscription reveals various functions and activities of matha

Tiruvorriyur inscription records that kulottungachola assigned land as tax free mathapuram (land or money for maintenance) to feed 50 worshippers daily in the kulothungacholan matha in tiruvorriyur temple. Besides the feeding of devotees or ascetics living in mathas, worship, recitation and learning are also known to have been important regular activities there.

The recitation of Devaram hymns and tirumurai conducted in mathas though this happened in thirteenth c. mathas have close relation with bhakti movement many mathas in the thirteenth c were named after Appar sundarar and sambandar, the famous bhakti saints. The establishment of mathas and their activities began with the coming of Shiva ascetics from the north, such as the pasupatha and kalamukha sect, but from the eleventh c onwards the ascetics of the saivasiddanta sect represented by the Golaki order replaced them and assumed leadership of matha activities

The increase in the number of matha inscription during thirteenth c reflected the upsurge in people's devotion for bhakti saints kindled by the writings. The Brahmins were dominant among the founders and supporters of matha in early period upto eleventh c. non Brahmin communities including vellalas and various artisan communities were more conspicuous after twelfth c. after the decline of chola and chera the royal support of matha declined in the fourteenth century. The chronological distribution of matha inscription as shown in the foregoing account, took place during the twelfth and thirteenth c, with the mathas as among the important channels.

## **Ramanuja in tradition and history**

Ramanuja was born in Sriperumbudur (twelfth century). He was a Tamil Vaishnavite saint. Ramanuja propounded Vishishtadvaita. According to him God is saguna Brahman, creator and destroyer of the universe and source of knowledge and power. Brahman as defined by Ramanuja is an entirely personal God. He considered Brahman to be Vishnu or one of his avatars. Vishishtadvaita emphasized devotion to achieve God. The famous analogy given for this is the sea and wave—Brahman is the sea and the object of the world, both non-living and the living soul, are the waves upon this sea. All waves are ultimately the sea only, but as long as we see the wave we think it to be different from the sea. The wave is of name and form only. Other analogies given for this are gold and gold jewellery, clay and clay pots, the spider and his web...

Ramanuja rejected Advaita and spread Vedanta. He accepted chitta (live), achitta (world) and God as the fundamental elements of this world. Ramanuja attributed Ishwara-tva in Brahman and opposed Vedantic theory of God.

The practice of religion in Vishishtadvaita is similar to Dualism, and the only difference is that mankind enjoys a higher status than in pure dualistic worship.

He also advocated prabattimarga or the path of self-surrender to God and advocated salvation by bhakti. He founded the Shri Vaishnava sect. Ramanuja wrote Vedantasara, Vedartha Dipa, Gita Bhasya, Sri Bhasya and commentary on Bhagavad Gita and Brahmasutra.

## **Shaiva-siddhanta**

Shaiva Siddhanta was a major Shaiva philosophical and religious school in South India. It recognized three eternal principles—God (Shiva), the universe, and souls.

Shiva was considered to have created the world through his will and energy (shakti). Siva is worshipped as the supreme deity. It draws primarily on the Tamil devotional hymns written by Siva saints from the 5th to the 9th century, known in their collected form as Tirumurai. Meykanadevar (13th century) was the first systematic philosopher of the school. Shaiva Siddhanta accepts the authority of the Vedas, Agamas, and the hymns of the saints, but interprets the Vedic tradition through the perspective of Shaiva bhakti.

The matha inscription states that there was an arrival of many Brahmin ascetics to the Chola country from north. Rajaraja I and his son Rajendra I had royal preceptors (rajaguru) who belong to saiva siddhanta order their influence many matha's began to establish in the Chola country. The increase again during the vijayanagara period. The bhakti movement of Tamilnadu and matha has close relationship. From the eleventh century onwards the ascetics of the saiva-siddhanta sect represented by the Golaki order replaced them and assumed the leadership of matha activities. In thirteenth century Meykander published Sivagnaboda, this marked the establishment of the Tamil saivasiddhantism to as separate from Sanskrit saivasiddhantism which led to an ideological manifestation of the social change

### **Virasaivism**

Saivism was popular in the Tamil country even since the beginning of Historical time. Virasaiva (heroic saivism) is the worshipers of siva and virasaivas used to wore a small linga also called lingayat. Their heir tradition traces virasaivism to very early time and bhasava was not the originator but he imparted his ideas to the existing system by making good use of his position as prime minister of

Bijjala (kalachuri king of kalyani). Virashaivism was spread by his followers known as Sharanas. This period in Karnataka was characterized by the dominance of Brahmanical Hindu values, a social system based on caste restrictions and a feudal economy. The Lingayats emerged as a reactionary force against Hinduism in the twelfth century. Virasaivism teaches some rules to be observed such as obedience to a guru, worship of a linga, smearing of ashes (Vibhuti) made of cow dung, wearing of a rosary of rudraksha beads.

Self surrender was a characteristic of virasaiva teaching. The belief of Virasaiva School that the original essence of saiva divided itself by its own power into linga or god or anga or the individual soul. The Lingayat School is a school of qualified spiritual monism. The highest class of lingayat call themselves as linga.

### **Features of Virasaivism**

- ❖ The philosophy of virasaiva's expressed in thousands of vachanas.
- ❖ In several vachanas, the sharanas have rejected the Vedas, shastras, smritis and the Upanishads.
- ❖ They reject faith in karma based on caste, denied the concept of paap and punya
- ❖ They rejected the phallic linga symbol of Shiva and opted for ishta linga, which represents inner conscience.
- ❖ They declared that work was worship and tried to break the barriers of caste by inter-caste dining.
- ❖ They fought against discrimination on the basis of gender and birth. They abhorred superstitions.

- ❖ They ignored Sanskrit – which was understood by very few – and addressed the people in Kannada.

Vijaya Ramaswami argues that virasaivism in Karnataka in the twelfth century tried to overturn not only Brahmanical superiority but also patriarchal values. virasaivism however, resurfaced in the next century and spread in southern Karnataka too., although it seem to have lost its radicalism of the twelfth century.

### **Chalukya art and Architecture**

The temple architecture of the Deccan shows an mixture of nagara and dravida features. India owes to chalukyas some remarkable example of rock cut caves and structural temple. Aihole credited for producing caves, Badami is famous for brahminical rock cut architecture, pattadakkal shows the remains of northern and southern type of temple. The rock-cut caves at Badami are carved into the red sandstone hillside overlooking a tank. Of the three major caves, the largest one is Vaishnava, while the others are Shaiva and Jaina in affiliation. It consists of a verandah and a pillared hall leading into a small square sanctum in the back wall. The walls and ceilings are decorated with carvings. Chalukya capital was found by pulakesi I and kityhivarman and it represent a phase of brahminical caves which are also seen in Udayagiri

The Lad Khan temple, on the other hand, has a pillared porch, a big hall, a large stone of Nandi occupy the central space of hall. Temple does not have a sikhara (tower)a large square hall with pillars arranged in two concentric squares.

Durga temple (6 th century) it had a modified structural chaitya hall, and a brahminical version of budhist chaitya hall. Temple had a flat roof surrounded by a

subsequently added pyramidal sikhara. The apsidal Durga temple is decorated with the chaitya-arch motifs or relics. The entrance doorway is within this pillared vestibule and the two rows of pillars have divided the interior into a nave and two aisles. The massive and square pillars of the corridor have heavy brackets. The temple is richly carved. The Megati temple at Aihole stands on a high plinth consisting of plain and decorated horizontal courses and has a sikhara in the dravidan style.

The Virupaksha temple consists of a complex of shrines, including a Nandi shrine, within a rectangular walled enclosure. The main temple consists of a pillared hall with three porch extensions, an antechamber, and sanctum with an enclosed passage for circumambulation (this is known as the sandhara style). The shikhara is in the Dravida style. Niches in the outer walls have fine, deep carvings, mostly of Shiva. The doorway leading into the sanctum which enshrines a linga is elaborately carved with dvarapalas and other figures.

### **Hoysala Art and Architecture**

Hoysala dynasty ruled over southern Karnataka, with the capital Dorasamudra. Remains of temples of this period are found at Halebid, Belur, and Somnathpur. These are noted for their extremely fine, delicate, and detailed carvings executed on smooth chlorite schist on walls and ceilings. The most imposing shrine at Halebid is the 12th century Hoysaleswara temple. This consists of two separate shrines with a cruciform plan, resting on cruciform-shaped plinths. The two shrines are almost identical to each other and are joined together with a covered passage. Both of them are preceded by a Nandi pavilion, containing profusely ornamented but

sympathetically and realistically carved sculptures of Nandi bulls. The shikharas of the two temples are missing.

The Keshava temple at Belur consists of a complex of shrines in a large courtyard. The main shrine was built in the early 12th century. The pillared mandapa is cruciform in plan and rests on a plinth of the same shape. The shikhara of the shrine is no longer extant. The intricate carvings on the outer and inner walls, pillars, screens, and bracket figures are remarkable for their finesse.

Keshava temple of 13th century at Somnathpur represents the high point of temple architecture and sculpture of the Hoysala period. The temple's plan is more complex than the earlier ones. It is a triple shrine, with the three shrines consisting of star-shaped projections on three sides, the shape of the plinth following the intricate outline of the shrine. The shikhara is of moderate height, and stands stylistically midway between the Nagara and Dravida temple towers. The walls and ceilings of the temple are richly carved in the manner of other Hoysala temples, including, however, a number of erotic themes. The three images housed in the three shrines are Keshava , Venugopala and Janardhana Vishnu.

### **Temple architecture under Cholas**

Chola reflect certain new features. The earliest phase is represented by the Shiva temple at Narttamalai, built by Vijayalaya the first chola king in mid-9th century. It consists of a vimana joined to an ardhmandapa which has two rows of three pillars. The main shrine is surrounded by six subsidiaries known as parivaralayas. The sanctum is circular and contains a linga and yoni. The outer walls have relatively little sculptural ornamentation. The walls have pilasters, but there are no niches containing images of deities, and it is common in later Chola temples.

The next phase is represented by temples built during the reigns of Aditya I and Parantaka I. The Brahmapureshwara temple consists of an ardhmandapa joined to the vimana. A mukhamandapa was added later. The temple was built in a shallow stone-lined pit that was once probably filled with water. The frieze of lions along the base of the temple is a typical feature of Chola temples. Representations of deities and mythological scenes, including those from the Ramayana, appear on the outer walls. The original structure of the Nageshvarasvami temple consists of a joined ardhmandapa and vimana. Deeply carved representations of deities appear in the pilastered niches. The Koranganatha temple is similar in basic structure, except for the addition of an antarala between the vimana and ardhmandapa. The frieze along the outer base consists of rows of inverted lotuses. The sculpted figures are more heavily ornamented than in other temples of this period

The third phase of Chola temple architecture is associated with Shembian Mahadevi .A major change is noticeable in the nature of sculpted figures, which appear rather stiff and lifeless. An example of a temple built at the instance of Shembian Mahadevi is the Agastyeswara temple at Anangapur.

The Brihadishwara / Rajarajeshwara temple at Tanjavur. With a tall vimana and a towering, pyramidal shikhara. The main shrine consists of a pillared porch, a pillared mukhamandapa and ardhmandapa, an antarala, and the sanctum. The niches are deep and projecting, and the figures they frame are carved in the round. The lower niches mostly contain representations of Shiva in his various manifestations, including Nataraja. One of the upper levels has 30 representations of Shiva .In front of the temple, there is a Nandi bull carved out of a single stone,

later enclosed in a pavilion. The temple stands within a huge rectangular enclosure. On the east are two imposing temple gateways (gopuras), the lower part of which is made of stone, the upper storey's of brick. The figures carved on the gopurams are more heavy and ornamented than in earlier temples

The Gangaikondacholapuram temple build by rajendra Chola has a lower vimana, its shikhara is curved inwards, and its walls are more heavily embellished with sculptures. The last phase of Chola temple architecture belongs to the 12th–13th centuries. During this period, the gopura became more dominant than the vimana. . Wheels and horses were added to the outer walls of the temple, to give it the appearance of a chariot this is evident in the Shiva temple at Chidambaram, which was mostly built during the reigns of Kulottunga I and his successors.

### **Temple architecture under Vijayanagara**

During vijayanagara period, elaborate temples were built all over south india. Hoysala style of architecture was completely abandoned during the Vijayanagara period and in its place the Tamil form and style in the plan and elevation of temples was adopted. From the very beginning of Vijayanagara Empire construction of new temples was undertaken. Temple built in simple plan with a small central shrine and a pillared hall. More elaborate and extensive temple complexes were built with Devi shrines and decorated pillared halls, encircled by prakaras and had imposing entrance gateways (Gopura). One significant feature in the temple is Upapitha to increase the height of the temple.

Pillared halls like kalyanamandapa and alankaramandapa were built to accommodate large gathering during festivals. The pillars were ornately carved

with various puranic and secular themes. One of the striking features of this period was the complicated treatment of pillars by attaching additional pillars to the main pillar. The construction of gopuram became a dominant feature from the early sixteenth century in the Vijayanagara temples.

The open pillared hall of the vittala temple belonging to the fifteenth c has a number of ornately carved pillars. Other structure of interest includes the kalyanamandapa and the strong chariot with movable wheels. The Hazara rama temple has a main shrine to the presiding deity and the shrine to the goddess. A kalyanamandapa and subsidiary temples are enclosed within the temple complex the inner walls of the temple carved with the scenes of Ramayana. The vidyasankara temple at sringeri in Karnataka is an early temple (1338) of vijayanagara period and follows an elliptical plan. The basement and the walls are intricately and beautifully carved.

The Ramesvara temple at Tadpatri and the Virabhadra temple at Lepakshi represent excellent features of the vijayanagara architecture. The gopuram of Tadipatri feature some exquisitely carved sculpture, while fine paintings are to be found in lepakshi temple. Some addition added to vijayanagara temple during sixteenth c. on plan the temple consist of a central shrine, a front mandapa and a mahamandapa it has two storied vimana. The temple is famous for the exquisitely carved pillars in the mahamandapa.

According to foundation inscription of lakshmi narasimhaswami temple at kadiri constructed in 1352 the temple as a simple plan with central shrine preceded by a front mandapa and mahamandapa and a single tire vimana. a separate shrine to devi , subsidiary shrine to Anjaneya and

Garuda, and kalyanamandapa are provided. All these structures are enclosed in a prakara with four entrance gopura on cardinal points.

The Vijayanagara rulers endowed several temples with several temples with mandapas. The Vijayanagara artists also sculpted several contemporary social themes. Sculpting portrait became an important art form during this period. The painting in the mukhamandapa testifies to the artistic excellence of the period.

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