

Unit – 01 - History of Tamil Society, Related Archaeological Discoveries

1.1. History & Evidences

- The Chinese, Romans, and Greeks felt the usefulness of history. So they wrote about historical moment.
- The Chinese value history after philosophy. Our Countrymen were in a state of delusion. So our country could not get personalities like Herodotus and Polybius.
- No history was written. **Alberuni**, a scholar of Islam, said that Indians have no mind for history and that if we listen to their history, it will tell a sober story.
- A systematic historical survey of India and Tamil Nadu was conducted only after the colonization of western countries.
- **1. Archaeological Symbols:**
- The **Archaeological Survey of India** was created in 1861 by Alexander Cunningham because of his involvement with the Indus civilization.
- Then in 1863, **Robert Bruce Foote** discovered a paleolithic Stone tools in Athirampakkam near Chennai,
- In 1961, the department of **Tamil Nadu Archaeology** was formed.
- In the ancient times, the use of stone tools, lodgings, burial pots, Barnacle Gardens were very common in Tamil Nadu.
- In 1968, Archaeologists discovered some components in the river beds of Pennai. Iron age weapons were found at Mohanur in Cauvery basin in Salem district.
- Many of the ancient symbols were found in Korkai also. Such ancient symbols give us some sense of the lifestyle of the people.
- Evidences at Arikamedu. Estuary of Palar and Vasudeva Samudram illustrates the connection of the Yavana people and South East Asia.
- Excavations carried out in Poompuhar revealed old symbols. Evidences from lake, Boat deck, the foundation of the Buddhist monastery and some coins are worthy of mention.
- Two thousand year old pot tiles were found at Alagankulam, Ramanathapuram. The scratches on it indicate it to be a merchant ship. It is thought to be a model of a ship sailing to Rome from the Alagankulam which is considered the port of the Sangam age.
- **2. Archaeology & Cultural Materials:**
- Archaeology is the study of objects and places which were used by ancient people.

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- The places Evidence of the building in which people lived and the materials they used were know, in Natham, Medu and Fort of Tamil Nadu.
- **Archaeological excavation sites:**
- Archaeological excavation work is a systematic collection of objects in order to know the lifestyle of ancient society.
- Studies in Arikamedu, Azhagankulam, Keezhadi, Kodumanal, Uraiyur, Karur, Kanchipuram, Kaviripoompatinam, Korkai, Vasavadamudram and in Tamil Nadu, and Pattinak of Kerala have found a variety of archaeological evidence for the lifestyle of the Sangam poets.
- Indian archaeological survey discovered a sangamera port city at ariamedu near Puducherry.
- Archaeologists such as Sir. Robert Mortimer wheeler from Britain, J.M. Kazal from France and A. Kosh and Krishna deva from India carried out the study here.
- They found and disclosed that there was a planned city, including a warehouse, tanks, cellars and the streets.
- The Archaeological Survey of India, is body that manages ancient people's places, structures and monuments.
- It operates under the control of the union government.
- Tamil Nadu Archaeological survey is functioning under the government of Tamil Nadu state.
- The acts such as Indian Treasure Trove act (1878), The Antiquities and Art treasures act (1972), The ancient monuments and Archaeological sites and remains Act (1958) were passed to protect the Archaeological articles in India.
- **Cultural Materials:**
- Archaeologists have excavated brick structures, beads, conch bangles, cameo and carvings.
- There were pottery tiles inscribed with Tamil Brahmi letters and a variety of coins.
- **Cameo:**
- Cameo is carving of figures on expensive beads.
- **3. Coins:**
- Foreign coins have been found in many parts of Tamil Nadu since the beginning of Christ, Sangam era and Pallavas.
- The earliest varieties of Roman gold and silver coins were found in Tamil Nadu in the days of Augustus reign before the birth of Christ.
- With the coins found here, we can see that there was the trade between the Chinese, the yavanas and also the south East Asian countries.

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- These and external evidence corroborate the messages reported in Tolkappiyam, Pattinapalai, Madurai Knachi, Silapathikaram and Manimekalai.
- Stamped coins have been found in the towns in kodumanal and Bodinayakanur.
- There are several coinage evidences of Chera are found in the river bed of Amaravati. In addition there is a history that square copper of Cholas coins were found in various ports of Thailand.
- Roman coins were found in south India's Coimbatore zone.
- They are also available at Azhagankulam, Karur and Madurai.
- Precious metals such as bar shaped gold and silver is known as bullion.
- **4. Symbols Art:**
- In south India we can find the paintings from the stone age. But in the Sangam era we do not find anything.
- The sculptures and murals of the pallava, Cholas, Pandya, Chalukya, and Poshala period show life of people in different stages.
- The beautiful temple buildings explain the religious life and highlight the rich architecture of Tamil Nadu.
- **5. Charters and Copper Plates:**
- The two types of charters are inscriptions and copper plates. Inscriptions found in Tamil Nadu are very old. They are inscriptions of "Tamilzhi" writing.
- Inscriptions that appear with the advent of Buddhist and Jainist before Christ caused some historical confusion in the linguistic researcher. And this has led Indian historians to make some erroneous decision. The medieval inscription was in vatteluthu (circular) and in Krantham.
- Asoka's **Kirnaar inscription** of the 3rd century BC talks about the Tamil Governments of that day.
- For example the second rock inscription of Asoka indicates the King of south India, **Satyaputra**. He was known as Adhiyamaa, the ruler of South India.
- Recently discovered **Sampai inscription** illustrates the religious tolerance of adhiyaman who lived in Tamil Nadu during the Ashoka period.
- **Velvikudi charters** shows the political chaos of the Kalabirah period. It is known as an evidence of eight century. It refers to the donation of the land made by ruler Muthukudumi Peruvazhuthi.
- The charters of the Pallava period are found in three languages and give an indication of their history.
- An inscription of king Nandi Verma Pallava refers to the Tamil Kings as "**Dravidian Kings**". This marks the differentiation of pallava from the Tamils.

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- In 1905, 31 copper inscriptions were found in Thiruvallankadu. These copper plates were released by Rajendrachola- I in both Sanskrit and Tamil Language.
- These also include the **Anbil Copper plates** by Sundarachola and **Kanyakumari plates** of Veerarajendra.
- Now, it is preserved in the Museum in Leiden (in Netherland)
- Uttiramerur charter, Karanthai, Thiruvallagadur plates, Chinamanur plates and velvikudi plates are very important archaeological sources.
- The name of the king of the sangam era is mentioned in the velvikudi charter. This helps to ensure the historical legacy of the king.
- **6. Epigraphic evidences:**
- The first rock inscriptions were formally studied by **Professor. Hultsch** in 1886.
- “**Epigraphy**” is the study of inscriptions.
- Information can be found on inscriptions, and copper plates, coins and rings as well.
- The beginning of the written form of language is the beginning of history.
- The first language script used (written form) is **Tamil Brahmi**.
- **Pulangurichi inscription** containing the symbols of the period of the Kalabhras (known as the Dark ages of Tamil Nadu) was found in Sivagangai District. Is dated to the fifth century CE. It bears the name of rulers such as Kootran and Chetan.
- It is also important that the **Mangulam cave inscription** which is about the Pandiyan king Nedunjelian and the **Pugalur inscription** of Karur which states the fame of Cheras. The above inscriptions were found by **Iravatham Mahadevan** in later days.
- **Tamil Brahmi inscriptions:**
- Tamil Brahmi inscriptions is found in rocks and caves in more than 30 places in Tamil Nadu.
- These caves were generally the habitat of Jain monks.
- They had carved out small parts to let the rain water go out. The carvings were like kodungai and Vaari.
- We can see Tamil Brahmi inscription, in various caves of Tamil Nadu at Mangulam, Jambai, Madurai, Muthupatio, Pugaloor, Archaloor, Kengarpuliyangulam.
- **Hero stones:**
- It planted in memory of war heroes who died while luring the cows during the war cows were considered to be an important wealth of Mullai people.
- A nearby ethnic group fought with the other group to lure cattle.

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- The hero of Mullai land has been fighting to lure the cattle.
- Tombstones are erected to honour those who fought and died.
- The method to erect hero stones was explained in **Tholkapiyam**.
- The sangam age hero stones which are in Tamil Brahmi script were found if Pulimankombai & Thathapati in Theni, Porpanaikottai in Pudhukotti.
- **Pulimankombai Herostones:**
- **Pulimankombai** is a town in the Vaigari valley in Theni district.
- It is dated to the third century to fourth century BCE.
- In 2006, a rare hero stone with Tamil Brahmi inscriptions was found in the town.
- The inscription shows the following message.
- “கூடல் ஊர் ஆகோள் பெடு தியன் அந்தவன் கல்”
- This means “Thiyan Anthavan who was killed when he went to lure cattle in Cuddalore”.
- **Inscriptions:**
- The Tamil Brahmi letters are inscribed with the names of the pots of the early periods of history.
- These evidences were widely found at Arikamedu, Azhagankulam, Kodumanal and Keezhadi in Tamil Nadu.
- The pieces of pots with the name of Tamil People in the Tamil Brahmi letters are also found at **Pernice Cuzor – Al – Kadhim** in Egypt and **kor – Rorre** in Oman.
- From this we can know the Tamil people were engaged in trading in West Asia and beyond to the Roman empire.
- In the pots names are in Tamil and some are in Prakrit languages.
- Prakrit is the language spoken by the public in North India during the Mauryan period.
- **7. Temples and local legends:**
- All the major temples of Tamil Nadu have mythological legends. Stories abound in these but some historical stories are also hidden.
- Temple writings are sources such as Charters.
- The Srirangam temple writing asserts the dominations of Deccan kings, invasion of Narasa nayaka of Vijayagaram, Temple residential Renovation works, Religious disputes between Srirangam Vaishnavas & Thiruvannaikavai Saivites.
- **8. Linguistic Studies:**

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- Contemporary linguistic research reveals many historical facts. The language indicates the procedure and practice has been forced into vadapulam and Vaitheega religion
- Worship with the follower is called Poosai. It became **Pooja** in the northern languages. The act of representing the rule of eye became "**Kaatchi**" the word "**Makshatra**" meant a Laughing Star.
- Karthigai represents stars. The Indus people used the pictorial characters of six fish to represent 'Arumeen'.
- In "Nadanam" the root word "**Nada**" was obtained from Tamil
- Linguistic research shows that Sanskrit linguists borrowed Tamil words by morphing Tamil words.
- The time frame can be determined by the nature of the language. **Dr. Lahori** with the study of language helped to find the relationship between the Mediterranean and Dravidian people.

- **9. Literary Evidences:**

- Literary evidences Can be divided into three categories: Tamil literature, other Indian literature and foreign literature.
- Tamil: Sangam literature in Tamil literature shows the full picture of the life of the Tamils of ancient times.
- Some evidences of sangam literature are purananooru, Natrinai, Kuruthogai, Pathitru pathu, Madurai Kanchi, Pattina Palai & Aatrupadai. Manimegali & Silapathikaram are some evidences of epic period.
- Literature of the dark ages explains the ethics of the Tamil community.
- Similarly the literature shows life during pallavas, cholas and also the nayak periods.
- **Classical literature:**
- **Tholkapiyam :**
- Tholkapiyam is the oldest grammar of Tamil written by Tolkapiyar.
- Its first two parts depict the grammar of Tamil language.
- The third part defines the grammar of social life for the people.
- Both pathupattu and ettuthogai are called **Pathinen maelkanaku noolgal**.
- These are the earliest traces of literature in Tamil. Pathinenkeelkanaku Noolgal was composed later.
- **Ettuthogai Noolgal:**
- 1. Natrinai
- 2. Kurunthogai
- 3. Paripadal
- 4. Pathitru pathu
- 5. Aingurunooru

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- 6. Kalithogai
- 7. Agananooru
- 8. Purananooru
- **Pathupatu Noolgal**
- 1. Thirumurugatrupadai
- 2. Porunaratrupidai
- 3. Perumbanatrupidai
- 4. Sirupanatrupidai
- 5. Mulaipatu
- 6. Nedunalvadai
- 7. Maduraikanchi
- 8. Kurunjipatu
- 9. Patinapalai
- 10. Malaipadugaadam
- **Pathinen Keelkanaku:**
- These are the eighteen books that talk about morality of life. The first of these is **Thirukural** . Composed by thiruvalluvar. It classified into the categories, morality, wealth, pleasure containing 1330 songs.
- **Five great epics:**
- Epics are long literary works in the form of poetry.
- 1. Silapathikaram
- 2. Manimegalai
- 3. Seevaka Sinthamani
- 4. Valaiyapathi
- 5. Kundalakesi
- **Other languages:**
- Sanskrit epics Ramayana and Mahabharatham give the details about ancient Southern India.
- Mahendravarman's book mathavilasa Pragadanam shows the life of Buddhist monks and the functioning of the courts.
- The Talapurana is contained Sanskrit literature of Tanjore Maratha period.
- Writings by Arb scholars and Urdu scholars during the rule of the Nawabs show the life of kings.

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- “Indicia” written by a Greek Ambassador gives historical news about Tamil Nadu.
- **Other folk Literature:**
- The history of Srilanka, in Mahavamsa, and the historical references of Plini, Heradotus, Strabo show the foreign connection of Tamil Nadu.
- Ptolemy’s geography, “ periplus” are a travel book also used to study history.
- The travel book, periplus explains about south Indian ports, peoples, and trade centers in first century CE.
- Chinese traveler, Hsuan – Tsang Came Kanchi.
- Travelers like Marcopolo, ibn Battuta, washab, payus, Abdul Rasak came to Tamil Nadu.
- **Evidences of non – Tamil language & notes of Foreigners:**
- Non – Tamil language evidence also provides information about early Tamil community.
- Marcopolo in his travels, writes that the cities architecture has impressed him. First century CE pliny of Italy records Egyptian Queen cleopatra refers to the excellence of the Korkai Pearl.
- **Notes of Romans:**
- In the first Century CE, a Greek sailor named Hippalus sailed and reached directly to the port of Musuri with the help of the Monsoon with the help of a new route.
- Since then, most of the Yavana ships have made their way to the port of Chera faster. They named the Monsoon wind Hippalus, after the one who discovered that wind.
- **Artha Sasthra:**
- The book Arthasasthra written by Kautilya (Chanakya) of the Maurya, period speaks of economics and governance.
- Notes in the **Pandya Gavadaga** reference the pearls, and other materials of the sea found in the pandya country.
- **Mahavamsa:**
- The Mahavamsa, a Buddhist historical account of Srilanka was written in pali language.
- The book deals with the traders and horse traders in south India and Tamil Nadu.
- Chronicle is the chronological description of important historical events.
- **Periplus of Erythrean Sea:**
- It was an ancient Greek book, the author of the book is not known. Periplus means sea guide.
- The sailors used this guide to sail in the sea.
- The sea area surrounding the red sea is the erythrean seas. It explains the sangam age ports of Musuri, thondi, Kumari and Korkai. There are also references to the chera and pandya kings.

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- **Natural history of plini:**
- Plini the elder of Rome wrote the book “Natural history”.
- Written in Latin, the book describes the natural resources of the Roman empire.
- Referring to India’s pepper trade plini said India could be reached in 40 days by the wind blowing from **oxalis harbor** in North East Africa (Southwest Monsoon).
- He also referred to the pandya kings who ruled Madurai, who controlled the Bakkare port on the Kerala coast.
- It is not known what the present name of the port is. He also complained about Romes, wealth being drained by the pepper trade with India.
- **Ptolemy’s Geography:**
- It is a document book containing the geographical details of the Roman empire in the second country.
- In this book, the port names of Kaveri Poombatinam (Khabaris Emporium), Korkai (Korkoi), Kanyakumari (Komaria) Musuri (Muziris) are mentioned.
- **Peutingerian Table:**
- It is a detailed map of the roads of the Roman empire Ancient Tamil Nadu Musuri port and many other places have been mentioned here.
- **Note:**
- Here Srilanka is are called Island and Musuri port is called Musuris.
- **Vienna Papyrus:**
- It is a second Century Greek document.
- There is a reference to the trade held in Musuri.
- This is currently in the Papyrus gallery attached to the national library in Vienna the Capital of Austria.
- It is a written covenant between the traders.
- List of shipments of Ivory shipped to Rome by ship named **hermofolen** is listed in this document.
- Papyrus was made from ancient feed grass. In those days, people wrote in Latin.
- **Documents of the European company :**
- Portugal, Holland, Dutch, England, France business Companies originally setup their platform in the south.
- Letters and company evidence are the latest historical evidence that these companies interacted with their motherland and their kings.
- They show the political, economic and social status of Tamil Nadu since the 16th Century.
- **Letters of Clergymen:**

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- With the arrival of the European merchant company, Christian Missionary and religious volunteers worked in the main areas of Tamil Nadu.
- Prominent among them were Ferinandas, Nobili, Schwartz, Francis Xavier. They were very close to Madurai nayakas, Tanjore maratas and Vijayanakara kings.
- They used to work with people. The letters of these priests have been collected and compiled today. It is an excellent historical record.
- **Documents of rulers of the East India Company:**
- They engaged in political gambling in Tamil Nadu since the mid-18th century. By the end of the century they had clashed with the polygars.
- They became the rulers from the beginning of the 19th century.
- Their correspondence with the king of our country and the contracts, government documents and reports of the authorities make us aware of the history of the time.
- **Anandaranagam Pillai's** memoir, who was an officer of the French East India company, is of historical importance.
- All this helps to create the history of Tamil Nadu.
- **Ethnic Study:**
- Ethnographers make scientific studies and comparisons of human species and human race and differences.
- They divide the Indian species into seven categories.
- 1. Indo – Aryan
- 2. Dravidian
- 3. Mongols
- 4. Arya – Dravida
- 5. Mangol – Dravida
- 6. Scythe - Dravida
- 7. Turk – Irani
- The above discrimination has been done by people's head structure, nose shape, and colour of the body.
- **Ethnics of Tamil Nadu:**
- India can be described as a **Museum of the people.**
- The same applies to Tamil Nadu. The people of Tamil Nadu are Dravidians. This is common claim made by other people.

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- Ethnographers analyzing blood composition and physiology found that the people of Tamil Nadu had many ethnic.
- Ethnographers showed the following racial differences based on color, shape of head, hair texture, body and culture of the people of Tamil Nadu.
- **Negroids:**
- Negroes have dark complexion, short body shape, broad head, flat nose and curly hair.
- Negroes have been living in Tamil Nadu since the Stone Age. Hunting is their primary occupation.
- They started hiding on the mountain side as the more powerful men began to gain influence in Tamil Nadu.
- **Proto Austroloids:**
- They have dark hair, long head, wide nose and curly hair. They are generally similar to the physiology and culture of the Mediterranean race.
- In the south Tamil Nadu, the population of this race is high. Some believe that they came from Australia through Southeast Asia and then spread from India to Southeast Asia in stone age.
- But some believe that the people who spread from India to Australia are the (proto Austroloids) first Australians.
- They started farming in Tamil Nadu they cultivated paddy they also grew crops such as coconut, banana, Brinjal, Pumpkin, betel and Cinnamon.
- It is their social practice to marry the daughter with their uncle.
- They had the custom of planting the hero stones and worshiping the dead. They were the first to domesticate elephants.
- **Mediterranean race:**
- Extended head shape, short and wide nose, and the ones with the pale brown shape are people of Mediterranean Race.
- Their main occupations are farming and sheep grazing. They learned about irrigations systems and cultivated their food. Their important hobby was Jallikattu (ஜல்லிகட்டு)
- These are the people who started the habit of adding the great grand father's name to the grandson. They also created the custom of worshipping Shakti, Shiva and the Village goddesses.
- The place – based study has created a confusion in the Dravidian homeland study.
- **Nordic Aryans:**
- They have Tall physique, long head shortnoses, blond hair and blue eyes.
- They settled in Tamil Nadu in the Later period.

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- The **Satabhata Brahmana** states that they lived as nomads, grazing cattle and horses under a leader.
- They entered Tamil Nadu and elevated themselves to the position of priests.
- They introduced Nigama method worship and Indiran Tradition to Tamil Nadu. They also emphasized the caste theory.
- **Mixing of ethnicities:**
- People of many races lived together for thousands of years. Social interaction and wartime frenzy created a racial mixing of ethnicities.
- According to Dr. B. S. Guha, the director of Department of Audit, there is a mix of various in Tamil Nadu.
- There are Melanesia and Polonesia hybrids in Tamil Nadu.
- In the South of Tamil Nadu and in the north of Srilanka we can see the veddid race with the resemblance of proto Austroloids.
- There are different ethnicities of Tamil People such as Malano Indians, veddid and proto Austroloids based on skin color. Dr. George olives, a people's analyst at the University of Paris, says Polynesian hybridity is very high in the coastal area.
- James Hornell and Hootan's research concludes that proto Dravidians are ultimately a mix of negroid and proto Austroloids.
- **Dravidian Race:**
- Kamil. V. Zvelebil, an ethnographer referred to Indian natives as "Proto Dravidians"
- Further, some researches claim that even before the Aryans came to India there were Dravidians in the Indian Subcontinent. He also concluded that the Indus Valley civilization was the Dravidian Civilization.
- **Native to the Land : (மண்ணின் மைந்தர்) :**
- Intellectuals like Gearson, and Sir. John evans wentup one step further and concluded that the **cradle of humanity** is in South India.
- According to this theory the fact that southern tribes are Dravidians got stronger.
- **George Oliver** named the Dravidians "Black Indians"
- There is no need for any other evidence to affirm the principle that Dravidians are the son of this land and Tamilan is the oldest tribes living in Tamil Nadu.
- **Linguistic Research:**
- Linguists and Multilinguist scholars attempt to determine the ethnicity by using language as a tool.

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- Accordingly, family languages were classified on the basis of language similarity, there are nine linguistic families in the world.
- Four of them are in India.
- 1. Indo – Aryan linguistic family
- 2. Dravidian family
- 3. China – Tibetan family
- 4. Austro – Asian language family
- Research on the first two language families has been quite controversial.
- **Sie. William Jones:**
- He was an eighteenth century scholar of linguistics.
- He came to Calcutta after he became Chief Justice of the supreme court where he fell in love with Sanskrit.
- He started the Asiatic Society of Bengal and served as its president.
- In his study of languages, Jones found a similarity between the three languages Sanskrit, Greek and Latin.
- In his book “**Sanskrit language**” he proved with evidence that all three language have a common root.
- He gave importance to Sanskrit, the Vedas and the Aryan Civilization.
- He was largely responsible for spreading the idea that the Indo – Aryan Civilization as the Indian Civilization.
- **Dravidian Terminology :**
- In his book, **Comparative grammar of Dravidian languages** (1856) professor Caldwell notes that the Sanskrit form of Tamil is the word “Dravidia”.
- He denied that the word Tamil originated from the word “Dravida”
- When referring to the south Indian Dravidian dialects he developed the Anglo – Indian term called “Dravida”
- In ancient times the yavanas called Tamil Nadu as “**Trimilike**” (திரமிளிகே), The Sanskrit linguistics used Thiramila (திரமிளா), Dravida (திரமிடா), Draavidia (திராவிடியா), to refer South India & Southern language.
- The term Dravidian patriot and **Dravidian Shishu** were used to refer to the elders of Sanskrit language who originated in Kanchi.
- Nandivarma Pallavan who ruled Kanchi in the 9th century CE, referred to the Tamil Kings of the south as the Dravidian kings.
- Mathura Vijayam a Sanskrit text written by Gangadevi in late 14th century CE, refers to Tamil Nadu as the Dravidian nation and Tamil kings as Thiramila kings.

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- It is note worthy that many town names such as Tamilpur, Tamilkudi, Tamilpeda & Tamuluk were used in the Ganga plain.
- **Dravidian language family:**
- **Francis Ellis**, a linguist in 1815 discovered the fact that Tamil, Telugu, Malayalam, Tulu, and Kudagu are the South Indian Branch languages.
- Robert Caldwell subsequently revealed in 1816 that these languages belong to the Dravidian family.
- **Caldwell (1814 – 1891):**
- He was born in Northern Ireland at the age of 24 he came to Chennai on behalf of the London missionary society.
- He assumed charge as the Bishop of Tirunelveli (1877)
- He loved working with people. He understood that if he wanted to influence the people, he needed to learn their language.
- He studied Tamil formally and compared it with other South Indian languages. The result is a book called **“Comparative grammar of Dravidian languages”** by Caldwell.
- The book has three main conclusions.
- 1. The Dravidian language family is a unique family.
- 2. It is entirely different from the north language families, Both are like two poles.
- 3. The Dravidian language family can function independently without family support of the North Indian language family.
- His book “Comparative grammer of Dravidian Languages” is the first book to make known to the world that Tamil is unique and suitable to grow and sustain itself.
- After his publication, it became clear that many languages including Tamil, did not belong to the northern language family.
- Over 70 languages were identified as Dravidian languages. It is also known to spread to many parts of India, Pakistan, Bangladesh, Srilanka and Southeast Iran.
- **Father of Dravidians:**
- His languages family, which he named Dravidian caused much controversy. In particular, the Idea that Dravidian language should belong to the same ethnic group was be met with strong opposition.
- It was argued that language should not be taken to mean the origin of a race. If was started that the philology and Ethnology should not be tied together.

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- **R. Sathyanatha Iyer** says that the argument that the fact that should race be decided by language is not acceptable.
- Caldwell said that Tamil is a **Classical language** based on writing format, literary resource, grammatical individualism, and the civilized status of people. So scholars accepted him.
- Amuthan adigal considers, "Caldwell's book is regarded as the forerunner to Dravidianism field."
- **Dravida – Tamil Relationship :**
- **Dravida** is not a Tamil word. It is a word from Sanskrit. It is noteworthy that this term is not featured in Sangam literatures.
- However in ancient times, the yavanas called our country "**Thirmilike**" (திரமிளிகே).
- Dravida (திரவிடா), Draavida (திராவிடா), like words have been used by people of North India. Adi sankara used the term **Dravi** to refer to the South.
- Nandhivarma Pallavan from Kanchi refers to Tamil kings as Dravidian kings.
- In Mathura Vijayam, written by Kumara Kampana's wife Gangadevi, refers to Tamil Nadu as the Dravidian desam and the Tamil kings as "**Thirmila Kings**".
- Other linguists refer to the word "Tamil" as Dravida Draavida from ancient times. Rather it is a historical distortion to say that Tamil originated from the word Dravida.
- **Creourson** pointed out that Sanskrit generously borrowed many Tamil words.
- **Homeland of Dravidians:**
- Their location, like the race, language has also been a subject of debate.
- The question of who the natives of this land, are whether they are native Tamils (or) migrants from abroad, remains unanswered till today.
- The Researchers give evidence to both sides. Native Tamils are thought to have come from the Mediterranean regions of Egypt, Iran, Sumeria and Greek Islands.
- On the contrary, there are also genealogical evidence confirming that the continent of Lemuria which includes Australia and Africa is the birth place of Tamils / Dravidas.
- Given the evidence presented by both sides, there is reason to conclude that the Dravidian race is indigenous to south India and the Tamils are considered tribes of Tamil Nadu.
- **"Homeland of Dravidians"**
- **1. Alien migration plicy:**
- According to **A.k. Kien**, south Indian Dravidians migrated to India after Negros (நிரதர்கள்) and before Aryans.

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- Eliot smith considered Egypt the birth place of civilization. He says Dravidians are from Egypt by showing some similarities between the Dravidians and the Egyptians.
- Caldwell says Dravidians are descendants of central Asia by showing their similarities in languages.
- Professor, Eymantop claims that the Dravidians entered into Deccan from Iran via Baluchistan in 5th Century BCE.
- H. S. David said a section of Elamis came to India from Iran around 3000 BCE.
- Herodotus, a Greek historian called the Lisi People as **Trimilli (திரமிளி)**
- Sunithkumar Chatterjee and Nilaganda sashtri believed that the Dravidians came to India from the east of Mediterranean by sea or land.
- Lahori says that the Dravidians and the ancestors of different races such as pasks of Iberia island. Hemaits of North Africa and Sematics of West Asia belong to the same race.
- There are physical and cultural similarities between the people of Mediterranean sea countries. V.R. Ramachandra deekshitar says Dravidian settlements were increasing in countries like Polynesia, west Asia and the countries in Mediterranean sea.
- There are also those who claim that the Sumerians emigrated from India to Masopotomia.
- This claim is made because of the physical similarity to the Dravidians and the Sumerians.
- South Indian Dravidians have very close similarities to the body and culture of the people living in the land of Mediterranean sea.
- In views of these similarities many historians claim as the eastern part of the Mediterranean sea is the homeland of south Indian Dravidians.
- A recent study of Dravidian origin by Lahori and Sunith Kumar Chatterjee confirmed the final homeland of Dravidians was the eastern part of the Mediterranean.
- But the cultural symbols of the Dravidians are found not only in the east of the Maditerranean sea but also in Siberia, in Italy and in many other countries and Islands of Pacific Ocean.
- Some of the symbols found in Adichanallur in South India and Mysore in Malabar are similar to those found in West Asia and Christman Island.
- The **Bagavad Gita** states that Manu, a Dravidian King saved people from south to north during the Great flood.
- Oyanus people who had crossed the Arabian sea landed in the Persian gulf in a place called Erudu (எரூடு). In Erudu, they created a civilization similar to the Dravidian civilization.
- In many myths it is said that the ancestors of the Sumerians emigrated from abroad and those who were from Erudu helped the Sumarians develop their culture and architecture.

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- Ponisiyars are associated with palms in the south Kumari. They carried the palm heritage across to various settlements, Herodotus said in his memoirs.
- According to the studies of Richard Icke, and Yujini Tho Peyas, the ancestors of modern man lived in East Africa and Java in the borders of the Indian Ocean.
- **Mortimer Wheeler** describes that ancient man's Life Zone was the Indian ocean.
- Memories of Kumari kadam are found in Tamil literature. There is evidence to explain the cultural development from the earliest times of South India.
- Evidences from Vishnupurana, Koothanool, Bhagavathapuram and Tamil literature confirm that Kumarikadam as the **Homeland of Tamils**.
- **Civilized contacts (Indus – Dravida Valley)**
- Some researchers felt that the Dravidian people lived in the northwest and north of India when the Aryans entered India.
- Among them was professor Burrow of Oxford he studied the Aryan language and said that the Rigveda contains twenty Dravidian words.
- He concluded that the Aryans who migrated later adopted many Dravidian languages in their own language from Dravidians who flourished in Ganga and Indus plain.
- Lahore made a starting speculation. He researched many languages and finally found many similarities between the Dravidian Language and the language of people Basque from Spain He concluded that the two languages belong to the same language family.
- He considered that the Sumerian, Elamite, and Cappadocia languages were born in his linguistic family.
- Dravidians migrated from West Asia and settled down at the Indus valley and might have developed a civilization there.
- Then for some unknown reason they got out of Indus valley and stayed in Tamil Nadu and developed a civilization there or it is speculated that.
- Some have travelled from Lemuria to South India, Africa and some even lived in the Mediterranean countries and travelled to South India through North India.
- The most important of person of all historians who tried to answer the question of who are Tamil people is Father Heras.
- Historians are searching for science's help to find out what is hidden in the pictorial writings of the Indus valley people.
- Many researchers have explored these writings from various angles and have come up with different ideas.

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- Some say the Indus valley language is an ancient Tamil format. Father Heras is the most important of them.
- He has presented several pieces of evidence in support of his concepts. He found out several similarities between the two languages. Some dismiss his theories as irrelevant.
- Researchers from Russia and Finland have scientifically analyzed the Mohenjodaro language and conclude that it is the beginning form of the Dravidian language.
- **1. Mahadevan:**
- His work on the Indus valley alphabet shows the close connection between the Indus language and the Tamil language.
- He gives the following evidence in favor of his opinion.
- There are many similarities between the engraved inscriptions on the Mohenjo-daro stamps and the Tamil – Brahmi Inscriptions of the second century B.C.E. Messages as requests to God are found in both languages.
- The scratch paintings on the excavated pottery of the south India and the Indus valley are identical.
- Inscriptions, seals and special names have been written on Indus valley stamps. These names are found in Tamil Brahmi Inscription, Sangam age poems and songs.
- The political position of the Indus valley and the political position of south India excelled together. This is an excellent similarity.
- The persons' town is prefixed with the names on the seals found in the Indus valley civilization. The same is true in the Sangam literature and later literature.
- The symbols of the alphabet that refer to the “நகரம்” in the Indus valley are the same as the pictorial letters showing the name of “நகரம்”. The practice of combining the name of the town with the birth of their names is found in both civilizations.
- There are many similarities between the legends created in the ancient Sangam literature and some of the scenes which have been engraved in Indus seals.
- **Idea of S. R. Rao:**
- He is working on fossil research under the government of India. And also engaged in research of Indus valley civilization.
- His effort led to the discovery of an ancient port, Lothal in Gujarat.
- He also said the civilization of Mohenjodaro was in close connection with Lothal Civilization.
- He considers the syllabic alphabet of Indus valley language on the basis of phonetics is associated with the Indo-European language family and is not associated with Dravidian language.

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- So far all the scholars involved in the research on the civilization of Indus valley knew that there was a correlation between this civilization and Ancient Tamils.
- Rao had a completely different idea.
- Others have compared the Indus civilization with the Aryan Civilization. It is known that the Indus script was associated with ancient Vedic language. Some consider the animal forms in clay seals refer to Aryan's yagam and animals sacrificed on them.
- It is customary for Aryans to sacrifice cows and goats in their Yagams. But the images of elephant and rhinoceros were engraved on Mohenjodaro seals. At no time were these animals sacrificed by with the Moganjadaro language.
- There are many centuries between the fall of Indus Valley Civilization and the entry of Aryans into India. So we can conclude that Indus Valley Civilization and Aryan Civilization are not the same.
- Further, the Aryan civilization grew with the Folk. But Indus valley people were the ones who lived and built the big cities. Their civilization is urban civilization. The entire city of mohenjo daro is a brick built city. It has beautiful roads planned perfectly.
- Linga images were found in the Indus valley ruins. Thus we conclude that they were worshipped on Lingam.
- But durin the vedic period, the Aryans ignored the linga worship. So these two civilization must be different.
- There is no similarity between the head structure of the Indus valley civilized man and the Aryans. The Indus Valley man has a raised brow on his Forehead.
- The Pasupathi image of Shiva and Amman is best featured on the Mohejodaro clay stamps. But here, one of the Vedic gods, Ruthran is not accepted by Aryans. The Rig Veda speak of Ruthran being in the Rowthrakara but in Indus valley, we see Pasupathi displayed in yoga seals as meditating silently.
- The religion practiced by the Indus valley people was closely related to the planets and galaxies. They also learned astronomy and astrology.
- All these elements were alien to the Vedic Aryans. Astronomy and Astrology did not occur in the early Aryan civilization. Later Aryans adopted many ideas and words from other civilizations early Aryans did not communicate with birds and animals. This came into practice in their later years.
- The Aryans accepted the Bandicoot (பெருச்சாளி) of lord Vinayaka, the ox of Lord Siva, the lion of Lord Durga, the Peacock of Lord Muruga and the Garuda of Lord Tirumal from the Tamils.
- The word "Asuvatham" which refers to the pipal tree, came to the aryanas Chattarji says that the Tamil word poo+ sei (பூ + செய்) has been changed to pooja in Aryan.

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- After the destruction of the Indus Civilization and the cities due to some unknown reason, they many have settled in the Gangetic plain.
- Many others came to the South in large numbers stayed in the Tamil Nadu and Deccan.
- The clan is said to be the '**Pain**' in vedas. They are said to be merchants and interest imposing buyers.
- They are not interested in rituals. They did not even worship the Aryan God. These Pani and the Aryans had frequent conflicts.
- A **Iruku vedi slogan** reports that the Aryans in- vaded and occupied Pani's settlements. It also claims that the Pannis avenged the Aryans.
- We can speculate that these Pannis are the Indus valley settlers who settled in the Ganges Plain. The Aryans accepted the religions doctirnes and not the conflicts and wars that arose with them.
- The Aryans regarded Pasupati, the God of the Indus valley as superior to Ruthra of vedic people.
- Yogic, seals, Shakti worship and the pipal tree were important during the Aryan period.
- The people of Indus valley have not forgotten the importance of the fish in their religion and language even after setting in Deccan and Tamil Nadu.
- In Tamil Language too, the fish is given special attention. The flag. Gleaming in the skies, is fish (மீன்). The fish is compared to the eyes of Tamil women, Meenakshi is the God of Madurai.
- **Conclusion:**
- The Mediteranean people like the Indus people, migrated to South India in high numbers.
- It is unlikely that they came to Tamil Nadu through North - West India, Indus valley and Ganga plain. Some may have done so.
- Some of them may be thought to have crossed the sea and settled on the west coast of Tamil Nadu. It is generally thought that the Indus Civilization was related to Tamil Nadu.
- **Lemuria – a concept of Kumari continent:**
- The term Lemuria has attracted the imagination and attention of many.
- There is still no consensus among scientists about this disappearing land.
- However, a large tract of land south of the Kumari tip of Tamil Nadu is thought to have been destroyed by the sea
- It is widely reported among Tamils that the extinct region was once a part of South India, the subcontinent of Srilanka, Malaysia and Africa and that this was the **Kumari continent** of the Lemuria continent.
- Literary and generalogical evidence is given for this point.

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- **Discovery of Scalater:**

- In 1864 a bio – geographer Philip sclater published a scientific study of mammals of Madagascar.
- In his article he referred to a mammal called lemurs. All the end of his thesis, he published a hypothesis that there must have been a large continent between India and Madagascar at one point of time.

- **Lemuria Continent:**

- Etienne Geotory saint Hillaire, who studied the mammals of Indo Madagascar region twenty years before Scaler's thesis was published which made a similar conclusion.
- Sclater is credited with naming the continent hidden in the sea as Lemuria.
- After him, Anthroprologists like Ernest Haeckel used term "Lemuria".
- An analyst named J. H. Muir later claimed that humans may have appeared on the Lemuria continent in his historical book "The Animal Survivors"

- **Marine exploration:**

- In 1889 a study was carried out by the German ship "Special" and the Russian ship "Vidhyas"
- After them, the united states and France the explored this continent.
- The study also found a mountain the sea.

- **Literary Evidence:**

- Tholkapiyam Sirpupayeram claims the Tamil Nadu is a good place between Vadavengadam and Southkumari. (வடவேங்கடம் தென்குமரி ஆயிடைத் தமிழ் கூறும் நல்லுலகம்).

- Referencs to lemuria (or) Kumari continent can be found in Sangam literature such as Purananooru, Silapathikaram and Manimegalai.

- "ப.ருளியாற்றுடன் பன்மலையடுக்கத்து குமரிக்கோடும் கொடுங்கடல் கொள்ள" – said by Silapathikaram. The sea that devoured kumari was depicted as a Cruel sea.

- The researchers also said that the Pakruli river that flowed into Kumarikandam. "Kumarikodu" is also said to have been in the ruined Kumarikandam.

- Megasthanis notes that Srilanka was separated from India by the river.

- In 1900 human sciences reported that the place where the race of the people originated is now under in the sea.

Culture	Period	Cultural Component
Paleolithic	20,00,000 to 8000 BCE	Hardaxe, Choppers (வெட்டுக்கத்தி), Hunting and gathering food.
Mesolithic	8000 BCE to 13000 BCE	They didn't know about the microtools and metals. They hunted animals and birds.

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Neolithic	2000 BCE to 1000 BCE	Polished stone axes, Microbial Instruments, Practicing Animal, Cultivation, groups Hunters – food collectors and pastoral community were living at the same time.
Ironage	1300 BCE to 500 BCE	The Magalithic Ritual system, food collectors and Pastoral community living together creating a team leader, knowing the use of Iron, Black Red earthenware. Developing specialists in craft skills, potters and smiths.
Ancient historical Period and Sangam age	300 BCE to 300 CE	Growth of the Chera, Chola and Pandya kings, worship of soldiers, literary legacy and maritime commerce.

- Ancient artefacts have been found in Athirambakkam and kudiyan caves. They belong to the Paleolithic and Mesolithic Age.
- **Paleolithic Culture:**
- The stone age tools of the human ancestor called **Hominin** were developed in Tamil Nadu. These are the oldest stone age tools.
- These tools are found in the surrounding areas of Chennai, especially in Athrambakkam and Kudiyam.
- It shows that humans lived about 1.5 million years ago here.
- One of the most important places in the world where human ancestors lived were **Kosasthaliyaru**.
- Humans living here belong to the genus **Homoerectus**.
- Cosmic ray flow method – it is used for predicting the period of models using cosmogenic rays.
- **Sir Robert Bruce foote** an English land surveyor first discovered paleolithic tools in 1863 CE at Pallavaram near Chennai.
- This place is where such tools were first discovered in India. So the stone tools found here were called the **Chennai quartz shop. (சென்னை கற்கருவித் தொழிலகம்)**
- These are made of wood and bone handles. It was used to cut, pierce and dig things.
- The are available at Pallavaram, Kudiya case, Athirambakam, North Madurai, Erumai Vettipalayam Pariculam.
- **Basalt** rocks had been used for these instrument in Dharmapuri and North Arcot.
- This culture is estimated to be about 1.5 Million years old in Athirampakam. This period lasted for three hundred thousand years in other parts of India.

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- **Mesolithic culture in Tamil Nadu:**

- It is evolved from 3,85,000 to 1,72,000 BCE.
- During the period there was a shift in the type of equipment used.
- Some tools were used, like Granites, stone scales, scratching tools, knife, driller, handaxe, splitting tools and Levalloisian wafers.

- The mid Sangam of the Pandya kings was held in kapadapuram. It is also believed by tradition that the kapadapuram is also a traditional concept in Kumarikandam.

- **Ancient Tamil:**

- Before we understand the cultural development of the Sangam age, we must know about the ancient culture of Tamil Nadu.

- Evidence of this period can be found in some part of Tamil Nadu.
- In Some places of South Tamil Nadu such as T. Pudhupatti and Seevarakkottai, Mesolithic tools have been discovered.
- It is called Mesolithic age because it is the period between Neolithic and Paleolithic age.
- This was found in 'thaeri' (தேரி) near Thoothukudi.
- The area with red sand dunes in this area is known as 'Teri'
- Fishing may have been an important occupation during this period, as the Mesolithic tools found in South Tamil Nadu are also found in the coasts of Sri Lanka.

- Geologists believe Sri Lanka and Tamil Nadu had land contact when the sea level was low in 5000 BCE.
- The people used small tools made by chert and Quartz.
- People hunted animals and collected fruits, nuts and Tubers.
- **Scratching tools** – Used to scratch the surface of any material
- These are like tools used to remove the skin of vegetables in the kitchen.

- **Triangular tools**- Tools were in triangular shape.

- **Crescent shaped tools**- Tools were in crescent.

- **Neolithic Culture – Tamil Nadu:**

- They used to domesticate animals and did agriculture.
- They used polished hand stone axe called **Celt**.
- Live stock grazing was their main occupation.

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- The lived in small villages and their houses had rooftops. The walls are constructed in such a way that clay was coated on them.
- Paiyampalli of vellore district Dharmapuri is an evidence of the towns of this period.
- These are the first ones who had done Pottery. They made pots using their hands or slow moving wheels.
- They polished them with pebbles before burning the Pottery. It is called **Burnishing**.
- Archaeological survey of India has examined Payampalli in vellore district of Tamil Nadu. This is where the evidence for the cultivation and poetry first emerged.
- Here we got cereals like Ragi , Horse gram and green bean.
- They used polished hand stone axes. It had wooden handles.
- Such polished stones are still worshipped in some village temples of Tamil Nadu.
- **Iron age – Megalithic:**
- The **Iron age** was the cultural period that followed the Neolithic age.
- As the name goes, people used iron technology. It is the period before Sangam age.
- During this age people settled in the many parts of Tamil Nadu.
- They used items such as Iron, Bronze, garnilian and Quartz.
- Evidence for Ironge has been found in various places in Adichanallur of Tirunelveli district, Chanur near Maduranthagam and Chitannavasa near Puthukottai.
- Symbols of Remembrance of this period are widely in various places of Tamil Nadu.
- **Types of Megalithic Symbols:**
- These are called Megalithic age because people used large stones to bury the dead people.
- Along with the dead Iron, garnitian beads and bronze items were buried.
- These are the items that are buried with the body of deceased and the people believed that these items helped the dead in their afterlife.
- These are as follows, Dolmens (கந்திட்டை), Cist (tombs), Menhir (Stones as symbols for remembrance), Thazhi, caves dug through rocks, remembrance pots called **sarcophagus**.
- Kodakal or Kudaikal, Thopikai and Pathikal are found in Kerala.
- **Dolmens** made of stone like a table were established as a ceremonial monument for the dead.
- **Cist** is like a coffin buried under the sand. It is built on the four sides as the stone bridge with a stone over the top.
- Pottery jars called **urn** were used to bury the dead.

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- **Sarcophagus** is baked clay coffin.
- Sometimes these coffins are prepared with many footrests.
- Menhir stones are pillar like herostones installed as a symbol for the remembrance of the dead.
- A hole called **port – hole** is placed on the cist.
- It served as their gateway. It also has the concept of the path to the soul
- In Iron age Herostones were set up for soliders.
- Burial jars with lid – Adichanallur
- Round stone, longstone – Kodumanal
- Cist created with stone tablets – Kodumanal
- Kodakaal – Kerala
- Thopikal – Kerala
- Pathikal – Kerala
- **Agriculture and live stock:**
- The people of Iron Age did agriculture and cattle grazing .
- Irrigation management improved during this period.
- There is some evidence that ancient megalithic places like Adichanallur in Tirunelveli and Porunthal near Pazhani have burial places where the dead were buried with paddy.
- **Society and Politics of Ironage:**
- During this period there were crafts men pottery workers and metal workers (Kammiyar)
- They set themselves up as societies under one leader.
- This led to violations like stealing cattle and other such battles. Boundaries began to expand.
- Chiefdoms is a hierarchical community. The position of leader is chosen based on blood relation.
- The inscriptions of Ashoka of the 3rd century BCE indicate that the Chola, Chera, Pandiyan ad Sathya pathra were outside his Kingdom.
- They were most powerful in the realm of Ashoka.
- **Pottery:**
- Pottery are important evidence available at archaeological sites. In Iron age and Sangam age they used black and red pots.
- The inside of black and red pots were black and the outside was red. The outer side was also shiny.
- **Iron technology and metal tools:**

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- Large amounts of Iron found in the megalithic tombs.
- Tools like sword, knife, axes and chisels, lamps have been found. Some of them even have handles made of stone or wood.
- Some iron tools were used in agriculture hunting, food collection and in wars as well.
- **Summary:**
- The history of man is closely related to the history of the earth. The earth appeared 4.54 Billion years ago.
- Human Ancestor's Homini appeared 5 – 7 Million years ago.
- There is evidence that humans first lived in Tamil Nadu 2 – 1.5 Million years ago.
- **Archaeological sites and Researchers:**
- **Robert Bruce Foote : (1834 – 1912):**
- He is an archaeologist from the England. He was an expert in the Archaeological Field.
- He was appointed as an officer of the geological Survey of India Chennai branch. (1858)
- **Athirampakkam:**
- He discovered a large number of stone tools on the river bed Athirampakkam in Pallavaram, 60km from Chennai. He was amused at this.
- These are the unwritten documents left by the ancient Tamil people who lived near river beds.
- The most notable of these tools are the handaxes. It's in the form of Zucchini (சுரைக்காய்).
- In addition to this they also received a wide range of strange shaped tools (சீவல் வாடிவக் கருவிகள்) and well – crafted weapons.
- His inventions are stunning and unique. These helped to unravel the mysterious knots of the people's natural environment, time period, type of living activities during these times.
- Owners of these tools have been hunters and food gatherers.
- It was the first to be discovered in the Indian Subcontinent.
- His discovery made people rethink all unaccepted and accepted notions of the origin of the human Race.
- His excavation in Athirampakkam is called the Madras legacy.
- His discoveries confirms that India's Paleolithic age began in Tamil Nadu.
- **"He made the World Aware"**
- After the Athirambaakam research, he conducted excavations along with William King in South India and West India. He found stone tools and settlements from here.

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- He made the world aware of the centuries old three story (முன்றடுக்கு மனிதக் குடியிருப்புகள்) subterranean human settlements on the shores of Tuticorin in Tirunelveli.
- The oldest well – carved tools were invented near Vallam and Udayar Pallayam
- **Fixed Donation:**
- Bruce Foote was a multi – talented person. He was a geologist, archaeologist, humanist, ethnologist.
- His discoveries laid the foundation for the 19th Century archaeology.
- His name was inscribed in prehistoric Tamil Nadu history. (Because of his discoveries)
- Archaeologists still read his memoris today. It is therefore not surprising that he is called the Father of prehistoric period.
- **Adichanallur:**
- It is located in Thoothukudi district about 22 km away from Tirunelveli.
- In 1875, Andrew Jaggar a German naturalist did excavation projects at Adhichanallur.
- From there he carried baked pottery, vessels, models, tools, bones and skull in considerable amount with him. These are currently in the **Berlin museum**.
- **Subsequently**, Stuart the collector of Tirunelveli district, and a renowned linguist Robert Caldwell visited Adichanallur.
- They found the area full for **Crystal stones** Excavations began under the supervision of Alexander Rae, who immediately banned cutting of stones in that area.
- He prepared a comprehensive report with photographs on the Discoveries and published it in the Annual reports.
- **The Burial Mounds at Adichanallur:**
- There are wide variety of pottery, nails, including weapons, some tools such as (sword, spear, arrow) stone beads, few gold jewellery.
- Various bronze dolls were found in the form of domestic animals such as buffalo, Goat, Sheep and Rooster and also in Tiger, Mila and Elephant.
- Rice and other grains were also found in the earth. This indicates that the grain was in use in that period.
- The tools used to sacrifice animals during the war were found. This is why Caldwell thought that the people of Adhichanallur were not followers of Vedic region.

While the sixth phase of excavation began at Adichanallur known as the “**Cradle of Ancient Tamil Civilization**” commenced on May 25, 2020, the Maiden excavation at another archaeologically important site at Sivakalai near Eral was started simultaneously by the Department of Archaeology.

It is expected that at the end of this excavation Tamil Nadu’s Ancient **Thamirabharani Civilization** and its truths will be revealed.

Discoveries of Rae:

- After doctor Jaggur Alexander conducted research in Adichanallur from 1889 to 1905
- Thousands of fossil products were found there. These include home made goods, textile products, husk of paddy, iron axe, spear, blades, gold earrings and copper statues. They attracted the attention of everyone.
- He handed over these items to the Government museum in Chennai.
- He described Acharapakkam as “India’s largest prehistoric excavated site”
- **Urban Civilization:**
- The Adhchanallur excavation is historical site. The time period of the place was predicted by this research.
- This study confirmed two facts
- 1. This city was well preserved
- 2. The town was home to the local potters
- That is to say, like Harappa and Mohenjadar Adichanallur was also a city civilization.
- **Tamil – Brahmi letters:**
- There is a painting on the pot piece found at Adhichanallur. This motif is of a tall woman standing with a paddy beam in her hand.
- Next to her on the highlands was a crane and on the field was a large, long horned deer. This scene is a testament to the art of these people.
- The copper and Iron products found there show the mining industry was active and various other Industries were also present.
- **Arikamedu:**
- Mortimer Wheeler’s 1940 study at Arikamedu near Pondicherry reveals many more facts.
- It was originally a fishing village and became a port city during the Chola period.

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- The evidence for this confirms the beads with central hole found there. It was revealed that the brads were manufactured and commercialized. The city later became a prosperous city by trade with the Roman empire. The materials found here also confirm that.
- During the Roman Emperor Augustus, Foreign trade reached its peak (BCE 30). The politicians warned the king that the Roman Empire would go bankrupt if this trade lasted.
- Roman gold coins found at Arikamedu are an indication of this fact.
- Similarly, Huntington's studies found that textiles, beads, expensive stones, glass and bangles were exported from Tamil Nadu and wine, and Amphora jars were imported from Rome.
- Similarly, during the excavation of Pudukottai, gold coins of Nero and Caligula period were found.
- **Mortimer Wheeler (1890 – 1976):**
- He was born in Glasgow, Scotland.
- He served at Royal Commission on Historical Monuments in India
- Later he became the chairman of National Museum of Wales (1920 -1926)
- He came to India during World War II
- **Arikamedu Research:**
- Wheeler, who came to India, came to Chennai and assumed charge of the Chennai branch of the Archaeological Survey of India (1944)
- It was during that period that he conducted excavations in Arikamedu in Pondicherry and discovered the world's wonders. He documented everything that he found.
- **4. Paiyampalli:**
- It is village in Thirpattur Taluk, Vellore district.
- In 1906, Archaeological Survey of India excavated Here and found the pots with the color of Black and red which is related to Megalithic age. Also more burial pots were found in this place.
- It was estimated that the period of this culture id BCE 1000 by Radio carbon dating method.
- **5. Kodumanal:**
- It is situated on the Northern Bank of River Noyyal, a tributary of River Cauvery, 40 km from Erode.
- Excavations were carried out here continuously in the eighties and nineties. Then recent excavation was conducted in 2012.
- Pottery, weapons, tools, jewels and beads were found ancient peoples home and in Megalithic burial mounds. Especially the red beads were found here similar to the ones found in Mohenjadar.

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- Since these stones are not native to the area, they may have been brought from other parts of the region.
- The **Pathitruvalu**, a Sangam literature praises the Chera town **kodumanam** famous for expensive stones.
- The Kodumanam referred in the Sangam era is considered to be today's kodumanal by some archaeologist.
- They may have come to the region by precious stones to the Roman Empire, the export Roman coin heaps were also found here.
- The materials found in this excavation belong to time period of the Sangam Thogai literature.
- According to **A. Subbarayalu** the time period is between second century BCE to Second century CE.
- **Megalithic sites of Tamil Nadu:**
- The Word Megalithic was derived from Greek. Mega means large and lith means stone. This period is known as the Megalithic because the dead are covered with large stones.
- **6. Keezhadi Sivagangai District:**
- The Archaeological Survey of India has excavated an ancient city of Sangam period Keezhadi in Thirupathur Taluk.
- The study found evidence of brick – built buildings with a well drained drainage system.
- Also Tamil Brahmi engraved earthenwares, beads made by glass, red beads, white crystals, pearls, gold jewels, Iron products, conical Bracelets and Dice made of Ivory were found there.
- In 2017, Archaeological Survey of India sent two samples found here to the **Beta analytica** research centre of Florida to estimate the age of excavations.
- From this research, it was known that it belonged to 200 BCE ancient Antiquities of Rome also were found here.
- Periplus talks about the iron ore which was exported from peninsular India to Rome and tax was levied on it in Alexandria port.
- **7. Poruthal Dindigul district :**
- Items available: Glass beads (in white, red, Yellow, blue and green colors), Iron swords, Tamil Brahmi letters engraved earthenware, Rice filled pots, Crystal red beads, Conch and glass bangles.
- Iron sickle and spear found here claims that there were lots of agricultural techniques. The rice packed pots here confirms that rice was the main food of the people.
- **8. Stone slabs:**
- Two stone columns were planted on either side of the place where the dead was buried and top was covered with another stone slab.

- This stone slabs are available in Veeraragavapuram (Kanchipuram District), Kumalamaruthupatti (Dindigul District), Narasinghampatti (Madurai District).
- **9. Places where Menhirs are found:**
- In Breton language, Men means stone, hir means long. A single stone will be planted vertically in memory of the dead.
- Some Menhirs are available in Singaripalayam of Tirupur, Vembhur to Theni district.
- Thses indicate that there were ancient habitats on both sides of salty river.
- These Menhirs are available in most of the Tamil Nadu such as Narasingapatti of Madurai, Kimarikal palayam of Erode and Kodumanai.
- **10. Places where Hero stones are found:**
- It is planted in memory of a dead soldier. It is also planted in the memory of the soldiers who died in an attempt to save the village from animals or enemies.
- In Tamil Nadu this hero stones are generally found in Manur near palani of Dindigul district, Vellankottai of Thoothukudi, Pulimanlimbai of Dindigul district.

1.2. Tamil Nadu – An Introduction

- Bharathiar wonders that, “Endru Piranthaval endur Theriyatha Iyalbinai Udaiyaval Engal Thai”
- (பழம்பெரும்நாடு எங்கள் பாரத தேசமடி பாப்பா)
- The poet praises our country, which spreads from Himalayas to Kumari, “Pazamperumnadu engal desamadi pappu”. (அதில் விந்திய மலைக்குத் தெற்கிலுள்ள பகுதி, உலகிலேயே மிகமிகத் தொன்மையானது).
- Historians say that the area south of Vindhya mountain is the oldest in the world.
- Tamil is the language spoken by people living south of Tirupathi mountain.
- The sage Bhavananthi who wrote the book Nannool, says
- “வடவேங்கடம் தென்குமரி ஆயிடைத்
- தமிழ் கூறும் நல்லுலகம்”
- (The Tamil – Speaking world was in the region between North Vengadam and South Kumari)
- The language Tamil we are speaking about is praised as Senthamil, Paintamil and Muthamil by all.
- Desiakavi Subramaniya Bharathiyar sang in Praise of the Tamil speaking Tamil Nadu as
- “செந்தமிழ் நாடெனும் போதினிலே- இன்பத்
- தேன்வந்து பாயுது காதினிலே- எங்கள்

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- தந்தையர் நாடென்ற பேச்சினிலே- ஒரு
- சக்தி பிறக்கு முச்சினிலே”
- The moovendar Chera, Chola, Pandiya traditon of our Tamil Nadu ruled our country from ancient times.
- The South, West and Northeast part of our southern country was ruled by Pandya, Chera and Chozha respectively.
- **Pre historic Tamil Nadu:**
- In prehistoric times there was a large tract of land in the Indian Ocean, South of Kumari point known “Kumari continent”
- The pakruli river ran here **The Kumari Continent** was eight to ten times as large as the South Country. There are many mountain plots to be found here.
- It many have been the ancient kingdom of Pandyas.
- **Three sangams:**
- During this period, the capital of the pandyas was South Madura. It is believed that the Tamil culture Association gathered there.
- Subsequent sea disasters swept across the sea, sunk the land including south Madurai.
- Then the pandean states act at with its new capital kapadapuram, which was not sunk by the sea.
- The town of kapadapuram held an interactive gathering **mid Sangam** of Tamil speaking scholars. This city was also destroyed by the sea.
- Then the kingdom of pandyas ruled with the present city of Madurai as its Capital.
- Tamil Multicultural scholars Association’s **later sangam** was held in Madurai Moothur. It was here the pandya king and conducted a Tamil study. So this place named koodal.
- The Fourth Tamil Sangam was formed in Madurai under the leadership Pandithuraiyar on September 14, 1901.

Three sangams

First Sangam	Mid Sangam	Laster Sangam
South Madurai	Kapadapuram	Present Madurai
Promoters		

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Kanchinavazhuthi to Kadunkon	VendherChezhiya to Mudathiru maran	Mudathirumaran to Ukiraperuvazhuthi
---------------------------------	---------------------------------------	--

- **Kumari Continent:**

- Bio diversity was high in the Kumari continent which was sunk by the sea.
- So the first man must have appeared here by evolution. The first language spoken by those man must be the original language of Tamil.
- Analysts say that this ethnic group has become Tamil community.
- Prior to the creation of Kumari continent, there was a large continent in the region which was connection Africa and Australia. It was named **Lemuria** because a monkey named lemur lived on that continent. Researchers believe that the monkey which was born there is responsible for the evolution of first man.
- However, the first race appeared in the Kumari continent south of kumari.
- It can be concluded that language spoken by that ethnic people is the root language of Tamil and their land is

Tamil Nadu.

- **Historical period:**

- The Historical period where we come to know about Tamil Nadu's history is where the Sangam period begins.
- The sangam period is a period in which scholars of Tamil from time to time gather to study tamil.
- It is generally 200 BT to 200 At which is about 400 years. Some may consider it might to be a period between 300 BT to 300 At.

- **Note :**

- Before Thiruvalluvar (BT) and after Thiruvalluvar (AT) are a reckoning of the birth year of Thiruvalluvar, 31 BC.
- According to Tamil scholars, Thiruvalluvar was born 31 years before Christ was born. Considering this, the government of Tamil Nadu has announced a ne system called Thriuvalluvar era.
- There are currently Ettuthogai and Pathupattu available as Sangam literature.
- Through this we can learn the culture of Tamil people, customs, culture and the governance.
- **Tholkapiyam**, the glorious Tamil grammar of Tamil language, appeared before the time of the later Sangam age.
- We are proud to say that thirukural, which is praised by all religions was written during the sangam period.
- Desiyakavi Bharathiyar chanted as follows.
- “வள்ளுவன் தன்னை உலகினுக்கே தந்து
வான்புகழ் கொண்ட தமிழ்நாடு”
- Our mother tongue Tamil, was developed by the proper Grammar. So it called **Senthamil**.

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- Scholars refers to our language, as a **superior class** (உயர்தனிச் செம்மொழி) because it has the ability to grow without the help of other languages.
- There were many ports like puhar (Kaveripoompattinam) Korkai, Musuri, Thondi, Vanchi.
- Tamil Nadu had barter trade with countries such as Egypt, Rome, Yavana and China in its west and east.
- In those days agriculture was regarded as a valuable occupation that fed the world. So thiruvalluvar states
- “உழுதுண்டு வாழ்வாரே வாழ்வார் மற்றெல்லாம்
- தொழுதுண்டு பின்செல் பவர்”
- (The agronomist is the superior one. Everyone other than farmer needs their help)

Tamil Nadu - Timeline	
Approximately BCE. 1300 to BCE. 300	Iron age / Megalithic age
Approximately BCE. 300 to CE. 300	Ancient Historical Period / The sangam age may have begun long ago
Approximately BCE. 300 to CE. 300	Sangam Literatures
Approximately BCE. 400 to BCE. 300	Introduction of Tamil – Brahmi letters
First Century CE	The Periplus of Erythresian sea
First Century CE	Pliny's Natural History
Second Century CE	Ptolemy's geography
Second Century CE	Vienna Papyrus
Approximately CE. 300 to CE. 500	The end of the Sangam period.

- **Tamil Nadu culture:**
- The ancient Tamil people excelled in culture and civilization.
- The Tamil word **Panbaadu** (பண்பாடு) originated from the word Panpadu (பண்பாடு). It means adjusting or refining.
- **T. K. Chidambaranar** was the first to introduced the word culture (panbadu) in Tamil.
- Just as a farmer cultivates the land for a crop, human mind needs to be enriched by higher thoughts.
- Tholkapiyam says that “உலகம் என்பது உயர்ந்தோர் மேற்றே”. Here ‘Uyarnthor’ refers to people who are cultured.

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- Kalithogai indicates that best way to live is to follow good guidelines. It says “பண்பெளப்படுவது பாடறிந்து ஒழுகுதல்”.
- Thiruvalluvar says “பண்புடையார்ப் பட்டு உண்டு உலகம்”.

Evidences	
Inscriptions	Hathikumpa inscription of Karavela the Kalinga king, Pugalur inscription (near karur), Second and Thirteenth rock inscription of Asoka and inscriptions from Maangulam, Alagarmalai, Keezhavalavu (near Madurai).
Copper plates	Velvikudi and Chinnamanur copper plates
Coins	Coins issued by Chera, Chola and Pandya of Sangam age, coins of petty kings.
Monuments of Megalithic age	Burial place, Herostones.
Places where materials were obtained from excavation	Adichanallur, Arikamedu, Kodumanal, Puhar, Korkai, Alagankulam and Uraiyur.
Literary evidences	Tholkapiyum, Ettuthogai, Pathupattu, Pathinenkeelkanaku, Patinapalai and Madurai Kanchi. And also epics such Silapathikaram, Manimegalai
Notes of foreigners	The periplus of Erythrean Sea, Pliny's Natural History, Ptolemy's Geography, Indica of Megasthenes, Rajavazhi Mahavamsam and Deepavamsam.

- **George. L. Hart:**
- George. L. Hart, a professor of Tamil at the University of California, said that the Tamil language is as old as the latin language. He says that it had emerged as a completely independent tradition without the influence of other languages.
- **Literature Evidence:**
- The porul athigaram from Tholkapiyam tells the inner and outer life of the ancient Tamil people. The Ettuthogai and the Pathupaattu depict the socio economic life of the ancient people.
- According to the Tamil ancient stories, in ancient Tamil Nadu three associations were called Muchangam. These were run by the favour of the Pandyan King.
- Though it is said that gods and the sages participated in the first sangam in south Madurai, there have been no text from that association.
- The second Sangam was in Kabadapuram. No other literature other than Tholkapiyam has been preserved.
- **Origin of Tamil people:**

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- There are four hypotheses about the origin of Tamil people.
- One hypothesis is they lived in Kumari continent.
- The second is that they are indigenous to South India.
- The third hypothesis is that they originally arrived to South India from Africa through the Arabian sea.
- The fourth hypothesis is that they arrived to South India in some time from central asia and North India.
- **Evidences that reveal antiquity:**
- There is ample evidence that the Tamil people have been cultured since Ancient times.
- They can be classified as literature evidence, for eigners notes and Archaeological evidence.
- The third Tamil Sangam was founded by **Mudathirumaram**, a Pandiyan king in Madurai.
- **Sangam Literature:**
- Tholkapiyam, Ettuthogai, Pathupattu, Pathinenkeezhkanaku, Silapathigaram and Manimagalai are included in the Sangam literature collection.
- The very ancient work among this is Tholkapiyam the author is called Tholkapiyar. Although it is a grammar book it gives the political, socio economic conditions of ancient Tamil Nadu.
- The ettuthogai and pathupattu is divided into two sections agam (interior) and puram (exterior)
- Silapthigaram composed by Ilangovaligal and Manimegalai composed by Seethalai Sathanar give social and political information about the Sangam age.
- **“Yathum oore yavarum Kezhir”** philosophy of the supreme was said by Sangam scholar Kaniyanpoongundarnar.
- The business system, governance, combat skills and donations of the Chera kings has been extensively explained in the sangam literature **“Patthitruvalu”**
- The music book “paripada” states the excellence of Madurai, the capital of the pandyas and the vaigal river. This book also deals with the worship of deities such as Thirumal and Murugan.
- Five of the pathupattu are Astrupada (about philanthropist)
- **“ஆற்றிடைக் காட்சி உறமுத் தோன்றிப்**
- **பெற்ற பெருவளம் பெறாஅர்ச்சு அறிவுறிஇச்**
- **சென்று பயனெதிரச் சொன்ன பக்கமும்”**
- **- (தொல். பொருள் புறத்தினையில் 30)**
- Kurinji pattu and Mullaipattu explains the importance of the love and fertility of land.
- The text Nedunalvada (speaks of love and heroism).
- Maduraikanchi highlights the speciality of Pandyan king Neduncheliyan.

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- The Book Pattinapalai reveals that the Chola nadu had been enriched because of land and sea trade such “**Mutta chirapin pattinam**”. (முட்டாச் சிறப்பின் பட்டினம்).
- Silapathigaram, one of the dual epics speaks about the governance of Tamil people, dance, song, art, specialities of the capitals Puhar, Madurai and Vanchi, Trade, Devotional customs, Religious belief, Self discipline and the Justice system.
- Manimegalai deals with religious ideas and ethical principles.
- The central point of the Manimegalai is that crime can be prevented by examining the root causes of various crimes .
- **Other evidences:**
- Greek writers Pliny. Ptolemy, Megasthenes and Strabo mention the trade relationship between south India and the Western Countries.
- Asokha inscription tells Chera, Chola nd Pandyas ruled the south of Mauryan empire.
- The excavations held in Arikamedu, Poompuhar and kodumanal explore the business activities of Tamil people.
- **The Period of Sangam age:**
- There is still no consensus among scholars about the age of the Sangam era.
- The basis of determining the period of sangam is that the king Chenguttuvan was the contemporary of king of Srilanka **Gajabahu II**.
- Silapathigaram, Deepavamsam and Mahavamsam also confirms this message.
- So finally, we can conclude the Sangam era was between 300 BCE to 300 CE based on literature, Archaeological and numismatic evidence.
- **Notes of Foreigners:**
- The Book “Periplus of the Erythresian sea” suggests that Egypt was also a trading centre to ancient India before the Greek people ventured into social civilization.
- The Book “Geography”, written by Strabo, a contemporary of the Roman king Augustus, “Biology” written by pliny and the “Book Geography” of Ptolemy refer the ancient Tamil sea trade.
- All the ports of the Cheras were located between kannanur and kochi.
- The Book “**periplus**” reports that all the cargo were loaded and shifted from Arabia and Greece to the Musuri port of ancient Tamil Nadu. The tamil word Arisi (rice) was transformed into Ariza in Greek and also the word karuva (cinnamon) and inji ver (Ginger root) was transformed into carpian and sinch forus respectively.

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- The feather of Peacock, Alamak (Akil tree) and names of expensive jewels which were given to the king Solomon all had Tamil Names.
- The people of Rome had mentioned the port city of chers, Thondi as thindis, Musuri as Muzuris and kumari as komaris and porkaddu as pagari.
- And also they had mentioned some port cities of estern tamilnadu korkai as kolsai, Nagapatinam as Mikama, kaveripoompatnam as kamara, Puducherry as Pudhugai, Marakanam as sopatma and Masoolipatnam as Masoliya.
- The famous Greek physician **Hippocrates** lived in the fifth century BCE. He dealt with Indian medicines. He referred pepper as Indian medicine.
- **Inscriptions of Pallavas:**
- The various inscriptions of Pallavas are found many places such Mandahapattu, Mahendravadi, Trichy, Mamallapuram and Thalavanur.
- Inscriptions in Kanchi temple expresses the history of Pallavas.
- **Uttaramerur inscription** of Parantaka chola explains the village ruling system of Chola er.
- The letter on which the plates of gold and copper are inscribed is called copper plates.
- These are available in Tamil, Sanskrit and Prahrit language.
- Some important copper plates of Pandya era are Velvikudi Plates, Thalavaipuram plates, Chinamanur Charter and Sivakasi plates. Some important Chola plates are Thiruvallangatu plates, Karnthal plates, Anbil plates and laiden plates.
- **Coins:**
- Copper coins were common during the Sangam period. They are usually square.
- Elephant was on one side of the coin and double fish on the other side.
- The yavanas released gold coins at Madurai and Puhar in Tamil Nadu.
- The coins issued during the Pallava period were found in dual fish, ship, Nandi-like symbols.
- The tiger near the twin fish was engraved on the coins issued during the reign of Rajaraj I
- Varaguna II's name is inscribed in the Grantha language in the coins issued during the time of Varaguna II
- **Souvenir:**
- According to the **Mandagrappattu inscription** of Mahendra varma, every temple had been built during Sangam and Kalabrah period with perishable goods such wood, Brick, sand and lime.
- Temples and stone chariots found in Thiruparan – gundram, Mandagapattu, Mahendravadi and Mamalapuram are noteworthy.

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- Menhirs and herostones planted to commemorate the best of heroism and scholarship are archeological symbols in Tamil culture.
- Cave temples are located in places like Thiruparangundram, Mandagapattu, Mahendravadi, Mamallapuram and Chithannavasal.
- Single stone chariot of Mamalapuram is the best example for Tamil Nadu art of sculpture.
- **Agathinai & Purathinai:**
- The tamils divided their lives into two sides Agam (interior) and Puram (exterior). The people says **Agathinai** focuses love and **purathinai** focuses the expression of the heroism.
- **Definition – Agathinai:**
- Man and Heroine live together in the same image, age and knowledge.
- The excitement of not being able to tell other about the enjoyment of the hero and heroine.
- It can classified into five ie., Kurinji, Mullai, Marutham, Neithal and Palai.
- Perunthinai is inappropriate love and Kaikilai is one sided love. Thus Puravolukam has seven thinais.
- Tholkapiyam's porul athigaram describes the events of Agathinai and Purathinai.
- When people sing imagining the theme of love they also include the land, time, bird, animal, flower, tree in its background. This is a long held tradition.
- **Mutharporul and Uriporul for Ainthinai:**

Thinai	Land	Time	Uriporul	Theme (உரிப்பொருள்)
		Sirupoluthu	Perumpoluthu	
Kurinji	Mountain and Mountainous location	Yaamam	Kutir, Munpani	Punarthalum, Punarthal Nimithamin (together)
Mullai	Forest and Forest based location	Malai	Rainy	Iruthalum, Iruthal Nimithamum (waiting)
Marutham	Field and Field based location	Vaigarai	Kar (Rainy), Kutir, Munpani, Pinpani, Ilavenil, Muthuvenil	Oodalum, oodal, Nimithamum (Brawl)
Neithaal	Sea and Sea based location	Yerpaadu	Rainy, Kutir, Munpani, Pinpani, Ilvenil, Muthuvenil.	Irangalum, Irangal Nimithamum (repentance)

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Palai	Sand and Sandy location	Nanpagal (Noon)	Ilavenil, Muthuvenil, Munpani	Pirithalum, pirithal Nimithamim (Separating)
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- It is about morality that everyone can understand and express.
- Tholkapiyam divides **Purathinai** into seven but the **Puraporul Venbamalai** divides it into twelve.
- Vatchi, Karanthai, Vanji< Kanchi, Ulinganal, Nochi, Thumbai and vagai, these eight outline the methods and the reasons for the war.
- **Padanthinal** is the singing of the Valor, gallantry and the fame of the king.
- None of the above nine classifications fall under the pothuviyal Thinai (general discipline)
- **Hospitality:**
- விருந்தே தானும் புதுவது புனைந்த யாப்பின் மேற்றே (தொல் பொருள். 540) (Thol. Porul. 540) The word feast featured in the above tholkapiyam gives a meaning 'newest'.
- From the below kural we can know the hospitality of ancient Tamil society.
- விருந்து புறத்ததாத் தான்உண்டல் சாவா
- மருந்துஎனினும் வேண்டற்பாற் நன்று குறள் 82
- (Though food of immorality should crown the board, feasting alone, the guests without unfeel is thing abhorred)
- Ilangoadigal says that term "Thollor sirapin" (தொல்லோர் சிறப்பின்). This shows that the oldest habit of the Tamil people is hospitality.
- Sanga Tamil peoples were waiting at the door to welcome hungry people. Before closing the door at night, they will see if there are any guests.
- -----கோவலர்
- மழுவிடைப் மட்டிய குழாஅய்த் தீப்புளிச்
- செவிஅடை தீரத் தேக்கிலைப் பருக்கும்.
- புல்லி நல் நாட்டு (அகநானூறு 311, 9- 12)
- Avvayar, sings even if you go for a day or two, or many, many times, your are to welcome your guests with a smiling face like the first day.
- In ancient literature, **Madainool** refers to the method of cooking food.
- News about food can be found in various books such as Sirupanatrupadai, Perungathai and Manimegalai.
- **Patronage:**
- Distributing wealth to ones who need it is called patronage.
- The rule of the Kalabharas was ended by the Pallavas in North Tamil Nadu and the Pandys in South Tamil Nadu.

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Small Kings	The area that they ruled	Philanthropy
Pegan	Palani hills	Gave Blanket to peacock
Pari	Parambu hills	Gave his chariot to the Mullai vine
Thirumudikari	Malayama nadu	One who gifted horses
Aai andiron	Pothigai hills	Worshipped by giving the blue snake skin to the Lord
Athiyaman	Thahadoor	Gave the rare Gooseberry to Avvaiyar
Nalli	Gandhira hills	Gave all goods to the mountain tribes
Valvil Ori	Kolli hills	The one who gave the gifts to Musicians (yazh)

- **Cultural traditions:**

- The most ancient pali and Sanskrit literature refer to the Tamil and South Indian region as the **Dramila** (திராமிளா) and **Dravida** (திராவிட).
- They differentiate North as Aryavartham and South as Dravida and Dramila.
- Sangam scholars like Mamallan were contemporaries of the Nandas and Mauryans of the fourth century BCE.
- Thus the Tamil language has a history that has continued to exist for over 2500 years.
- Tamil is the oldest of the Dravidian languages in South India.
- The political history of Tamil Nadu from 500 BCE to 1300 BCE is divided into three parts
- 1. Sangam era
- 2. Kalabhra era
- 3. Era of Tamil empires.
- During the Sangam period, Tamil Nadu was under the control of Kings and Small land rulers (குறுநில மன்னர்கள்).
- The small kings who ruled the hill country were called “**velir**”.
- For example, the Mountain Pothigai, Kuthirai and Parambu were ruled the rich river plains.
- Even the kings were skilled at writing poetry. (ex- Aariyapadai kadantha neduncheliyan)
- The second phase of Tamil Nadu is the rule from the third century CE to Sixth century CE by kalabharas.
- **Vajranandhi**, a jain monk established the Dravidian society at Madurai.
- Uraiyur was ruled by the famous kalabhra king **Achudha Vikrantha**.
- **Ruling System:**

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- The Sangam state was a monarchical system. The Monarchs had unlimited power.
- The Royal court is also known as “Nalavai” and Mandram.
- The forces were divided into four categories they are.
 1. Infantry
 2. Cavalry
 3. Elephant force
 4. Chariot force
- There was a sea invasion during the Sngam era.
- For example, the invasion of Cheram Senguttuvan against pirates called kadambar and the Singala invasions of the king Karikala.
- The local Administration was divided into Mandalam, Kottam and Ur.
- Commercial tax, excise duty, salt tax, gifts and tributes were the revenues of the state.
- Empire period:**
- Empire was divided into mandalam (zone)
- Mandalam was divided into nadu and nadu again divided into kottam, each kottam had many perur (large cities), ur (villages), nagaram (commercial cities) and Pattinam (Coastal city).
- The villages have been governed by an autonomous local body called Uraar. Similarly there was an organization for Nadu called Natter.
- Brahmadeyam, residences for brahmins were administered by the local Brahmins sabhas.
- They were called the Mahasabha. They acted freely without interference. They were tax – exempted.
- The period of the Cholas was known as the Golden age of Mahasabha.
- Society:**
- There were four categories in Marutha land. They are king, Brahmin, Merchant and Vellalar.
- It is known from the Sangam literature that many professionals like Artisans, Pana (singer), viraliyar (Dancer), Potter, Umanar (salt Merchant), vannar (The washers) poets and teachers lived here.
- Women valued their chasity above their life. It is only in royal households theat the conspiracy called ‘sati’ is mentioned.
- Sangam literature like naladiyar and thirukural mentions caste but does not accept it. The Sanga Tamil people respected morality more than their reliance on religious rituals.
- Most of the religious literature was written during the empire period. Literature such as Thevaram, Thiruvasagam, Nalayiradivya prabandam and periyapuranam adored the Saivite and Vaishnavite religions.

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- In the pallavas, Sanskrit was accepted as the official language of the state, with the support of Sanskrit education. However, only few Sanskrit works such as Madhavilasa Prakadanam, Kiritharjuniyam, Avanthi sundari, katha and kaviyadharsam gained fame.
- Religious rituals in temples were conducted in Sanskrit.
- **Religion:**
- During the sangam era, ritual was based on Thina (Discipline).
- There was the worship of heroic stones. There were influential deities, such as vendan, seyon, mayon, valiyon and kotrvai.
- Ganesh worship is not found there (Vinayaka, pillayar).
- Performing arts such as Kuravaikoothu and veriyatu are also featured.
- Although the Brahmin's Yajan attracted some kings, they were not popular.
- Religious philosophies such as Jainism, Buddhism and Ajivikaism were also present in Tamil society during the sangam period.
- During the pallavas the Bhakthi movement took a prominent place. The Alvars and Nayanmars campaigned against Buddhist and Jainist religions.
- Lord Shiva, Thirumal and their female deities were the primary deities.
- At the end of the Chola rule, muruga worship became famous.
- Local priests were gradually removed from the temples and Brahmins became priests.
- Sanskrit became the religious language. Temples of Buddhism and Jainism were demolished or converted into Saivite and Vaishnavite temple.
- The state of Thillai Govindarasar in the Chidambaram temple was removed which is an evidence of the Saivit, vaishnavite religious conflict during. So the Ramanjur had left the country.
- Panar and viraliyar are classical musicians and Dancers.
- Yazh, string instrument, kuzhal a wood wind instrument and Muzhavu a leather instrument were used in Concerts.
- The kudumiyan rock inscription of Pallavas gives the information about the great musician **Uruthurachariyar**.
- **Architecture:**
- The Sangam era buildings were built of perishable brick and wood.
- During the Pallavas the new architectural style, carved temples with beautiful sculptures were introduced.
- In this manner, halls with embossed sculptures were built by carving the hills.

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- Example : Mahisasura Mandabam in Mamalapuram.
- Then they built single carved temples like chariots (Panchapandavar Ratham in Mamalapuram). Then they carved rocks together and built stone temples.
- Example : Beach temple in Mamallapuram, Kanchi Kailasanathar temple and Vaikundha Perumal temple. The vimanas in these temples are unique.
- In the days of the cholas, there were massive tall temples built.
- Spacious complexes, safe indoor circular walls, sculpture hall with beautiful pillars (Maahamandapam, Arthamandapam, Narthana Mandapam, Vathiyamadapam), Karuvari, large vimanas and floors etc are significant examples.
- Temples are the best evidence of the architecture of the cholas. Example Tanjai Big temple, Gangai Konda Chozhapuram and Tarasuram temple.
- Painting in Chitannavasal caves, Kanchikailasanathan temple and Bragadheeshwar temple are some of the finest examples of paintings.
- Bronze statue of Chola era Natarajar, Statue of Saiva, Vaishnava Utsava Moorthy and 63 statues of Nayanmar are world famous.
- We can see measurements such as en, Kanakku, Naligail, Yamam, Kathal and Koi and also time calculation such as Ilayuthai and Ilavenil.
- Their medical knowledge can be known by the names of the texts such as elathi, Thirukadugam and sirupanjamoolam.
- **Ganian** is an astronomer in Sangam ere.
- Tamil people had the same view of Buddhism and Jainism. They had this idea “Theethum nandrum porar thara vaara” (தீதும் நன்றும் பிறர் தரவாரா).

1.3. Sangam Age:

- The vignette used by Ashoks’s inscriptions was called **Ashokan Brahmi**.
- **Political condition:**
- The foundation for the sangam period is rooted in the iron age
- In the Iron age people lived in groups.
- Leaders of the land controlled the lands.
- Emperors emerged in the early stages of history from these leaders.

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- The Small land rulers (குறுநில மன்னர்கள்) of Sangam age were called ‘**Velir**’
- The Mauryan Emperor Ashoka invaded and conquered parts of Kalinga (Odiya), Andhra and Karnataka.
- The inscriptions of Ashoka found in Odisha, Karnataka, Telengana, Andhra Pradesh are not found in Tamil Nadu and Kerala.
- **Chera:**
- In the inscriptions of Ashoka, the Cheras are referred to as “**Keralaputhiargal**”. They were ruling the present kerala and the western parts of Tamil Nadu.
- Their capital was Vanji and their port cities were Musuri and Thondi.
- Some say that Vanji is the present Karur in Tamil Nadu and some say that it is Thiruvanjikalam in Kerala.
- Pathitupathu, a Sangam literature says about politics and the borders of the Chera country.
- They wore flowers of palmtree Inscriptions found in Pugalur, next to Karur, refer to three generations of Chera dynasty.
- The coins issued by them were available at **Karur**.
- Silapathikaram mentions the glory of Cheran Chengutuvan who built temple for Kannagi.
- It was well known that the Ilangoadigal was a younger brother of **Cheran Chengutuvan**. Their emblem was Bow and arrow.
- They wore flowers of palmtree (பனம்பூ).
- Perumchotru Uthiyancheralathan, Imayavaramban Neduncheralathan and Cheran Chenguttuvan were the best king of Chera dynasty.
- Cheran Chenguttuvan belongs to the 2nd century CE. His younger brother Ilangoadigal composed Silapthikaram .
- The invasion of the Himalaya was most significant of the Chenguttuvan invasions.
- **Chenguttuvan** introduced the Karpukarasi Kannagi or Pathini worship in Tamil Nadu.
- The stone to make a statue of Pathini was brought in during the invasion of the Himalayas.
- Several Kings including the kings of Srilanka, Gajabaghu- II were present at the temple ceremony.
- The vendar was used to refer to Cheras and pandyas.
- **King Irumporai** issued coins his name. His symbols the bow and arrow are inscribed on the coins.
- **The Important Chera Kings:**
- 1. Uthiyancheralathan
- 2. Imayavaramban Nedum Cheralathan
- 3. Cheran Chenguttuvan

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- 4. Cheral Irumporai.
- Scholars agree that there were two factions of the Chera royal family and that the sect of the '**Poraiyar**' ruled over the Karur region of Tamil Nadu.
- **Pathitrupathu** records the achievements of the eight kings of Chera dynasty and their territories.
- Cheran Chenguttuvan suppressed the pirates and there ensured the safety of the main port Musuri (Near Kodungalur).
- The great North India invasion of Chenguttuvan mentioned in Silapathikaram is not mentioned in the Sangam literature.
- **Chola:**
- The cholas ruled the northern part of Tamil Nadu and the kaveri drainage area. **Uraiyur** was their capital.
- Poombukar or Kaveripoombattinam was a port city of Cholas. It is located at the intersection of the Cauvery river with the Bay of Bengal.
- Kadiyalur Uruthiranganar, a sangam age scholar has written about Kaveripoombattinam in his book "**Pattinapalai**"
- Silapathikaram tells about the trade in Kaveripoombattinam.
- The management of irrigation water, which reached its peak in the late Chola's rule (10th century CE to 12th Century CE) started in the Karikal Cholan regime.
- Their emblem was tiger. They released square copper coins.
- On the face of the coin is a tiger image and on the other side were images of elephant and sacred symbols.
- The region from the present day Trichy to the suther Andhra Pradesh was known as the Chola country.
- The capital of the Cholas was first at Uraiyur and then at Puhar. The most famous of the sangam age Chola was Karikala chola.
- Pattinapalai describes the war victories of his Youth.
- Karikalan defeated a large coalition consisting of the Pandyas, Cheras and eleven small kings in the battle of Venni.
- Another war he fought was **Vagai Paranthalai**. In that war, he defeated nine small kings.
- He laid the kalanai across the Cauvery river. He also cut many lakes.
- Their government extended upto venkatamalai the estuary of kaveri was the epicentre of Cholas.
- The Harbor of puhar attracted merchants from many parts of the Indian ocean.

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- Pattinapalai, a pathinenkeelkanaku text gives a comprehensive report on the commercial activities during the karigalan rule.
- **Kallanai:**
- It is barrier dam built of stone. It was built across the cauvery river to divert water through the sewer – age line for irrigation.
- When it was built it provided irrigation facilities for 69,000 acres of land.
- 1. Ilanchetchenii
- 2. Karikalavalavan
- 3. Kochchenganan
- 4. Killivalavan
- 5. Perunarkilli
- Kadiyaloor Uruthrangannanar describes the busy business that took place during the reign of king karikala in his book Pattinapalai.
- Karikal Chola, son of Ilachet Chennai, known as the Emperor of sangam chola.
- The **King Perunarkilli** conducted a Raja Suya Yagna.
- Following the death of Karikala, there were fights between the royal families of Uraiur and Pugaar regarding their rights.
- **Pandya:**
- There are also references in Ashoka's inscriptions about the Pandya kings.
- They ruled south Tamil Nadu with Madurai as its capital.
- The Tamil Brahmi inscription which found at Maangulam mention **Pandyan Neduncheliyan**.
- Some significant rulers are Nediyan, Mudathirumaran and Pazhyagasalai Muthukudi Peruvazhuthi.
- Their emblem was fish.
- The Present south Tamil Nadu was ruled by Sangam Pandyas their capital was Madurai.
- Ariyapadai kadantha Nedunchezhiyan (அரியபடை கடந்த நெடுஞ்செழியன்) was responsible for killing kovalan and burning Madurai by Kannagi.
- Another Nedunchezhiyan was "Thalaiyalanganathu Cheruvendra Pandiyan Nedunchezhiyan" (தலையாலங்கானத்துச் செருவென்ற நெடுஞ்செழியன்) Who was hailed by Nakeerar and Mangudi Maruthanar.
- Mangudi Maruthanar describes the Kortkai port and the socio political scenery of pandya state in Madurai Kanchi.

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- The rule of the Sangam Pandyas collapsed due to the invasion of Kalabhras.
- Nedunchezhiyan is hailed as a very famous warrior. He defeated the coalition battle of Cheras, Chola and five leaders of Velir at **Thalaiyalanganam**. He is hailed as the **Leader of Korkai**.
- Pandiya Nadu is famous for its pearls.
- The image of an elephant and the fish figure are engraved on both sides of their coins.
- The Pandya king Muthukudumi Peruvazhuthi issued coins to celebrate of their Veda Yagnas.
- **Important Pandya Kings:**
 1. Nediyon
 2. Muthukudumi Peruvazhuthi
 3. Nanmaran
 4. Nedunchezhiyan
- **Titles of Moovendhars:**

Cheran	Cholan	Pandiyan
Athavan	Chenni	Maran
Kutuvan	Chembiyan	Vazhuthi
Vanavan	Killi	Chezhiyan
Irumporai	Valavan	Thennar
- **Symbols of Statehood:**
- Scepter, Drum, white Umbrella are symbols of state power.

Moovendhar				
Moovendhar	Garland	Port	Capital	Emblem
Chera	Flower of Palm	Musuri / Thondi	Vanji / Karur	Bow and Arrow
Chola	Flower of Fig	Puhar	Uriyur / Puhar	Tiger
Pandya	Flower of Neem	Korkai	Madurai	Two fishes

- **Small kings Aay, Velir, Kizhar:**
- The name Aay is derived from the ancient Tamil word Aayar (pastoral).
- Some important Aay rulers of Sangam age were Anthiran, Thithiyan and Nannan.
- Velir – Vellalar – The feudal sect that ruled in ancient Tamil Nadu.
- Seven Patrons were Pari, Kari, Ori, Pegan, Aay, Athiyaman, Nalli.

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- Kizhar was the head of villages are some small part of the country. Later they became the head of the Nadu.
- These are the leaders of tribal communities living in specific places.
- They were kings who controlled the fertile area called vendhar.
- The vellirs controlled who were more in number the rich hills forest between the three geographical areas of Moovendhars.
- The wars to expand the territory of the regime have been a central theme in the Purathinai literature.
- Taxes were levied at the Cauvery Poompatinam port and commercial highways. It is known that the kings of chars collected tax from the Hilly regions and port of Musuri.
- Adhiyaman mentioned in the inscriptions of Ashoka as **Satyaputra**, was not able to become a king like the Chola, Pandya, Chera due to his weakness.
- They subdued the Kizhars and the leaders of Velir community and also fought among themselves.
- **Societal governance and statehood:**
- **Sovereignty** is inherited. The king called 'ko'.
- That is an acronym of 'kon'. The king was also called in the name of vendhan, kon, Mannan, Kotravan and Iraivan.
- Generally the eldest son of the reigning king will ascend to the throne.
- The coronation ceremony was called "**arasu kattileruthal**" or mudisoottu vizha.
- The prince of the kingdom was called komagan. His younger brothers were called Ilango, Ilanjeliyan and Ilanjeral.
- The King summoned the royal court daily.
- Land tax was the main source of the Revenue.
- In addition, the government also collected customs, tribute and penalties.
- Kings and soldiers were veerakalai in their legs on it was inscribed the name of the wearer and his achievements.
- They considered it an insult to get hurt at the back (புறமுதுகில் காயப்படுதல்). Kings who were injured in such wars died by fasting until death.
- **Sabha:**
- The council of the king was called Arasavai
- It is customary for the king to sit in a seat called Ariyanai (throne).
- Kings performed five fold duties. They are encouraging education, conducting rituals, giving gifts, protecting people and punishing the guilty.

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- Ambassadors were employed by the king.
- Many officials assisted the king in his administration.
- That were classified as **Imberungulu** (ஐம்பெரும்புழு) (Team of five members) and **Emperaayam** (எண்பேராயம்) (Team of eight members).
- **Force:**
- The king's army was divided into four divisions.
- They are infantry, cavalry, elephant force and chariot force.
- The commander – in – chief was called “**Thanai Thalaivan**” (தானைத்தலைவன்).
- Sword shield, Tomaram, Spear, Bow and arrow were important weapons.
- Tomaram is like a missile fired at an enemy from a distance.
- The place where weapons were placed was called “**Padaikottil**” (பட்டைக்கொட்டில்).
- The war drum was worshipped as a god.
- **Law and Justice:**
- The king was the court of ultimate appeal.
- In the capital, the court was called ‘aval’ (அவை).
- In the villages, the mandram were places of judgement.
- According to the procedure followed in the civil case, the accused should insert his hand into a pot of snake. If the serpent bites him, he will be punished. If not bite, he will be considered innocent and released.
- Punishment have always been harsh. There was death sentence in theft cases. Cutting head and body parts, torturing, imprisonments, imposing penalties were given to the people.
- **Local administration:**
- The entire territory was called “**Mandalam**”
- Mandalam were divided into Nadu.
- Nadu then again divided into kootram.
- Ur is a village. They were called perur (large village), Sitrur (small village) and Moothur (ancient village). The towns is coastal were called “Patinam”.
- The word Puhar is a general term referring to ports.
- **Important cities:**
- Puhar, Uraiyur, Madurai, Musuri, Vanji or Karur and Kanchi.
- Chera kings assumed the title such as vanavaramban, Vanavan, Kuttuvan, Irumborai and Villavar.

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- Chola kings assumed titles such as Chenni, Valavan and Killi.
- The royal emblem of Pandya, Chera and Chola were fish, bow & arrow and Tiger respectively.
- There were large number of Officials to assist the King in his rule.
- They were separated into five teams such as Ministers, Priest, commander – in – Chief, Ambassadors and spies.
- Pattinapalai mentions the customs officers assigned to the port of Puhar.
- **Social status of Sangam age :**
- Endless wars may have contributed to the emergence of social inequalities.
- There are many references to slaves as well.
- Madurai Kanchi mentions day and night shops (Nalangadi, Allangadi) and the variety of crafts sold there.
- Far – flung merchants stayed in Tamil Nadu and engaged in trade.
- **Manimegalai** says that the artisans of Magadha, the Metallurgical employees of Malawa and Mechanical engineers from Marata worked with the craftsmen of Tamil people.
- In Tamil Brahmi inscription there were names like vanigan and sathan which are associated with trade.
- Salt merchants were called Umanar. They engaged in business with their family using Bullock carts.
- The word Sathu refers to those who do business many parts of South India including Coimbatore.
- Tholkapiyam mentions four types of caste such as Arasar, Andanar, Vanigar and Vellalar. The ruling class was called the Arasar (king).
- Andanar (Priest) played an important role in political and social life.
- The businessmen were called Vanigar (Merchants).
- The people who were engaged in agriculture were called Vellalar.
- And also some important ethnic tribes such as parathawar, Panar, Yeyinar, Kadambar, Maravar and Pulaiyar were in Sangam period.
- The ancient tribes such as the thoda, Irula, Naga and vedas also lived in this period.
- Lord Muruga or Seyon was the chief god of the Sangam age. He was hailed as the Tamil god.
- Gods like Mayon (Vishnu), Vendhan (Indiran), Varunan and Kotravai also worshiped during the Sangam era.
- The hero stone was planted in his memory to honor the hero's bravery and sacrifice on the battle field.
- Many herostones were found across Tamil Nadu. They are very ancient.
- Lots of women poets such as Avvaiyar, Nachellayar, Kakaipandiniyar contributed to the Tamil literature.
- Women had the right to choose their life mate.
- The habit to sati (conspiracy) was generally found in the upper echelons of society.

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- Panar, Viraliyar and Tramp singers were always in the royal court.
- Kanigaiyar excelled in dance.
- Koothu was a great entertainment.
- Priests known as anthanar was there.
- There were sections of communities such as artesian Pottery and metal workers.
- The cast system found in North India was not in Tamil Nadu at the time.
- Instead, they were seen as social groups based on the five type of land environment and professionalism.
- The Musicians panar life was rewarded by singing about the wealthy people.
- **Women :**
- There are many reports of women sangam literature as a mother, heroine, maid, and friend.
- The famed poetess Vennikuyathiyar belonged to the town Venni.
- Sangam literature indicates that the women protected the field and the women from Umanar caste sold salt.
- **Land based Sanga Society:**
- Land was classified into five Thinais.
- It was based on the resources of the land. Maruthanilam is generally known **Menpulam** (நன்செய்).
- Rice and Sugarcane were grown there.
- Everything other than neiythal were called **Vanpulam** (புன்நெய்).
- Grains and crops were cultivated there
- Perumbozhudhu is classified into six parts of a year.
- Each perumbozhudhu has two months time period
- Sirupozhudhu is classified into six parts of a day.
- | Time | Month. |
|-----------------|----------------------|
| 1. Kar (Rain) | – Aavani, Puratasi |
| 2. Kulir (Cold) | – Iyapsi, Kaarthigai |
| 3. Munpani | – Maargazhi, Thai |
| 4. Pinpani | – Maasi, Panguni |
| 5. Illavaenniil | – Chithirai, Vaigasi |
| 6. Mudhuvaenil | – Aani, Aadi |
- **Sirupozhudhu:**
- 1. Maalai – Early in the night after sunset.

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- 2. Yaamam – Midnight, Mid of night
- 3. Vaigarai – End of the night, before sun rise.
- 4. Kaalai (Morning) – Daytime after sun rise.
- 5. Nanpagal (Noon) – Mid day
- 6. Erpadu (Evening) – End of the day, Evening.

Karuporui	Kurinji	Mullai	Marutham	Neithal	Palai
God	Murugan	Thirumal	Indiran	Varunan	Kotravai
People	Silamban, Verban, Porupan. Kuravar, Kurathiyar, Kanavar.	Kurumporai, Nadan, Kodichi, Kurathi. Ayar, Ayichiar, Idaiyar. Idaichiar.	Ooran, Mahilnan, Kilathi, Thondral. Kadaiyar, Kadaichiyar, Ulavar, Ulathiyar.	Thuraivan, Cherpan Kilathi, Manaivi Parathavar, Parathiyar Nulaiyar, Nulaichiyar	Meeli, Vidalai, Kalai, Yeyitri Eyinar, Eyitriar, Maravar, Marathiar, Eruvai.
Birds	Parrot, Peacok	Kanakozhi (கானக்கோழி)	Stork, Neerkozhi, Swan, Kuruku	Neerkakai (நீர்க்காக்கை)	Eagle, Hawk, Dove
Animals	Tiger, Bear, Linon, Elephant	Rabbit, Deer	Buffalo, Otter	Shark	Tiger, Dhole
Place	Sirukudi	Padi, Cheri	Perur, Moothur	Pattinam, Pakkam	Kurumbu
Water	Aruvineer, Sunaineer	Kanyaru	Manaikinaru, Poigaiyar	Uvarneerkaeni, Uvarkali	Neervatrina Sunai, Neeravatrina Kinaru
Flower	Kuriniji, Kanthal, Vengai	Mullai, Kullai, Pidavam. Thondri	Tamarai, Kaluneer, Kualai	Thalai, Neithal, Punnai	Mara, Kura, pathiri
Tree	Akil, Santhanam, Vengai	Kondrai, Kurunthu, Kaya	Kanchi, Marutham, Vanji	Punnai, Thalai	Irupai, Omai, Ulinai, Palai

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Food	Malainel, Thinai, Moongilarisi	Varahu, Samai, Muthirai	Sennel, Vennel arisi	Fist, items obtained from selling salt	Loot items and robbery items
Drum	Veriyattuparai, Thondagapara	Yaerukotparai	Manamuzha. Nelarihinai	Meenkotparai Navaipambai	Thudi, Ooreriparai, Porparai
Music	Kurinjian	Mullaipan (Sathari)	Maruthapan	Neithal pan (Savazhi)	Palaipan (Panjuram)
Yazh	Kurinji Yazh	Mullai Yazh	Marutha Yazh	Vilari Yazh	Palai Yazh
Occupation	Honey extraction, excavation of tubers, veriyadal (வெறியாடல்) and thinai karthal (குழலாதுதல்)	Millet sowing, removing weeds, livestock grazing kulal oothuthal (குழலாதுதல்)	Nellarithal, removing weed, kedaviduthal (கெடாவிடுதல்).	Fishing, Producing salts.	Looting, Robbery Niraikavarthal (நிரைகவர்தல்)

- **Economy of Sangam age:**
- **Agricultural production:**
- Agriculture was the first occupation to meet the needs of the sangam age people.
- The literature mentions many kinds of paddy such as sennel, Vennel and Ivananel.
- Excavations conducted in places were Athichanallur and porundhal have found paddy in burial jars.
- The shifting cultivation in the forest were called **Punam** (புனம்).
- **Making pottery:**
- Pots such as black colored, red colored with white lines and black – red were made there.
- **Iron melting industry:**
- These industries have been found in excavations at kodumanal and Kutoor.
- **Jeweller:**
- Beautifully crafted jewels made of Amethyst and Carnelian.
- Red beads with etching work have been found in monuments of megalithic age.
- Jewelry was also made of Roman coins.

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- There is evidence of gold melting industries in Kerala.
- Silica and other materials are melted into furnace, extruded into tubes and then crushed into small beads.
- There were glass – bead industries at Arikamedu and **Kudikadu** kadalur.
- Conch (சங்கு) were collected in the Pamban sea, Cratsmen cut them and made them into bracelets.
- The yarn spindle and the piece of fabric were found in Kodumanal.
- Kalingam and other types of cloth have been mentioned in Sangam literature.
- “Periplus” contains information on fabrics made in Tamil Nadu.
- Yarn spindles are used to make threads from cotton.
- The words Vanigan and Nigama were found in Tamil Brahmi inscriptions.
- In Sangam age lots of merchants such as Gold smith, Fabric merchants and salt merchants were there.
- The salt merchants were called **Umanas**. They travelled with their family in carts and did business.
- **Transportation modes:**
- According to the 149th poem from Agananooru the well crafted ships of yevanas came to Musuri port with gold and silver coins and they had went with pepper.
- The literature states that various sea transport devices such as kalam, pari, odam, thoni, theppam and navi were used for navigating the sea.
- There was a large exchange between people through barter system.
- They exchanged rice for fish.
- Salt was deemed worthy, so a certain amount of rice was exchanged for a same amount of salt.
- Roman ships sailed across the Arabinan sea to the coast of Tamil Nadu by using monsoon wing.
- Spices such as pepper and rare commodities such as elephant’s tusk and beads wee exported from Tamil Nadu.
- Gold, silver and copper were imported to Tamil Nadu.
- The peoples of Greek, Rome and West Asia are called Yavanas.
- The word ‘Yuvana’ comes from the place Ayonia in Greek.
- **From Tamil Nadu to the Red sea:**
- An Indian pot with seven and half kilograms of pepper was found at the **Berenike** harbour in Red sea. In addition, a placed of teak wood and a pot of Tamil Brahmi letters found.
- Another port on the north side of this port on the Read sea is known Quesir al – Qadim (குசேர் அல் காதிம்).
- Here we found three fired earthenware pieces with Tamil Brahmi letters.
- Panai ori, Kannan (கண்ணன்) and Cattan (சாதன்) were written on it.

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- **Perumpathan Kal (பெரும்பத்தன் கல்)**, a rare stone was found at **Kuan Luk Pat** in Thailand.
- It may have been used by Perumpathan and he must have been a gold smith.
- It is the stone that helps to find the gold standard Tamil literature refers to Southeast Asia as the Swarnabhoomi (golden earth).
- **Pattinam, Kerala:**
- The Pattinam is located near the town of North paravur, in the Ernakulam district of Kerala.
- This is the ancient port where the trade was held between the western and eastern countries.
- **Kodumanal:**
- It is near to Erode in Tamil Nadu.
- This is the place Kodumanam mentioned in the sangam literature, "Pathitru Pathu".
- Megalithic burial jars, Iron, Beads and conch were found here.
- The town has more than three hundred manuscripts of Earthenware pieces with Tamil Brahmi writings.
- **Keezhadi:**
- It is situated near the town of Silaiman in the high way between Madurai and Rameshwaram.
- A study by the Archaeological survey of India on the large coconut field called Pallichandhai thidal (பள்ளிச் சந்தைத்திடல்) was found in the city of Sangam era.
- Brick constructions, sewer lines, manuscripts of Tamil Brahmi, Jewels with red beads, pearls, iron tools, toys and Kajal sticks (கண்ணுக்கு மை தீட்டும் செபுக் கம்பி) were also found here.
- Tholkapiyam speaks of the god of five thinai (lands) Muruga for Kurinji, Thirumal for Mullai, Indiran for Marutham, Varunan for Neithal and Kotravai for palai.
- And also the people worshipped the heroic warriors and their clan ancestors. Sangam literature also mentions the deity (அணங்கு) with supernatural powers.
- We come to understand that Jain religion was in practice with the Tamil Brahmi inscriptions found in the caves.
- **Fine arts:**
- Various arts flourished during the sangam period.
- The dance performed during religious rituals were called **Veriyattam**.
- The women used copper thin sticks to ink their eyes. It seems they were interested in their appearance.
- **Business:**
- The extensive and lucrative foreign trade undertaken by Tamil Nadu during this period demonstrates that the Tamil people are the finest sea traders.

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- The light house known Kalangarai Ilangusudar was found in major ports of Tamil Nadu.
- The barter system was wide spread. There were a day time market in Madurai called the Nalangadi and night time market called Allangadi.
- **Black pepper of Malabar:**
- Archaeologists have found black peppers in the nose and abdomen of the preserved body of the **King Ramsas II** of Egypt when it was opened.
- The process of preserving the body in this way was the practice of ancient times.
- **Important harbours:**
- Musuri, Thondi and Korkai.
- **Important Export product:**
- Salt, pepper, pearls, tusks, silk, perfumes, Diamond, Saffron, precious stones, Muslin and sandalwood.
- **Trade relationship with overseas countries:**
- Archelological evidence fonfirms the commercial relationship between Tamil Nadu and Greece, Roem, Egypt, China, Southeast asia and Srilanka.
- Musuri, First emporium (பேரங்காடி).
- Pliny, the elder in Rome in his book Natural History, tagged a “Musiri” a the **first emporium of India**.
- A temple for the Roman god Augustus was built at one of the Roman settlements in Musuri.
- An agreement made between the merchants of Alexandria and Musuri in second century BCE has been kept in the Museum of Vienna.
- The second rock inscriptions of Ashoka refers to states from the borders of his empire.
- However, it is disputed in theses kings were the kings of Tamil Nadu.
- By the end of the last century before the common era the Greek kingdoms had been overthrown and the Rome had emerged as Mediterranean super power.
- Moreover the Roman Republic became an empire under emperor Augustus in 27 CE.
- Rome that held the greatest wealth was the largest and most prosperous city in the world.
- In the first century CE, Egypt sailor **Hippalus** was writing the chronology of the Arabian sea.
- Until then, India and Mediterranean trade were in control of the Arabs.
- The Roman ships began sailing directly to the west time information was known.
- The number of ships coming to India has increased significantly.
- Increased from twenty ships per year to approximately one ship per day.

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- **Trade between Tamil Nadu and Rome:**

- As a roman republic, trade between the Romes and Tamil Nadu flourished.
- Roman coins and artefacts from that time were found at Arikamedu near Puducherry, which was called “**The Roman Trade centre**”
- Roman merchants from the west coast crossed the Palakkad passage through the land to the manufacturing centres in the east.
- The most wanted gem “Komethagam” in Rome were available at Kodumanal, Padiyur and Vaniyampadi in Erode.
- And also the Iron ore produced at Chennimalai near erode was exported to Rome.
- By the end of the first century CE, Roman ships began sailing to eastern coastal port known as coromandel (Chola mandalam changed such) of Tamil Nadu.
- Some important harbours on the west coast were Nourah (Kannanur) and Thondi (Ponnani)
- These were said to be situated on the northern border of the Tamil land ruled by the Chera kings.
- Musuri or Musris was an important port on the West shore.
- It traditionally identified as **kodungalur**. A recent field survey in Musuri suggests that the port must have been in a town named Pattanam a few kilometers away.
- Pepper, pearls, tusks, silk cloth, Vilamichai aroma for Rome from Gangetic plain. A perfume made from Cinnamon called Thalipathri, beads, Komethagam, Diamond and Tile of Turtle were carried on ships to India from Rome.
- The goods which were imported from Rome coins, crude glass, Pushparagam stone, Anjanam (elephant), Copper, Tin and liquours.
- During the reign of Emperor Tiberius in the and half of the first century CE the trade reached its peak. There were complaints that Rome lost Fifty Five million Gesture (Ancient Roman Currency each year by trade with India).
- Finally the Emperor Vespasian passed a law banning the consumption of luxurious goods of the wealthy class of Rome.
- After this, only cotton fabrics and black peppers were imported from India.
- Silk and yarn from China were shipped to the coromandel port by sea, and they were shipped back to Rome.
- Turtle tiles (Important export goods to Rome) obtained from an island near Malaya in the Indian ocean.
- Permanent business contacts were also found with Java and Srilanka.
- **Foreign Merchants (Yavanas) :**

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- Puhar (poompuhar) was a significant harbour on the coromandel coast.
- Yavana lived in the harbour, especially in the residential area reserved for them.
- They were considered as outsiders, barbarians, people who speaks a language that sounded hard by the people of Tamil Nadu. So the tamil people hesitated with him.
- The forts in Madurai were guarded by the yavanas. They were called **vankan** “**Yavanar**” because their eyes were gray or blue.
- The term refers to all visitors from the eastern Mediterranean region. The word “Yavanar” cannot mean that they are all Greeks just because they mean the Greeks.

- **Business and Economics:**
- Before the modern era, all economies were centered on bartering.
- Domestically even counterfeit Roman coins were minted to increase the supply of money.
- On the Amaravati river, coins were also found to accumulate in large quantities.
- Paddy is an important crop.
- The country is notorious for both Jack fruit and quality.
- The sangam literature states that fabrics are made thinner than steam and snake skins.
- There was a great demand in the western countries for cotton garments produced in Urayur.
- The Sangam literature, texts of Greek – Roman and archeological evidences provide great information about this.
- Gold coins issued by Roman emperors such as Augustus, Tiberius and Nero were found in various places of Tamil Nadu.
- Some important goods such as cotton fabric, pepper, ginger, cardamom, cinnamon, Turmeric, Crafts exported to foreign nations.
- Gold, horses and sweet liquor were important.
- **Other Features:**
- **The status of women:**
- Women have no control over social life. There were women who were educated and knowledgeable.
- Forty female poetesses have lived and given rare texts.
- Marriage was dependent on own will. Chastity was considered the finest discipline of women.
- **Poetesses of Sangam age:**
- Avvaiyar, Velliveethiyar, Kakaipadiniyar, Athimandhiyar and ponmudiyar.

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- **Religious beliefs and social groups:**

- The main god of the people was Murugan (seyon).
- Some of the gods worshiped during sangam age were Siven, Mayon(Vishnu), Indiran, Varunan and Kotravai.
- It was customary to worship hero stone.
- Buddhism and Jainism also existed.
- Caste system was not developed in Tamil Nadu.
- The Varnashram system came to the south only later.

- **Dresses and Jewels:**

- The economically affluent people wore elegant silk like muslin.
- Sangam literature mentions soft cloth (kalingam arts) rather than snake skin.

- **Arts:**

- There are many references to a variety of musical instruments such as the murasu, flute and Yazh.
- Karikalan (Yaelisai vallan) was well versed in the seven swarams of music.
- Kanigaiyar performed dances.
- The Koothu (folk drama) was one of the most important cultural features of the Sangam peoples.
- They created the philosophy of Muthamizh (Iyal, Isai and Nadgam).

- **Occupation:**

- Agriculture was the most important occupation. Also included cattle grazing, fishing and hunting.
- There were also Carpenter, Smith, gold smith and potter.

- **Festival and Entertainment:**

- Some important are harvesting festival (Pongal) and Karthigai Deepavizha.
- Indiravizha was celebrated in the capital.
- Shufflin, Bull fight, Cock fight , Thayam, Hunting, Wresting and Swinging were also performed for their entertainment.

- **Ideology and religion:**

- The origins of organized religious activity date back to the Ashoka period.
- Vedic rituals and the arrival of Brahmins were also found in the reference of the sangam literature.
- But during this period the concept of varnashrama was not rotted in Tamil Nadu.
- Evidence of buddhist stupas is found at Kanchipuram and Kaveripoompatinam of Tamil Nadu.

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- Tamil – Brahmi inscriptions found in Tamil Nadu instantly show that Jainism had got more influence than Buddhism.
- The inscription of fifth century CE at Poolankurichi in Sivagangai District shows the name of the royal kings **Chenthan and Kootran.**
- There is no mentions about them, so the scholars considered that the kings might be a kalabhra rulers.
- In the third quarter of the sixth century CE, the sangam age gradually declined.
- The kalabhras occupied Tamil Nadu and ruled for two and half centuries.
- We have got fewer notes to know about them.
- But there is evidence in the literature about their rule.
- Literary evidence includes the Tamil novelist Saritha and Yaparangalam.
- Both Chinatamani and Kundalakesi were Written during this period.
- It was a time when Buddhism and Jainism were important in Tamil Nadu.
- With the introduction of the Sanskrit and Prakrit languages, a new writing pattern called Vatteluthu was created.
- Many texts of pathinenkeezhkanaku were composed.
- Business and commerce continued to flourish during this period.
- So the Kalabhra period is not as dark as it is usually depicted.

• 1.4. Political Condition

- The Monarchy kind of rule was followed by Moovendars during their rule.
- According to Purananooru,
- முத்தோர் முத்தோர்க் கூற்று முய்த்தெனப்
- பாற்ற வந்த புழவிறறாயம்
- Which means, we learn that after the father, he alone (elder son) had the right to rule the land.
- The literature indicates that “Sometimes internal conflicts rose”. Pointing to the enmity and dislocation in the Kovurkizhar’s purananooru song (45) he mentions about conflicts between Nedunkilli (நெடுங்கிள்ளி) and Nalangilli (நலங்கிள்ளி).
- ‘Even if you lose one, your lineage will fail’.
- Although there were no reports of women being on the royal thrown, it appears that the women were very close to royal palace and very close to the king’s thrown.
- **Characteristics of King:**
- According to purananooru,

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- “புலிபுறங் காக்கும் குருளைபோல
- மெலிவால் செங்கோ னீபுறங் காப்ப”
- - (புறம் 42)
- King’s protected people just like the tiger protect its cub.
- **Coronation of king:**
- On the occasion of the coronation of the king. The king’s royal cousins, in the presence of the royal family and the senior Intellectuals, would be given the king’s title.
- **Council of ministers:**
- Ministers were the ones who were committed to the king of cabinet. They were a life long faithful people who wanted charity and prosperity in the nation.
- They felt it was their duty to make sure that king did not go on the wrong path.
- **Messenger and spies:**
- Messengers (தூதர்) and spies (ஓற்றர்) are the important to the kings majesty.
- They will be the king’s eyes and ear and will be able to tell what is happening in the country.
- **Kings and poets:**
- Cheras, cholas and pandiyas of sangam age patronized Tamil scholars and poets.
- **Aymperum Kulu:**
- “இடிப்பாரை இல்லா ஏமரா மன்னன்
- கெடுப்பா ரிலானுங் கெடும்”
- According to Thiruvalluvar, the king who is without the guard of men who can rebuke him, will perish, even though there be no one to destroy him.
- According to silapathikaram and Manimegalai, there were councils, to assist the king they are known as “Iymperum Kuzhu” and “Enperayiram”
- In Aymperum kuzhu, consists of five members.
- 1. Ministers
- 2. Priest
- 3. Chief of Army
- 4. Ambassador
- 5. Espionage.
- Espionage were the spies of the kings. They were related to king’s personal affairs.

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- **Enperayam:**

- 1. Karanathilavar (Government accountant)
- 2. Karumavithigal (those who do various jobs in government)
- 3. Kanagasutram (Treasury officers)
- 4. Kadikappalar (Country's police officers)
- 5. Nagarmandhar (Representatives of cities)
- 6. Padaithalaivar (Chief of Army)
- 7. Yanai veerar (Tha Elephant head)
- 8. Irulimaravar (Cavalry chief)
- The king discusses with these two councils (Imperumkuzhu and Enperayam) and takes decisions as per the council's advise. Eventhough it was monarchy king acted based on people's interest.

- **Defence of country:**

- There were many castles to protect the country from foreign invasions, such as like wall castle, land castle, water bodies, forest and mountain. These five are called as natural protection to any country. A country should have at least some of some of these protections.

- Walls should possess good height, length, breadth and thickness.

- **Army and war:**

- “அடிக்கின்ற கோலுக்கு அஞ்சாது மேன்மேலும் சீறிவரும்
- அரவம் போன்ற நெஞ்சுடைய வீரர்களைக் கொண்ட தமிழகம்”
- “Like a snake which is not afraid of the stick hitting it but strikes forward is the bravery of the warriors of Tamil Nadu”

- The sangam age regiment of Tamil Nadu consisted of four divisions.
- They were Infantry, cavalry, elephant force and chariot force. On the battle field, the king takes the lead.
- There were Black smiths to make vel (spears) this was their duty. They repaired the spear.
- The lication of such tools was called **Padaikalakotti (படைக்கலக்கொட்டில்)**.
- The king wore a vanji flower to war against the country. The king who laid siege to the fort was wearing, Ulinganai flower.
- To mark the victory of the war they used to flower vagai.
- There is not running back in the war situation (புறமுதுகிட்டு ஓடுதல்). Nobody will attack the soldiers who run like that. Attackers like that are not considered the best warriors. The kings who was thus attacked died to facing north.

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- **Rural Governments:**
- Ur mandram were specially governed villages. Its members were chosen in a manner that was 'kudavolai'
- The uthiramerur inscriptions clearly state such electoral systems (Chola Inscription).
- The words pothiyl, Ambalam refers the same meaning as mandram.
- But the words pothiyl and Ambalam means equal. But, the word Mandram denotes "The place below a tree in the middle of the village"
- **City Governments:**
- Literature report on cities such as Korkai, Musuri and Vanchi.
- **Revenue:**
- Taxes are the main sources of Revenue.
- 1. Tax
- 2. Customs
- 3. Tax from the small kings
- 4. Wealth from Invasion
- The revenue was divided into 4 divisions one – sixth of the Revenue was paid to the state.
- **Customs:**
- The customs Booths were placed in the way the Merchants went.
- They paid customs duty based on their goods. It is said that the employees in customs booths were restless .
- **Thirai (Tax from the small kings) :**
- The small kings gave it annually when they come to see the king. It can be given as a cash or a country items.
- Other than a forementioned income received by imprisonment, seizure, invasion and possession of properties at the time of the invasion were the property of the state.
- The revenue were used to build dams, educate the people and promote the country.
- **Land size and weight:**
- Literatures suggest that the veli, ma and sei were some land measurements.
- Thooni and Pathak were some volume instruments.
- Some weight measurement were Thodi, Kaksu, and Kazhaju (to measure gold)
- | | |
|--------------------|------------------|
| Name | Fractions |
| • Mundhiri | – 1/320 |
| • Araikaani | – 1/160 |

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- **Araikaani Mundhiri** – 3/320
- **Kaani** - 1/80
- **Kaal Veesam** – 1/64
- **Araima** – 1/40
- **Arai Veesam** – 1/32
- **Mukkaani** – 3/80
- **Mukkaal Veesam** – 3/64
- **Oruma** – 1/20
- **Maakaani (Veesam)** – 1 /16
- **Iruma** – 1/10
- **Araikaal** – 1/8
- **Moondruma** – 3/20
- **Moondru Veesam** – 3/16
- **Naaluma** – 1/5
- **Crime and Punishments:**
- There was variation in the way the perpetrator was convicted. Even the king who did wrong was also punished.
- **Manuneethi Chozhan** killed his son because his son killed the Calf with the chariot. Pandya king Porkai Pandya cut off his hand in response to the verdict of the people. The Pandya king lost his life for wrongful justice to kovalan. (“யானோ அரசன் என்று கூறி யானே கள்வன்”) They are some examples for their nature of justice.
- Kovalan was convicted of theft and charged with Murder. Thus the punishments were given by the king according to his temperament.
- Justice was provided with the witness systems. False witnesses had their tongues cutoff. False witnesses feared the Sathukka Bhootham. Judgement was also served on superstition.
- They left the hand of the culprit in the bowl of the serpent. If the snake bites, he will be found guilty. If the snake didn't bite, he was innocent.
- Death penalty were given for treasonous acts.
- **Prisons:**
- There were prisons. We known that even the king was sometimes treated as inferior in Prisons.
- There were no separate prisons for women.

1.5. Tamil Family System

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- Family is a fundamental unit of human society.
- **Family:**
- Marriage is the basis for the formation of the family.
- Family and Marriage depend on each other.
- These two terms did not appear in tholkapiyam and also in sangam literatures.
- The word family was first used in **Thirukural (1029)**
- The Tamil words '**kudumbai**', '**kudumbu**', and '**kadumbu**' are related to the family structure.
- The word '**kudumbai**' is said in twenty places. The word '**kudumbu**' means living together.
- The word '**kudumbu**' and the suffix '**Am**' had combined and became "**kudumbam**".
- We have many references to places where the ancient Tamil people lived with the family.
- இரவுக் குறியே இல்லகத் துள்ளும்
- மனையோர் கிளவி கேட்கும் வழியதுவே
- மனையாகம் புகாஅக் காலை யானை
- (பொருளியல் -129)
- The tamil words "ill" (இல்) and 'Manai' (மனை) refer to habitats here.
- **Habitats:**
- More words used in Sangam Literatures **Ill, Manai, Kurumbai, Pulapil, Mundril, Kudil, Koorai, Varaipu, Mutram, Nagar, Maadm.**
- In the songs of Marutha thinai can be seen as a way of separating the homes of husband and wife as "**Thammanai**" (My house) and "**Nummanai**" (Your House) – (Agam : 349 : 16 -17)
- In some literatures, the temporary habitats were called 'Pukkil' (Pruam 221 – 6) and the habitats where husband and wife living after the marriage were called "Thanmanai" (Neolocal)
- **Family of Procreation:**
- The initial stage of the married coupled are called "Mananthagam" (family of Procreation)
- The condition refers to the time period before the birth of the first child.
- It is the beginning of the formation of a nucleus family.
- This information can be seen in Tholkapiyam.
- **Maternal Family:**
- Family during the Sangam period was headed by Mother.
- The clan was marked by the Mother. Mtrilocal system of Chera dynasty's daughter in law mentioned in "**Pathitru pathu**" is the example for this.

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- சிறுவர்தாயே போறி பெண்டே (புறம்.270)
- செம்முது பெண்டின் காதலஞ்சிறா அன் (புறம். 276)
- வானரைக் கூந்தல் முதியோள் சிறுவன் (புறம். 277)
- முளரிமருங்கின் முதியோள் சிறுவன் (புறம். 278)
- என்மகள் ஒருத்தியும் பிறள்மகன் ஒருவனும் (கலி. பாலை. 8)
- From the above songs, the word “Her son” was mentioned. They didn’t use the word “His son” .
- During the Sangam Period, the woman continued to live at home even after her marriage. It is customary for the husband to live at the wife’s home after marriage. (Agam 24 : 10, 274 : 14, 284 – 13)
- Maternity of women is primarily desirable because women are descended from Maternal families.
- The property, wealth, and Resources went to women .
- The song from marutha thinai (Kurunthogai – 296) clearly illustrates that maternal. Assets belong to women.
- **Paternal Family:**
- Although the literature of the Sangam literature show the system of Maternal family, the malecentric (Paternalistic) social system is strongly rooted and widespread.
- In a male – centric society, the women must be in her husband’s home after marriage.
- After marriage, the bride groom was invited and did Silambukazhi fast by her mother – in – law.
- நும்மனைச் சிலம்பு கழிண அயரினும்
- எம்மனை வதுவை நல்மணம் கழிக
- (ஐங்குறு. 399 : 1-2)
- “மறியிடைப் படுத்த மான்பிணைபோல்”
- The above song explains that women mainly depended her husband.
- **Nuclear Family:**
- Sangam literatures speak about the primary family which was earlier to the nuclear family.
- Ayyngurnooru (408) projects the scenes of the nuclear family.
- Hero and Heroines lived for their childrens – Ayyngurunooru (408).
- The family which has father, mother and child is so immediate. Thatswhy it is called Elementary / Simple / Immediate Family.
- **Extended Family:**
- The nuclear society expands and ends with the “extended family” living with the father of one of the parents.
- “The linear extended family” with husband, wife, son and father was explained in the purananoor (279) sone by “Okkur maasathiyar”

- Only first degree relatives can be identified in the Sangam period.
- Apart from mother, foster mother and his children got importance during the period.

Ancestry of Tamil People

பரன்	- பரை
சேயோன்	- சேயோள்
ஓட்டன்	- ஓட்டி
பூட்டன்	- பூட்டி
பாட்டன்	- பாட்டி
தந்தை	- தாய்
நாம்	
மகன்	- மகள்
பெயரன்	- பெயர்த்தி
கொள்ளுப் பெயரன்	- கொள்ளுப் பெயர்த்தி
எள்ளுப் பெயரன்	- எள்ளுப் பெயர்த்தி

1.6. Business - Lifestyle

- **1. Carpentry:**
- The carpentry was very common and special in the palace and public places “Nadunalvadai describes the royal cot of Pandya king”.
- The cot was made by tusks of elephants it was made of multicolored hairs and copper plates which indicated the hunting of lion and Tiger.
- The feet of the cot resembled women’s breast. From these Yavana carpenters seem to be silled at carpentry or Aruvai.
- **2. Textile Industry :**
- Textiles were also called as **Kalingam** we can know the fabrics of ancient times through the song.
- “புகாப் புகர் கொண்ட புன் பூங்கலிங்மொடு”

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- They the natrinai about the kalinga fabric made of flowers. Interior skin of the Bamboo wit flower work.
- The Kalingam was also woven with silk, They were called the “Noolga kalingam”.
- There was also a lot of clothing with milk spirit like outfits that looked like rice of Bamboo and also outfits with some hairs.
- **3. Washing Industry:**
- “வறனில் புலத்தி யெல்லித் தோய்த்த
- புகாப் புகர் கொட்ட புன் பூங்
- கலிங்மொ:” as natrinal song says
- Floral garment would be washed overnight in the saline soil of kalar land and dried with kanji of Rice.
- Pulathi (washer) was in everytown. Paddy was paid for her work and can be found in the poems of sangam literature.
- **4. Pottery:**
- We can understand significance of the potter who made earthenwares and burial pots.
- Recent excavations in Adichanallur, Arikamedu, Madurai, Karur and Poombukar are same examples for it.
- **5. Jewel Industry:**
- The Gold smith were classified into **Urukuthattar** (உருக்குத் தட்டார்) and Panithattar (பணித்தட்டார்).
- They made many jewels. We can understand that there were a special smith to make ornaments to the Royal family from the literature “Silapathikaram”

1.7. Women – Sangam era

- Women were in accordance with the characteristics set forth in the Tholkapiyam (porul – 15)
- The women of sangam era cherished their dignity (கற்பு) more than their life. They respected chastity more than dignity.
- As well as being educated, they were also qualified to Iyal (Prose), Isai (Music) and Nadagam (Drama).
- They were well versed in literature and grammar.
- The hospitality and patriotism are the most significant character of them.
- **1. Education:**
- Songs of many poetess are evidence of women’s academic achievements.
- Some of them are Nachellayar, Nanmullaiyar. Aadhi Mandiyar, Nappasalaiyar, Mudathama Kanniyar and Ponmudiyar.

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- Kakai Padiniyar, a poetess sang two Yappu Illakkanam texts (composing) called Kakkai padiniyar and Sirukkaipandiniyam (சிறுகாக்கை பாடினியம்).
- **2. Family life:**
- Parents will find ten matchings to enjoy family life without suffering.
- The wedding will take place with the above matchings.
- The sklapathikaram states that the marriage ceremony after the sangam period was held without the aryaans and without fire and there was no circumvention the fire.
- The Kuruthogai (3) states, the hero's love on the heroine was larger than the land, higher than the sky and deeper than the sea.
- The Thali does not appear to have been tied for the bride during the marriage.
- The hero says that love is the link between us in Kurunthogai (40)
- யாயும் ஞாயும் யாராகியரோ, எம்தந்தையும் நும் தந்தையும்,
- எத்தகைய முறையை உடையவர். நீயும் நானும் எத்தகைய
- வழியை அறிவோம் குருந்தொகை (40)
- Aingurunooru describes that, the heroine was so happier to eat find that which was left over by the deer in the desert with her husband than Drinking honey mixed milk at her birth place.
- **3. Chastity:**
- Chastity is in keeping with good ethics which is taught by mother, father, husband and Elders.
- The life of chastity also deals with the separation of hero with heroine
- Women did not make themselves beautiful after their husband separated. This is manifested through silapthikaram.
- Kannaki did not wear silambu in her legs during the break with kovalan . She also didn't were, Megalai in her hip and Thodu in ears. She also didn't her eyes .
- **4. Hospitality:**
- The sangam tamils regarded hospitality as a benefit of their lives. Although it was a great remedy to prevent death, they do not eat it alone when there were guests at homes.
- **5. Brave Mother:**
- In one of her purapadal (27a), okkur masathiyar (ஒக்கர் மாசாத்தியார்) praised a brave mother.
- Knowing that her son died from a back injury (புறப்புண்) on the battle field, his mother went to the battlefield saying "I will cut off my breasts which fed him if he had indeed shown his back"
- (அவன் முதுகிலே புண்பட்டிருந்தால் அவனுக்குப் பாலூட்டிய என் மாம்பகத்தை அறுத்தெறிவேன்)

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- But when she saw the arrow in her son's heart, she laughed and laughed at the enemies.
- **6. Sati:**
- Sangam poems about women who jumped on the fire with their husband after hearing the news that their husband has died.
- After the death of Bhoothapandian her wife perungopendu tried to set fire she describes the elders who stopped her from doing so
- “பொல்லாச் சூழ்ச்சிப் பல்சான்றிரே!” என வர்ணித்து,
- “என் கணவன் மறைந்தபின் நானும் மடிதலே நேரிது: நன்னீர்ப்
- பொய்கையும் தீயும் எனக்கு ஒன்றே” (புறம் 246)
- There were many who consider it a pleasure to die with husband.
- After the death of Nedunchelian, his wife koperundevi also with him.
- There were women who shave their heads, and avoid using Bangles and Jewels instead of dying. The practice of remarriage was not there at that time.
- **7. Women's Entertainment:**
- Flower game, stream game, Ball game and Kazhangu were notable in the women's sport of sangam age.
- Some important games of neithal thinai were making garlands with the folowers which were removed from pond and playing with toys in the mud (Ingurunooru – 69, Agam – 380).
- In the toy games they forget themselves they made beautiful dolls. They placed bindi on them, made folwers for them, named them different names and even got the dolls married each other.
- Kazangu is another game (named sokkatan) from young children to grandparents, they loved it.
- Perumbanatrupadai (334 - 335) says that they played with the golden kazangu.
- **9. Hair makeup and Dress code :**
- Nachinarkiniyar explains Aimbai (ஐம்பால்) was Kuzhal, Alagam, Kondai, Panichai and Thujai.
- Such a way they had a five kind of haircuts and they had made themselves beautiful.
- Women had put smoke of Akil and sandal to their hairs after taking bath.
- There were a habit of dressing up and braiding their hair.
- They wore many flowers such as Vechi, Narantham, Kuvalai, Adumbu and Jasmine on their braid.
- Lots of jewels made up of pearl, Coral, Conch, gold, silver, beads and gem.
- **9. Female Education:**

- The sangam era women were literate roaming around as free birds singing to the king, sang the poem, learn music, adored their husband. They worshiped god. They loved the hospitality and were very patriotic.

1.8. Economics of Sangam er

- **1. Agricultur :**

- சுழன்றும் ஏர்ப்பின்னது உலகம் அதனால்
- உழந்தும் உழவே தலை
- Such a farmer would not go to others and want a thing but give it to the one who came to him.
- The produce was packed in Bundles in the courtyard of the ware house of Kaveripoompattinam.
- They widened rivers to grow agriculture. They lifted the shore, cut the canals and also they built sluices (மதகு).

- **2. Food :**

- The food was produced according to the nature of the land Kurinji, Mullai, Marutham and Neithal.
- These were traded by the barter system and received the necessary materials.

- **3. Sangam age – Business :**

- When examining trade during the sangam period, it can be divided into two types. They are local and foreign trade.
- Bulls and mules were use to pull the cart, according to the sangam Era mules were generally known as “Athiri” (அத்திரி).
- Paddy is the main grain in the barter system. The value of the paddy was worth the salt.
- A song from natrinai, indicates that a cart of salt was exchanged for a cart of paddy.
- Puranaooru says, a peasant women gave paddy to the grandmother who brought yogurt.
- Aingurunooru, says that paddy was supplied instead of fish.

- **4. Coins:**

- The sangam people seemed to have had coins as well.
- Lead coins have been found in chengam as a benefit to excavation.
- Poet Vennaganar describes the shape of coins available during Sangam era.
- It seems the coins must have been yellow from the song of poet kavan Bhuthanar.

- **Foreign trade :**

- Kalam, Marakai, Vangam and Navai helped them to travel overseas.

- Businessmen from foreign countries were called “Yavana” . The place they where stayed was called “Yavanachery”.
- Pattinapalai has a special message about the popularity of chola country’s largest port, puhar.
- It also mentions that the port puhar were busy in import and export of international goods.
- Kaveripoombatinam was the port where many bundles arrived and were carried by naval.
- Pepper was 75 percentage of exported good in Tamil Nadu.
- Medical teachers such as Hippocrates, helen used pepper as Medicine.
- People called pepper as Indian Medicine Pliny says that pepper was sold at Rome for one time priced higher than that purchased in Tamil Nadu.
- Horses were imported. Horses appear to be fastest and were from Persia.
- The sangam text mention that the liquors had the names of Kal, Thopi, Theral, Narvu, Mahil and matu.
- It was not exported overseas.
- Instead, we can find out that they were imported from overseas through the following lines.
- “யவனர் நன்கலந் தந்த கழை தேறல்”
- Wine seems to have been consumed by kings, soldiers and women.

1.9. Religion of Sangam Age:

- The Sangam religion was very tolerant. People of various religions have lived the love of the lord without distinction as though “Love is God”.
- They built the temple to the god of their land. They held the ceremony wearing garland and greeted them gracefully.
- They mention Mayon, Murugan, Indiran (Vendan) and Varunam as the god of the land Mullai, Kurunji, Marutham and Neithal respectively.
- Tolkapiyam says nothing about lord Shiva. Though the Thogai Noolgal does not mention the name shiva, It mentions the special names of Lord Shiva. Some special names of shiva are Karamidatru, Annal, Neelamanimidatru Annal, Mukkat selvan, Mulumudalvan, Pagathu Oruvan, Mukkanan, Aalamar Selvam and saladari.
- With reference to lord Shiva, the texts say that Malai aninthanvan, Mudimel piraichandiran sootapetravan, Gangaiyai thangiyavan, Moondru kangalai petravan, kaluthil Visakarai Adainthavan, Umai oru pagam petravan, Mupurangalai eithavan and eritha Sambalai Poosiyavan.

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- Silapathikaram says, that the Chera King Chera Senguttuvan was born by the grace of lord Shiva. Senguttuvan was born by the grace of lord Shiva. He did many Sivapooja and also in his court, **Sakayan** danced kodu kotti koothu.
- **1. Lord Muruga:**
- He is said to be the son of Kottiravai.
- “வெல்போர்க் கொற்றவைச் சிறுக” - (திருமுருக, 258)
- Arupadai Veedu of Lord Murugan is described in the text Thirumurugatru padai.
- Murugan also featured as Kottiravai siruvan, Kurinji Kilavan, Aruvay bayantha aaramar selvan, Aalamarntha Kadavulin Magan, Anthanar, Verukkai, Managayar Kanavan and Vanor thanai thalaivan.
- In thiruvavinan gudi, Thiruvegaram, and thiruseeralai vai Lord murugan is Associated with Aryan deity sapranamiyan and Karthigeyan.
- The six arms and twelve hands are attributed to lord Murugan in Thiru Seeralaiyai.
- In thiruparangundram, Lord Muruga is considered as the Tamil god (Thirumurugu 91 -102)
- **2. Lord Kottiravai :**
- Kottiravai, who is regarded as the triumphant goddess of the Sangam people, is mentioned in the book Thirumurugatrupadai as the mother of Lord Murugan.
- The medunal vadai (16) states that the leader who went to the battlefield was worshipped (Veriyatu Vazhibadu) with great victories and with great pride.
- She is known as Gauri, Samari, Sooli, Neeli, Malin Tangai and Netri Kannai Pettraval.
- In Kalithogai she also enhanced her as ellam unarndhaval (எல்லாம் உணர்ந்தவள்) Periya Kaatidai Valzhibaval (பெரிய காட்டிடை வாழ்பவள்) and Pey Kannangali Udayaval.
- Initially she was a god of desert land (Palai) then she became a goddess of all other lands.
- **3. Lord Vishnu (Thirumaal):**
- Vishnu, also known as mal, Mayon (Kariyavan) or Thirumal became the god of Mullai land.
- Aganananooru (57) speaks about his dalliance (லீலைகள்) in Aayarpadi.
- Puranananooru (174), says the sun was brought in and stopped in the sky to remove the distress of the earth by him.
- “His Ananthasayanam on the snake bed was explained by Perumbanatrupalai”.
- When referring to mayon in Silapathikaram, his Ramavathar, Krishna Avatar and Thiruvikrama Avatar etc, illustrate the ritual practices of the people of that time.
- **4. Lord Indiran:**

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- He is a deity of Marudha Nilam. He had a temple.
- The book “Silapathikaram and Manimegalai written in the later period of the Sangam period, describes the worship of Indiran and the Indira vizha.
- **5. Lord Varuna :**
- Though Tolkapiyam claims that varuna is a god of neithal land, sangam texts do no mention varuna.
- But it is only mentioned that the people of neithal lands worshiped the tile of Sinai Sura (Shark)
- **6. Temples:**
- The ancient Sangam age temples also called Niyaman, Kottam, Nagaram and Palli.
- But the temples were made by Perishable goods. This was said by inscriptions of Mahendravarman- I.
- Ancient texts say the roof of the temple was made by Silver. The velliambalam were in the Madurai Temple.
- **7. Festivals :**
- The Festivities were held monthly, once a year, with certain start or periods.
- And the Karthigai festival was held for lord Karthikeyan in the month of Karthigai.
- Thai neeradal Festival was held in the month of Thai
- Silapathikaram reports that the festival was held for Lord Indira.
- The Sangam literature express great concern about the festival of Lord Muruga.
- **8. Veriyattu :**
- Lord is expressed from the bakthas, this is called veriyattu. There are no priests in this ritual. People thought that Murugan was the one who would give pleasure.
- Kurunthogai indicates, the goat was sacrificed during this ritual.
- **Jainism :**
- That was called **Dhikambara Samanam**. Silapathikaram, Manimekalai and Madurai Kanchi mentioned that there were Jain schools in Madurai, Vanchi, Kanchi and Kaveri pombatinam.
- Their school were also known as Sri Koil Nikantha Kottam.
- The place where the Jains and the teachers stayed was called Samanapalli. Paintings were found in the schools.
- The married jain was called **Swaranar** Kovalan was a Swaraga Nonbi (ஸ்ராவக நோன்பி).
- Goundhi Adigal was an example for the women saints. Both men and women were called ‘Adigai’
- **Buddhism :**
- Buddhism began to spread in the south India during the time of Asoka, the grandson of Chandragupta Maurya.

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- Both male and female are monks. Manimegalai was an example for a female monk. The main teaching of her was to remove desire and show love to all beings.
- Manimegalai mentions the existence of a buddhist shrine known as the Curchar cave.
- Buddhist temples like Santhan and Pasanda Chathan were near Poompuhar.
- The Buddhharalaya in Kavripoompattinam has seven halls built by lord Indira and the monk of Buddhist sangam is said to have stayed here.
- The order of the king would be only oral. It was called “**Thirvaikelvi**”
- The person responsible for sending these letters in writing is called Thiruvaikelvi (திருவாய்க்கேள்வி)
- The manner in which it was executed is in the copper plate inscriptions of Raja Rajan.
- **Pallipadai Temples:**
- It was constructed on the place where the kings were buried. Burying the dead is called Pallipaduthal.
- Building the temple on it is considered the good tradition. Based on the tradition of stone carving for war heroes who died on the battle field. The practice of taking such a temple seems to have originated.
- The name of such temples is pallipadai Temple.
- Aringchaneshwaram were built at the death of king Aringjayan. These temples were not popular. They were demolished later.
- Paranthga Chozha constructed a temple in thirukalathi where Adithya Chozha – I died.
- In memory of Kandarathithyan his wife sembiyan Madevi, constructed the KoneriRasaPurathi Pallipadai temple.
- **Idangai & Valangai :**
- Valangai wing received prizes and specialities from the government. They also were in Administration of Armed forces. Idangai were inferior in every field.
- The Idangal wing fought over the valangai.
- They had to fight against Anithanar (Brahmin) and Velalar.
- The Idangai people had survived as traders and workers.
- Each section of both Idangai and Valagai had 98 kulam.
- The valangai people was paying a Maganmai tax (Thalai Vari). Government officials seized and consumed the taxes they had acquired from the valangai.
- Unable to bear the burden of tax, both the groups destroyed temple to create chaos. They used the chaos to rob the temple treasury.

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- The monsters interrupted the Yagna that the sage Kashipa had done. As per his command thonurnettu (98) class of peoples appeared on the Yagna and secured it.
- They came to Chozhanadu with Kasipar. When Brahmins descended from the Pallak. They shook each others hands.
- Some would assume that the right of the king was entitled as valagaiyenar and the Idagayenar to the left.
- **Meikeerthi :**
- Mel (Truth) + Tur fame.
- One of the Tamil Sitrilakiyams.
- The true reputation of the king is found in the inscriptions.
- Mel keerthi is not only elaborate the methods and fance of the king, and to congratulate him.
- The grammar of Meikeerthi was widely explained in pannirupatiyal, Venpapatiyal and Navanetha Patiylai.
- In the later inscription from the time of Raja Raja Chozha, Meikeerthi is featured. It generally starts with Poomaruviya, Swasthick Shri (பு மருவிய.ஸ்வஸ்திக ஸ்ரீ). Its later became a great historical evidence.
- **Valpozthadangal (வாள் போழ்தடங்களல்) :**
- This pattern was adopted during the Sangam Period
- A child who dies at birth does not have the opportunity to go to the battle field.
- So this is the method of burying the dead child after wounding it by the sword.
- **Ombadaikilavi (ஓம்படைக்கிளவி) :**
- The protective word for the dharma to be sustained is cailed the “ombadaikilvi”.
- This is preceded by hand writing. “Panmakeswara Raksha, Vaishnavar Raksha” (பன்மாகேஸ்வரர் ரசைஷ வைஷ்ணவர் ரசைஷ) whoever thinks evil of this will be like a sinner who kills the cows on the banks of the Ganga.

1.10. Food, Dress and Smelter

- **Food Habits :**
- The Tamils of ancient were adept at cooking delicious food.
- Food and food style varies according to the land in which they lived.
- The meat along with the pods (புலாவணவு) was much preferred.
- They also wanted a variety of Alcoholic beverages. Meat food was other served at banquets to the king and relatives.

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- Various varieties of paddy were cultivated in the lands of Pandu Tamil Nadu. **Rasa Annam** is a high quality rice, paddy used to find the price in the bargain.
- They ate rich with Crab curry. There was a habit of making pickles at that time.
- A pickle pot tied to the front of the cart cooked into a drum (மத்தளம்).
- The lunch would be served with Mango Pickles for guests by Brahmin women.
- The Eennans at the dog's hunt with lentils grown as a result of the soaring fruit of the cane growing on the ground.
- Aayars mixed the millets which were like a large round crab with milk and ate it.
- Perumpanatrupadai indicates the food habits of those who live on the coast.
- Priests ate Rasa Annam, a high branded variety of paddy. Buttermilk was their favorite.
- They hunted and ate the rabbit. They went out into the forest with a hunting dog. They ate its meat.
- Flies (ஈயல்) were also eaten as food. They ate it with Fermented buttermilk (Puram – 119)
- Home brewery cooked with exception of wine from coconut and palm trees. They were called "Topi" (தோப்பி).
- Perumpanatru Padai states, that the maravan ate the meat lamb with home made Ale and they also danced about raising their shoulders.
- Often the kings and wealthy imported Ale from outside the country except for the local liquor.
- Athiyaman Anji would give it to some beggar or scholar Avvayar if the material was lacking. They did not take even a little. But when he finds it in abundance, he can take it and give it to the scholars.
- **Dress :**
- The Sangam Tamil People dressed according to their Merits. The man wore a dress in the middle and towel over the shoulder.
- We can understand from the song of Nakkirar.
- "உண்பது நாழி உடுப்பது இரண்டு"
- The soldiers wore blue suits. There was a flower art work on it.
- In purananooru "நீலக்கச்சை பூவாராடை"
- Not every one wears a suit like today, but only few wore it. It was called kanjugam. The Royal Gold smiths were dressed with shirts.
- "புண்ணிய நறுமலர் ஆடை போர்த்து" – by Silapathikaram. It is noted that Brides covered their bodies and faces with new dresses.
- There are many references to the elegance and beauty of the clothing of ancient times.

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- Dresses were woven with invisible thin fibres and made of beautiful flowers. The dress was as soft as a snake's skin.
- The purananooru speaks of a pookalingam that resembles a snake's skin and skin on the inside of a bamboo.
- புரம்புரி யன்ன வடிவின காம்பின்
- கழைபடு சொலியின் இழையணி வாரா
- ஒண்பூங் கலிங்கம் - புறநானூறு.
- Cotton was the most Abundant Crop in Tamil Nadu Threading of cotton was called Kottai Nootral (கொட்டை நூற்றல்). The widowed women were engaged in the spinning business.
- So they were called as "Paruthi Pendir" (பருத்திப் பெண்டிர்)
- We know that the weavers lived on a separate street. They called slik fabric as "Noola Kalingam (நூலாக் கலிங்கம்)".

1.11. Death, Funeral, Herostone and Thenpulathat Kadan.

- News of Death is scarce in the Sangam literature. The details of the burning of the dead, The burial in the Jars, worship to Herostones, the burining of women by the fire (salt), Kaimai Nonmebu and then pularthar kadan are extensive.
- **Vellaruva Porthal :**
- The legacy of wrapping a white cloak on the corpse and the legacy still exists today when soldiers die.
- **Maradithu Pulambuthal (Lamentation) :**
- It was a legacy of lamentation of the daughters and other women at the time of death. They broke their bangles. They slammed into their chest (மாரடித்து புலம்புதல்).
- Purananooru explains that the daughters of Patron **Ilaveliman**, lamenting the death of her father.
- **Sapara Muzhanguthal :**
- Neithal Thinai is about the felling of compassion. Neithal Parai (Drum) is the name of the drum which was played in the house of the decrease.
- **Cremation Ground :**
- Burial ground was also called emaperungadu and muthugadu. It was located at the place of the cactus and the thorn.
- Out side of town, it became known as "**Purangadu**"
- They also believed there would be ghosts. Owls and eagles will be there.

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- **Thazhiyarkavithal :**
- Two traditions, such as burning and burying have existed since then.
- It is not known whether they are buried in the pits without the latches.
- They called it “Kavithal”
- **Kaimai Nonbu and sati (4) :**
- Women who have lost their husbands have been fasting to be with their husband in the coming birth.
- They removed their hair, Bangles were also broken. Other jewels were also removed. They ate rice that they are was not baked.
- **Theepaithal :**
- Women climbed up in the vicinity of the blaze. When Bhoothapandiyam died. His wife jumped into the fire.
- She was prevented by elders. But she got angry.
- The song she was talking about was heart melting.
- **Thenpulathar kadan:**
- It is an obligation that the heir of the dead perform for them. The northern scholars called it **Pithirkadan** or pindothea kiriyal.
- The told that the north direction was a sacred direction and the south was a kootruvan direction.
- They believed that the dead were in spirit. Thennavar also called as Thenpula Nazhnar.
- It appears to have been caused by the North. The sangam texts, Thirukural and later texts mentioned this obligations.

1.12. Time Classification

- The scholar Siletter, has stated that “the celestial Mathematics of the Tamil Peoples is the most so phizsticated of all the Mathematics”.
- **Kaniyan :**
- In Tamil Nadu’s Astronomy and its Astrology, the great intellectuals were known as Arivar, Kani and kaniyan.
- Kaniyan Poongundranar< Pakudukkai nan kaniyar and Kanimethagviyar are known as the scholar.
- Silapathikaram states that these were a perunganikan in the Court of King.
- **Six seasons (5) :**
- Tamil peoples were divided a year into six great seasons. These are Kar, Koothir, Munpani, Pinpani, Ilavenil and Muthuvenil.

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- According to Nachinarkiniyar, they the year begins in Aavami and ends in Aadi.
- Scholar **K. Subramaniyam pillai** states, the reckoning process from Aavani has been practiced from 500 B.C.E. but from Sitirai it has been calculated from before 2500 years.
- They also divided the day into six periods. These are vaigarai, Kalai, Nanpagal, Erapaadu, Malai, and Yaman. One day is equal to 60 Nazhigai. An hour is 24 munutes long.

1.13. Ancient Tamil Sports and Entertainment:

- **Tamil Games :**
- **Purpose :**
- Games reveal the heroism and culture of a race.
- The basic purpose of the game is that competing sports can help to release energy from both body and soul. And also help to face the unexpected failures and improve attitude.
- ஓடி விளையாடு பாப்பா -நீ
- ஓய்திருக்க லாகாது பாப்பா
- கூடி விளையாடு பாப்பா மாலை முழுவதும் விளையாட்டு- என்று
- வழக்கப் படுத்திக் கொள்ளு பாப்பா.
- Mahakavi Bharathi, insists the goodness of the game and on getting used to it.
- Games come in variety of gender based and character based. Women's games are mostly internal games and men's games are external games.
- **Children's games:**
- Bamparam, Kilithatu, Uppu vilayatu (salt game), Police and thief, goli, Kittipul, Katradi, Ball game, Otraya Retaiya and Swimming are the games for boys.
- Flowering, Karagavandi, Tattankal, Pallanculi, Oonjai (swing) and thayam are played by Children.
- A variety of games are played as competitive game such as Kabaddi, Pitchers, soccer, volley ball, hurling ball, light weight, flow and hurdle race.
- The wrestlers were respected by the king. The tamil literature purannooru depicts heroic sports events between Amur Mallan and ferocious Nallangilli.
- **Mullai :**
- The heroic game "Eru thaluvuthal" was played in Mullai land. The ferocious bulls run out one after the other with a loud cheer.

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- Players who know that the horn of the bull try to suppress the bull by catching it.
- Catching that tail of the bull shows the cowardice.
- Taking the mud from the well when many people were surrounded them was considered a kind of heroic sport.
- **Women :**
- Ancient women enjoyed such games, Vattaduthal, Kazhangu, Ammanai, Ball game, Oonjai (swing) and Oaraiyaduthal.
- Vattaduthal is a game using gooseberry on the grid which draw on the land.
- They played game oaraiatam, where crab and tortoise were beaten with sticks.
- The boys were playing with small chariots. The girls played with shaking toys where pearls were inserted into the oysters.
- **Sports:**
- Tami peoples were also interested in animal warfare.
- In the royal capital, they had their own places to watch elephant war. The Tamukkum ground at Madurai is an example of this elephant war.
- They also enjoyed seeing goat fight, cock fight and bull fight.
- As the veera kozhigal (heroic hens) excel in the old capital of chola Uranthiur, it was called kozhiur.
- The character of the game has changed overtime. An ancient game eru thaluvuthal is called Jallikattu and Manjuviratu in nowadays.
- The game today has turned into a cow rush (மாடு ஷிரட்டல்), along with many others receiving cash price.
- Silambattam is one of the martial arts games of Tamil Nadu. This is the game where a person rotates a tall stick.
- Kuchi vilayatu or kambu vilayatu known as silambattam is currently taking place in the village festivals.
- During the festival seasons of Villages, climbing the Gliding tree, yellow water pouring and Uriyadithal are very common.
- **Kabaddi :**
- It is the world's most popular tamil game. Usually it is the way our ancestors used to sing while playing the game.
- But now the singing legacy of this game has disappeared.
- **Others :**
- Tamil Nadu physical education and university is promoting the sport of Tamil Nadu to reach the people.
- The government issues prizes and certificates and also gives priority in education and employment.

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- Games are declining and changing due to innovation, Machine age and social change.
- **1. Punaladuthal :**
- Agapadal describes about males and females who enjoying punaladal under the banks of river and lake.
- Marutham botably describes the men who enjoys with Parathaiyar (பரதையர்)
- **2. Kuthithu Manal Kollai**
- **Thodithalai Viluthandoondrinaar (தொடித்தலை விழுத்தண்டுன்றினர்)** take about his young life as when innocent youth, who jumped into the well, surrounded by many women, came up with sand and surprised everyone.
- **3. Hunting :**
- The hunters were in the business of hunting. But the kings viewed hunting as a hobby.
- The famous hunters are villvilor, Kandeerakoperu Narkilli.
- **4. Dance and Music :**
- The Vendhars who engaged in wars and Political affairs gave great gifts to the court poet by listening and dancing in style.
- Paanar Koothar, Nagaivelambar were helpful in entertainment and were used as hobbies.
- **5. Heroic Games :**
- Brave people involved themselves in heroic games during festival and Leisure time.
- **6. Disc throw :**
- It was one of the famous game during that period.
- Thiruvalluvar also said that “கல்லாது கோட்டி கொளல் அரங்கின் வட்டாடுதலை யொக்கும்”.
- In Natrinai sung by Ilangiranaar there is a reference to the illiterate boys (கல்லாச் சிறுவன்) in the shadow of the neem tree, circling the gooseberry.
- **7. Balling :**
- On that day womens used to play with balls tied on yarn. Perumpanatrupadai have the reference the womens who were playing in with such balls in their terraces.
- **8. Kalagaaduthal :**
- Kalangu is one of the game played by women.
- Purananooru said that the game was played with goldern kalangu.
- **9. Swinging :**
- A rope was tied in the tree to swing
- The song which was sung during swing is called swing lines (ஊசல் வரிகள்).

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- **10. Ooralaaduthal :**

- It was one of the game played by women. Women beating frog and turtle with stick is called Ooralaaduthal.

- “ஓரை யாயத் தொண்டொடி மகளிர்” - புறநானூறு

- **11. Vandalaithal :**

- It was one of the games. Toys were made with clay and they wore flowers for that game.

- “வாலிழை மடமங்கையர்

- வரிமணல் புனைபாவைக்குக்

- குலவுச்சினைப் பூக்கொய்து”

- - புறம் : 11 : 2- 4

- **12. Mukkar Siruther (முக்காற் சிறுதேர்) :**

- The song which describes about the boy who played with three – leg Mukkar Siruther (chariot).

- Pattinapaalai describes “பொற்காற் சிறுவர் புரவியினருட்டும் முக்காற் சிறுதேர்”

- **13. Kilikiliyaadal :**

- The children who play with the instrument which makes music called “Kilukiluppu”

- Sirupaanatrupadai also describes that this game was played in sangam age also.

- This book also describe that people who went with Umanars and played like the children who play with their pearls in Pandya Nadu.

- **14. Rooster Fight :**

- The brave tamilans used to train goat, quail, Grey Francolin (கௌதாரி), rooster like birds to fight and were happy.

- Kuruthogai’s scholar gave a great example (உவமை) about this rooster fight as “Kuppaikozhi Thanipoor” (குப்பைக்கோழித் தனிப்போர்).

- From this we identify that they also trained rooster for fighting.

- **15. Yaru Thaluvuthal (Jallikattu) :**

- Mullai region people used to suppress bulls having sharp horns. They considered it to be heroic sport.

- Womens married the hero of mullai region.

- “கொல்லேற்றுக் கோடஞ்சுவாணை மறுமையும்

- புல்லாளே ஆய மகள்”

- Describe by Kalithogai song.

1.14. Scientific Ideas of Ancient Tamil People

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- **Scientific Ideas of Tamil Language :**
- Thiruvalluvar says “அறிவு அற்றம் காக்கும் கருவி”
- Science is the development of the microcosm (நுண்ணிலை) of knowledge.
- **Astronomical knowledge :**
- It was not until the sixteenth century that the westerners asserted that the world was round.
- Thiruvasagam, which speaks of masculinity, also speaks of astronomy.
- அண்டப் பகுதியின் உண்டைப் பிறக்கம்
- அளப்பருத் தன்மை வளப்பெருங் காட்சி
- ஒன்றனுக் கொன்று நின்றெழில் பகரின்
- நூற்றொரு கோடியின் மேற்பட விரிந்தன.
- The song explains the expansion of the universe according to the principle of the Big Bang.
- The tamil word Ulagam (world) Was from the word ulavu.
- The word Ulavu gives meaning of circulation.
- The Tamil word “Gnalam” come from gnal.
- It means hanging.
- The tamil people knew that there were parts without air in the sky, so the line from purananooru explains the same, “வறிது நிலையி யாயமும்”.
- From “வலவன் ஏவா வானூர்தி”, a line from literature purananooru, we can know that the tamil people may have launched aircrafts.
- **Engineering knowledge :**
- Machines were developed to extract juice from sugarcane.
- This was expressed by the following lines of pathitru pathu “தீம்பிழி எந்திரம் பந்தல் வருந்த”.
- Through the following line of Perummkathai, it is possible that here was a deep well of water that was used for water may have been there at that time.
- “அந்தக் கேணியும் எந்திரக் கிணறும்”
- The mechanical elephant referred to in the book “Perumkadhai” is spoken as similar to with the mechanical horse spoke of in Greek during the “Troy” war.
- **Mineral Knowledge:**
- Silapathigaram illustrates the variety of beads and their characters.
- From the following song of silapathigaram,
- ஊர்காண் காதையில்,

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- ஒருமைத் தோற்றத்து ஐவேறு வனப்பின்
- இலங்குகதிர் விடுஉம் நலங்கெழு மணிகளும்.
- Explains the five kinds of beads.
- **Geology :**
- Tamil people were separating habitats according to the nature of the land. They are types of land. And also classified it into such as Red soil, Saline land and kalar nilam (Uncultivated land).
- They named Chemman (Red soil) on the basis of color, uvar milam (saline sil) on the basis of taste and kalar nilam (uncultivated land) on the basis of nature.
- They cherished the red soil land. The following lined of Kuruthogai means this.
- 'செம்புலப் பெயல் நீர்போல்'
- Eventhough so much of water is available in saline land, it is not used. The following lines of purananooru explains this.
- அகல்- வயல் பொழிந்தும் உறுமிடத் துதவர் உவர்நிலம்
- Kalr nilam (Uncultivated land) is land that is not used for anything. So thiruvalluvar says, "பயவாக் களரணையர் கல்லாதவர்"
- **Atomic science :**
- Tamil poetess Avayar says, அணுவைத் துளைத்து ஏழ்கடலைப் புகட்டி that the atom can be split and added.
- Kambar, a tamil poet says ஓர் அணுவினைச் சதகூறிட்ட கோணினும் உளன்.
- There by the concepts of annexation and separation of atoms are known
- **Hydrological science :**
- The hydrological cycle enriches the world and also he says such a thing in his thirukural
- நெடுங்கடலும் தன்னீமை குன்றும் தடிந்தெழிலி
- தான் நல்கதாகி விடின்.
- Thiruvalluvar says the rain is the ambroisa (அமிர்தம்).
- **Medicinal knowledge :**
- Thirumoolar says உம்பார் அழியின் உயிரார் அழிவர்.
- Thiruvalluvar has created a separate athikaram (division) called medicine.
- The balance of the vatham, pitham and gabam is the reason for the body to be firm.
- Our people discovered free medicinal practice which is widely practiced today.
- மருந்தென வேண்டாவாம் யாக்கைக்கு அருந்தியது
- அற்றது போற்றி உணின் - குறள் 942

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- The line ‘மருந்தாகித் தப்பா மரத்தற்றால்’ refers to the antiquity of Tamil medicine.
- Siddha medicine is the name of the medical system that was developed by eighteen siddhas.
- **Surgery :**
- The history of kannappan who gave his eye conveys the message of meat to meat (ஊனுக்கு ஊன்)
- உடம்பிடை தோன்றிற் றொன்றை அறுத்ததன் உதிரம் ஊற்றி அடல் உறச் சுட்டு வேறோர் மருந்தினால் துயரம் தீர்வர்
- Kambar’s word confirms surgery.
- Manimegalai’s friend sutamati’s father was jostled by a cow. So his gut collapsed in the gut. Manimegalai describes the buddhist monks correcting it.
- Thiruvasagam has various facts such as many types of science, biological facts and medicinal news.
- The thiruvasagam line புல்லாகிப் பூடாய் explores the edge well.
- “மானுடப் பிறப்பினுள் மாதா உதரத்து ஈனமில் கிருமி செருவினில் பிழைத்தும்”

1.15. Ancient Tamil – Astronomical knowledge

- **Astronomical knowledge is significant in the Scientific thinking of Tamil people.**
- Astronomical research may have arisen as soon as the sun and the moon began were explored.
- This is the oldest of the various scientific studies that have appeared in the world.
- The Astronomers were called Arivan, Kaniyan and Nazhigai kanakkar.
- The Sangam literature makes it clear that the monsoon or seasons are caused by the heat of the sun.
- Tholkapiyar mentioned that the world is comprised of imbootham (five worlds), the land, the water, the fire, the air and the sky.
- நிலம் நீர் தீ வளி விசும்போடு ஐந்தும்
- கலந்த மயக்கம் ஆதலின் ----- (Tholkapiyam porul. 635)
- The following purananooru song makes such a note.
- மண்திணிந்த நிலனும்
- நிலன் ஏந்திய விசம்பும்
- விசம்பு தைவரு வளியும்
- வளித்தலை இய தீயும்
- தீ முரணிய நீரும் என்றாங்கு
- ஐம்பெரும்பூதத்து இயற்கை போல் ----- (புறம் - 2)
- **The world is round or flat :**

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- Until the 15th century the western peoples believed the world was flat.
- In the fifteenth century it was predicted that the world would not be flat by Nicholas Krap from Poland but nobody accepted it.
- Galileo, who lived in the fifteenth century invented binoculars and discovered that the world was round. Then only did the people accept this fact.
- Thiruvalluvar claimed it centuries before the westerners discovered it
- சுழன்றும் ஏர்ப்பின்னது உலகம் அதனால்
- உழந்தும் உழவே தலை குறள்- 1031
- From this he points out that the world rotates.
- It is scientific fact that the only spherical objects rotate.
- It is very surprise that he found that the world is round without using any tools.
- **The view of the sun :**
- The biggest star in the sky is the sun. The way the sun is worshiped can be attributed to astronomy.
- In Silapathikaram, Ilangoadigal says “Will cherish sun”, “Will cherish sun” (ஞாயிறு போற்றதும், ஞாயிறு போற்றதும்).
- The song reveals the path of the sun, and its motion and also about the galaxies.
- **The view of the moon :**
- The tamil people refered, the star which shines on its own as “Nalmeen” (நாளமீன்) and the star which borrows light is called “Kolmeen” (கோல்மீன்).
- The moon does not give light on its own. Thirukural reveals this fact.
- மாதர் முகம் போல் ஒளிவிட வல்லையேல்
- காதலை வாழி மதி - குறள் -1118
- From this kural, we know that the moon does not shine its own.
- திங்களைப் பாம்பு கொண்டற்று (குறள்- 1146)
- From this kural, the lunar eclipse concept was explained well.
- Considering the state of the moon, it is referred to as the full moon (வளர்பிறை) and new moon (தேப்பிறை)
- **Tamil people – about planets :**
- They were also aware of the color and shape of the planets.
- The planet was called sevval (mars) because it was red. Scientific studies have revealed the existence of a silver or in it. It was called “Vidiveli” because it rises before sunrise and shows the dawn.
- The newly discovered planet was called Bhuthan (Mercury). It was also called Arivan.

- Via means big or fill. This is one who has rolled the biggest planet in the sky (vyaalan) (வியாழன்).
- They called Saturn (சனி) as “karikol”. The recent research explores that it has more sulphur ore.
- So the size and shape of the planets were very much known to them.
- They referred to 9 planets including sun as kolmeen (கோள்மீன்) and 27 stars including Aswini as Nalmeen (நாள்மீன்).
- **Space travel :**
- Notes on space missions are found in silapathikaram and Manimeghalai. Sindhamani reveals the efficiency of Mairpori Vimanam (peacock flight). In kambaramyanam, there were a pushpaga vimanam (flower flight).
- Perungathal explains the design and the operations of various flights.
- It is evident that the Tamil people ruled not only land and sea but also the sky.

1.16. The expedition of Tamil People

- Avayar says “திரைக்கடல் ஓடியும் திரவியம் தேடு” Similarly kaniyan poongundranar says “யாதும் ஊரே யாரும் கேளிர்”.
- Tholkapiyam refers “முந்நீர் வழக்கம்” to the Tamil peoples voyage to other countries.
- The category is of two types such as ground separation and water separation.
- Most of the revenue was from the foreign trade water trading by water can be very valuable as well.
- Tamil people considered it their duty to collect wealth. It is explained by the “Porulathikaram” of Tholkapiyam.
- **Yavana :**
- Thousands of years ago, Tamil People were involved in Maritime trade with Greece, Rome and Egypt in West and China in the east.
- Egypt, Palestine, Mesopotamia, Babylonia and China received Tamil products.
- Cardamom, Cinamon, Ginger and Pepper were sold for good prices in the west.
- The pearl, coral Akil and Vendukkil has been found to attract people of other nationalities.
- The Tamil peoples called Greek and Romans as “Yavana”.
- **Ship Architecture:**
- There was a kind of workers in Tamil Nadu called Kalamsei kammiyar (கலம்செய் கம்மியர்). They build huge ships.
- **Parable from purananooru :**
- The four sides have water proofing areas. In the middle of it stands a royal castle with a wall around.

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- The view of the fort are depicted in the illustration of a ship in the mid sea.
- **Words that refer to the sea :**
- Aazhi, Aarkali, Munneeri, Vaaranam, Pavvam, Paravai and Punari
- **Words that refer to the Ships :**
- Kappai, Kalam, Kattumaram, Naavaai, Padagu, Parisil, Punai, Thoonee, Theppam, Thimil, Ambi, Vangam, Midhaval, Pakhri, Oodam.
- The largest vessel in the ocean is called the Navai.
- **Pattinapalai :**
- The ships that were stationed in the puhar city seemed to be waving. And they were like waving like an elephant bound by rope.
- **Purananooru :**
- Large ships (Navai) operated with the help of air called sail boats.
- Purananooru claims that the wind and sailed karikalan knew the direction of the wind and sailed through it.
- **Musuri (Harbour of Chera) :**
- Wooden boats of Yuvana's came to the big river name chulli.
- According to the literature agananooru, they were carrying gold and carrying pepper in exchange for it.
- **Korkai (Harbour of Pandyas) :**
- According to the Venezulan scholar Marcopolo, pearling (முத்து குளித்தல்) was performed very well in this port.
- Both Mudurai, Kanchi and Sirupanatrupadal explains the significance of the korkai pears.
- Madurai kanchi explains it such "விளைந்து முதிர்ந்த விழுமுத்து"
- **Kaveripoompatinam (Harbor of Cholas) :**
- Most of the people who lived here were business men.
- The harbour had customs road and the lighthouse.
- The town near the coast were called pattinam and pakkam.
- Horses by sea, pepper packs which comes from land, beads of himalays, sandal and akil from mount kudagu, pearls from korkai, corals from the Eastern sea, goods from ganga, resources of kaveri, foods from ezham and other valuable goods were piled up.
- **Export – Import :**
- Notes on the Merchandise of Tamil Nadu can be found at the literatures pattinapalai and Madurai Kanji.

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- Gem, Pearl, Diamond, Pepper, Karungali, Karumarudhu, Teak, Sandal, Vendugil, rice, cardamon, cinnamon and ginger were exported.
- Tamil Nadu products were sold in china.
- Sugarcane was brought from china in the early days of Athiaman and cultivated here.
- Bharathi says “மேலைக்கடல் முழுவதும் கப்பல் விடுவோம்”

1.17. The Art of Shipbuilding

- Traveling can classified into three ways. There are traveling through land, water and air.
- Water ways can classified into two types. They are inland waterway and sea water travel.
- Tolkapiyam is the oldest of the available texts. Here the sea travel was mentioned as “Munner vazhakam”, so we can know that the tamil people had sailed before his time immemorial.
- கடலோட கால்வல் நெடுந்தேர் கடலோடும்
- நாவாயும் ஓடா நிலத்து
- உலகு கிளர்ந்தனன் உருகெழு வங்கம் - Such a way agagnanooru indicates the big ship
- This was also said by pathitru pathu
- “அருங்கலம் தரீஇயர் நீர்மிசை நிவக்கும்
- பெருங்கலி வங்கம்”
- Chendan Nigandu, a Thesaurus notes the names of many ships.
- The inner part of the lighter weight woods was removed and a thoni was used. This why it was called Thoni (தோணி).
- They used Thoni, odam, padagu, punai, Mithavai and Theppam to cross the small water bodies.
- A bell used on ships of Tamil nadu has been found at the Wellington Museum in New Zealand. This is also a proof that the tamil people had sailed abroad.
- History states that the later cholas Rajaraja and Rajendra conquered many countries with a large fleet.
- Tamil peoples knew the art of shipbuilding. They called the ship builders as kammiar.
- From the following Manimegalai text we confirms this
- “கலஞ்செய் கம்மியர் வருகெனக் கூஇய்”
- They used woods that were unaffected by water to build the ship.
- They used the wood of neem, ilupai, Punnai and naval for mainchase. In the sides they used Teak and whit teak.

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- The cut out are of wood called “Vettuvai” the character is known by its color. The figures in the stained tree are kannadai.
- They avoided using trees with suli , The vessels were built by accurately calculating the length, width and height.
- They used tachumuzham (தச்சமுழம்) to measures length. The front of the big ships had a head shaped like an elephant, horse an dove. They were called Karimuga ambi and Parimuga Ambi.
- When combining trees and boards. They put coconut fibre in between them. Then they nailed them tightly over it.
- They mixed the lime and jute with oil and applied it to the bottom of the ship. The ships thus worked without problem for years.
- Marcopolo, a sea traveler from Italy admired this method. They used wooden nails because Iron nails would get rusty. They called it thoguthi.
- **Walker** said that, “English ships need to be repaired every twelve years, but the ships built by the Tamil people have not been repaired for 50 years”.
- They used many types of sailing ships such as periyapaimaram, Thirukathi paimaram, Kanapaimaram and Kosupaimaram.
- And many more ropes were found. Songs of them are Aanjan Kairu, Tambang kairu, Vedang Kairu, Palingal Kairu, Mootang Kairu and Kodipai kairu.
- Paripadal says “During the repair of the sail boats mat and rope, they were attached using hog gum (மரப்பிசின்)”.
- The ship has a variety of elements. Some of these are era, Parumal, Vangu, Koombu, Paimaram, Sukkan and Nangooram.
- The most important element of the ship is called era (chase).
- Parumal was known cross wood. The tool used to sail and steer the ship was known Sukkan.
- An Anchor was used to help keep the ship stationary. They kappal sasthan explains, they used a tool samukku. Some believed that it might be a magnetic needle.
- The sailor also called Malumi, Meegaman, Neegan and Kappalodi.
- Tamil people were well – versed with the direction of the wind and the manner of sling ship. This was revealed by venni kuyathiyar, a sangam poetess.
- நணினிகு முந்நீர் நாவாய் ஓட்டி
- வளி தொழில் அண்ட உருவோன் மருக.
- **Using** the compass and the star’s position in the sky, they sailed the ship. The sailors had excellent astronomical knowledge.

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- The light house was built to show, where the harbor was for ships. It will be wet with a lamp at the top of the tall tower.
- Kalam means ship and karaithal means inviting. So it is called as Kalankari vilakam.
- Large ships cannot get close to the shore of the harbor. So they used “Thoni” to bring the ships goods to shore.
- It was explained in Purananooru.
- கலம் தந்த பொற்பரிசல்
- கழித்தோணியால் கரை சேர்க்குந்து
- Once upon a time, ships were used not only to travel but also to fight but nowadays it is mostly used to transport goods. This is called the Cargo ship.
- **1.18. Commercial trade**
- Both Sangam literatures and Tholkapiyam claims that ancient Tamil Nadu belonged to the chersa, chola and pandyas.
- Tholkapiyam indicates வன்புகழ் மூவர் தண்பொழில் வரைப்பு.
- It is not possible to define the period of moovendhars.
- News about the Moovendhars is found in the inscriptions of Asoka, Valmiki Ramayana, Mahabharatha and Arthasasthra.
- **Chera :**
- They were the oldest among moovendhars. The term “Chera, Chola and Pndya” confirms that.
- Also tholkapiyam states “போந்தை வேம்பே ஆரென வருஉம் மாபெருந்த தானையர் மலைந்த பூவும்” about cheras.
- There country was called “Kudanadu”. The capital was Vanji.
- The city was located on the banks of the periyar river, which originates in the Western Ghats. It was also called karuvar.
- Thond, Musuri and Kanthalur were the harbor towns of cheras. In their flag bow and arrow were printed. Their royal flower was a flower of palm.
- **The Boundaries of the Cheras :**
- In ancient times, the state of Chera was a part of the present day kerala and the Salem, Coimbatore districts of Tamil Nadu. The area of Salem and Coimbatore id known as Kongunadu.
- These areas were ruled by relatives of the cheras.
- **Kongumandalam:**

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- Kongu mandalam is covered by perimbalai, Pazhani hills, Velli hills and Mathikaria on its north, south, west and east respectively. It was indicated south, west and east respectively. It was indicated in the book “**Kongumandala sadagam**” by Karmega Karignar.
- It is also included the present niligiris, Coimbatore, Thirupur, Erode, Namakkal and Dindigul.
- This land is made fertile by the rivers such as kaveri, Bhavani, noyyal and Amaravathi or Aanporunai.
- **Ancient trade :**
- Agriculture, Handicraft and trade can be the basis for the civilized good of nation.
- Tamil people also excel in domestic and foreign trade. The Cheras specialized in Maritime trade.
- This is due to the natural structure of the country. They had a mighty fleet. Due to the warfare successes of chenguttuvan, he was called kadal pirakotiya Chengutuvan. The Chera Kings defeated the pirates called “Kadambar”.
- Musuri was one of the harbors of cheras. Many goods such as pepper, pearl, tusks, beads and silk cloths were exported from here. Gold sarees, crafted garments, Gems, Copper and wheat were imported.
- The following song explains a kind
- மீனோடு நெற்குவைஇ
- மீசையம்பியின் மனைமறுக்குந்து
- -----
- கலந்தந்த பொற்பரிசம்
- கழித்தோணியால் கரைசேர்க்குந்து ---- புறம் 343 : 1-8
- Domestic trade had also flourished in the Chera country. They did barter business.
- Paddy was the basis for calculating the price of commodities.
- நெல்லும் உப்பும் நேரே ஊர்
- கொள்ளீ ரோவெனச் சேரிதொறும் நுவலும் - (அகநானூறு 390)
- The above agapadal confirms that salt and paddy were considered to be of equal value.
- **Today's business in Kongu Area.**
- **Nilgiris :**
- It is the place where both Western and Eastern ghats meet. The whole district became hilly. The forested district is heavily cultivated with horticultural crops such as Coffee, tea, Potato and carrot here the Eucalyptus tree is grown.
- Tea factories abound here. And also photofilm industry, gun powder factory and Eucalyptus oil industry were there.
- **Coimbatore :**

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- The name “Kovanputhur” in nowadays called Coimbatore. Paddy, banana, Sugarcane, vegetables and flowers are planted here.
- The district is full of cotton mills, spinning mills, machine and household appliances industries.
- **Dindigul :**
- Paddy, Banana, Corn, Millet and vegetables are produced in the historic district Dindigul.
- It is the number one flower producer. So it is called “**Holland of Tamil Nadu**”.
- It is full of rice mills, tanning Industry and lock industries. The Chinnalapatti of this district is famous for sungudi saree.
- **Erode :**
- It is the second largest city of Tamil Nadu.
- Paddy, groundnut, turmeric, sugarcane, Cotton and Sesame are cultivated here. The turmeric market is here in Tamil Nadu.
- Spinning Industry, Oil factory and sugar industries are widely found here. Dying, printing and tanning industries are common here.
- **Tirupur :**
- It is called the city of knitwears. Paddy, Sugarcane, Cotton and Banana are cultivated here.
- It yields a huge income for Tamil Nadu through knitwear and ready – made clothing.
- The India’s first readymade park, Netaji park is located here. The nationally renowned Kangeyama Bulls make this district proud.
- **Namakkal :**
- This district included a part of Pachai hills, Kolli hills and servarayan hills.
- Paddy, Sugarcane, corn, groundnut, cotton, grapes, orange, coffee, Areca nut and Cardamom are cultivated here.
- It is the leading producer of egg production in India.
- This district has a cement and paper factory. There are also industries such as handloom weaving and bronze. It is also the busiest transport district.
- **Salem :**
- It is known as City of Mango.
- Paddy, cotton Sugarcane, Mango, Coffee and Areca nut are cultivated here.
- It is the leading producer of sago (ஜவ்வரிசி) In India. It is the largest district of Handloom weaving in Tamil Nadu.

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- The is the highest weavers district in Tamil Nadu. The dairy industry is also doing well here. It is also a district with mills producing Aluminium, Sandalwood and Vanaspathi. The palting Industry is heavily involved. Yercaud, also known as “Ooty of the poor” is located in this region.
- **Karur :**
- It also named Vanjimanager, a part of the Kongunadu. The Greek scholar Ptolemy referred to karur as the first domestic trade centre in Tamil Nadu.
- Paddy, corn, Cashew, rye and sugarcane are cultivated here. Quarry of stones are located here. Karur is a district which is famous for its handloom textiles. There are also industries such as tanning, dyeing and laundry.
- Karur is the peak of the bus construction industry. The port towns, filled with the rustling of yavana horses, rusting of barter and gold coin exchanges, and with full of lights, became a sleepless town for foreigners and locals alike.
- Marcopolo wrote in his travels that he was fascinated by these city structures and mansions.
- In the first century CE, pliny of Italy records the Egyptian Queen cleopatra weaving a pearl which comes from Korkai.
- Arthasastra also mentions the quality of the korkai pearl.
- The port is the place for ships and boats to board. The area is the site of maritime traffic.
- The ancient tamil peoples also used the ports for war and commercial purposes.
- The harbors of Tamil Nadu were located on the banks of the River.
- Today with the development of Science, Navigation equipment and satellites can be accompanied by sailing. Today sea transport of bring goods around the world at a lower cost.
- As the Tamil peoples crossed the sea, the Greeks, the Romanians and the people of Chavago Island came to Tamil Nadu for business.

1.19. Worldwide – Tamil People

- Kaniyan Poongundranar says.
- “யாதும் ஊரே யாவரும் கேளிர்”
- கல்தோனன்றி மண்தோன்றாக் காலத்தே வாளொடு
- முன்தோன்றி முத்தகுடி- புறப்பொருள் வெண்பமாலை
- Namakal Kavignar says தமிழன் என்றோர் இனமுண்டு தனியே அவற்கொரு குண முண்டு as said the above poem, they live without changing their cultural identities.
- **Tamil ethnic Distribution :**

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- Tamil people are in approximately 154 countries out of 235 countries.
- More than 1,00,000 Tamil peoples live in twenty countries.
- **Reason for the migration of Tamil Peoples:**
- Tamil poetess Avvayar says,
- திரைக்கடல் ஓடியும் திரவியம் தேடு
- There is a reference in Manimegalai that Sathuvan crossed the sea to do business.
- **Tamil peoples :**
- Some tamil people are enslaved. Some people due to famine in the country, and some people due to the invasion migrated from Tamil Nadu.
- They are building temples and celebrating the annula festivals Singapore, Malaysia and Penang Island.
- The residents of Reunion Island are mostly Tamil peoples.
- **Language status :**
- 95 % of Tamils living in Srilanka are educated in Tamil from primary school to university.
- Tamil is taught as one of the subjects in Singapore, Mauritius, Malaysia, Fiji, South America, Canada and the UK.
- **Tamil – official language :**
- Tamil is an official language of Srilanka, Singapore and Malaysia.
- **Ruling status :**
- Tamil people are the president of the Republic of Singapore and Mauritius and also they are a member of Parliament and Ministers in Srilanka, Malaysia and Singapore.
- They had gone out of their way to live in many countries, but they have enriched those countries with their honest work.

1.20. Ancient cities of Tamil Nadu

- **Poombukar :**
- It is one of the oldest cities on ancient Tamil Nadu.
- The Characters of silapathikaram Kovalan and Kannagi were born here.
- It is also the famous port city.
- The port of Poompohar is one of the most historic of the ports.
- It is located near the present day Mayiladuthurai at the confluence of the river cauvery.
- The city has also names such as Kaveripoompatnam. It is the port of the Chozha government in Sangam era.

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- The business trade and commerce of the port of Poompuhar can be found in the Patinapalai, and the dual epics, Silappathikaram and Manimegalai.
- Silappathikaram speaks of the speciality of Poompuhar.
- Kannaki's father is Manayakan. Manayakan means ocean trades. Masatuvan is the father of Kovalan. Masatuvan means great merchant. From this it is clear the Poompuhar was a huge part of the big business.
- Foreigners' settlements also appeared here.
- Poompuhar merchants were known for their honesty. They sold the goods at the right price. Patinapalai says they thought it was a worst thing to sell the item at a higher price.
- Horses were imported by sea. Pepper mint is imported through caravans. Gold was imported from the north mountain. It can be polished and re-exported overseas.
- The life of the city Puhar can be known by reading of Puhar Kandam of Silappathikaram and the Sangam literature such as Pattinapalai.
- Puhar which flourished up to 200 CE is said to have been destroyed by sea storms. Its evidence can still be found in Poompuhar.
- **Madurai :**
- Madurai is one of the oldest cities in India. The myth can be traced back to the name of the Sangam.
- In ancient times, Madurai was ruled by the Pandyas, Cholas and Kalabhras respectively.
- In the medieval age the Cholas in the later Pandyas, and the Nayaks ruled it.
- The result was a cultural hybrid. Business flourished. Evidence of this has been found in the underground excavation at Keezhadi near Madurai.
- Madurai is proud to have established the Sangam and patronized Tamil literature. There were 49 poets in the Kadai Sangam age (Last Sangam).
- Ancient Israel king Solomon of ancient Israel imported pearls from Uvari. It is close to the Korkai.
- The Roman Coinage factory was in Madurai.
- **Thoonganagaram (sleepless city) :**
- There are two types of stores in Madurai, Nalangadi and Allangadi.
- Nalangadi is a daytime store and Allangadi is a nocturnal store.
- Madurai was known as the city that does not sleep it was a city that was active all the time.
- Coins of other countries were also printed in Madurai.
- Notes of the famous Greek historian Megasthenes have information about Madurai.

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- Chanakya, a minister of the Mauryan dynasty, Chandra gupta, referred to Madurai in his Arthasasthar.
- There were wide tunnels around the city of Madurai, where even elephants could go.
- **Kanchi :**
- The place to study is called a school. These schools were first established in Knaji.
- The Jain students and buddhist students were educated in Jain schools and viharas respectively.
- Chinese historian Hiuen tsang, who was studying at the university of Nalanda, had come to Kanchi for higher studies.
- Puhar was a port city.
- Madurai was a commercial city.
- Kanji was an educational city.
- Kalidasa says, **Kanchi is the best among cities.**
- Thirunavukarasar, the first of nayanmars praises kanji as “கல்வி கரையிலான காஞ்சி”.
- Chinese historian Hiuen tsang notes that kanji was one of the seven shrines, such as budhgaya and sanchi.
- Kanchi is the oldest city in the thondai mendalam.
- Dharmabalar, Jyothibalar, Sumathi and Bodhi dharmar were born in Kanchi.
- Kanchi is known as the **City of Temple**. The kailasanatha temple at kanchi is famous for its architecture. This temple was built by the later pallava Rajasimha.
- Another testimony to this is the fact that the Buddhist Manimegalai spent his final days in Kanchi.
- Hundreds of lakes have been cut around the kanchi city and the water has been stored.
- These lakes were connected to canals. Today we know the Kanchipuram is also know as the district of Lakes.
- **Musuri :**
- It was famous port on the west coast of Tamil Nadu.
- All that time, the capital of the Chera country. Vanchi was located near the port of Musiri.
- Pepper exports were held specially in the port. The name Yavana Priya was given to the pepper, be cause yavana liked it.
- The yavana ships came to musiri to exchange gold for pepper.
- Agananooru says.
- கள்ளியம் பேர்யாற்று வெண்ணுரை கலங்க
- யவனர் தந்த வினைமாண் நன்கலம்
- பொன்னோடு வந்து கறியொடு பெயரும்

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- வளங் கெழு முசிறி - அகநானூறு (149)
- The Arabs transported the peppers of Chera country and sold at the port of Red sea and at the port of Alexandria.
- Bandar (also known as shopkeeper) was the place where the Arabian merchants traded in the port of Musuri.
- At Bandar pearls and precious jewelry were sold.
- Gem, glass, copper, lead and tin were imported at Musuri period.
- Marine trade was done on contract basis, for example, musuri Alexandria contract was made in 150 AD between a businessman of Musuri and the businessman living in Alexandria on the banks of the Nile of Egypt.
- According to the contract, the Tamil businessman exchanged the commercial goods which was equal to 2, 94, 84,000 grams of silver. Egypt was under the Roman Empire.
- **Korkai :**
- The natural harbour on the western bank of the river at the confluence of Tamiraparani River.
- The crown prince of the pandyas stayed in the city and learned Administration.
- The neerpadai kathai of silapathikaram says, after the death of pandya king Nedunjeliyan, the prince Vetrivel Chezham from Korkai came to Madurai and ascended the throne.
- கொற்கையிலிருந்து வெற்றிவேற் செழியன் (அடி : 127)
- மன்பதை காக்கும் முறைமுதல் கட்டிலின் (அடி : 134)
- மாலைத் திங்கள் வழியோன் ஏறினன் (அடி : 138)
- It was also the naval base of the pandyas.
- The korkai sea was five stone deep inside the land at time.
- The goods were piled on the shores. It was too much to get into the legs of the riding horses.
- The following songs of Agananooru confirms that
- ----- திரை தந்த ஈங்கதிர் முத்தம்
- கவர்நடைப்பரவிக் கால்வடுத் தபுக்கும்
- நற்றேர் விழுதி கொற்கை முந்துறை (வெண்கண்ணனார் பாடல் 130)
- The following poem points to the message that the boy drowns in the sea. Not only pearls but also
- “வலம்புரி மூழ்கிய வான்திமில் பாதவர்” (agananooru 350)
- வெளிநாடுகளில் இருந்து கடல்வழி வந்தவை குதிரைகள்
- உள்நாட்டில் இருந்து தரைவழியில் வந்தவை கறி (மிளகு)
- வடமலையில் இருந்து வந்தவை
- மெருகிடப்பட்ட பொன், மணிக்கற்கள்

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- மேற்குமலையில் இருந்து வந்தவை சந்தனம், ஆரம்
- தென் கடலில் இருந்து கிடைத்தவை முத்து
- கீழ்க்கடலில் விளைந்தவை பவளம்
- Megalithic age burial jars which were recently found by excavation here, are the examples for the ancient nature of the city.
- From the sangam period to the later period of pandys, the pearls were purchased by the people of Rome.
- The historian Strabo mentions that the pandya kings who ruled Korkai gifted pearls to kings Augustus of Rome.
- Historians have recorded that 16,000 Arabian horses descended on thousands of sailing ships in the harbor of korkai annually for the cavalry of the pandya kings.
- In korkai there were a street full of workshops for minting coins. The street was called **Aggasalai**.
- Many silver coins with fish logo were found here.
- “Tamil peoples love the world and want relationship with everyone” (யாதும் ஊரே யாவரும் கேளிர்).
- **Tamil Nadu – Town and Names**
- **Towns in Kurinji land :**
- There are many mountains in Tamil Nadu. The towns near the hill named Anaimalai, Sirumalai, Thiruvannamalai, Nagamalai, Vallimalai
- The High land is called malai (hill). Height Lower than malai is called Kundru.
- Height lower than kundru is called karadu and high lower than karadu is known as parai.
- The towns near kundru was called kundrathur, kundrur and kundrakudi. Similarly the name kuttapari, sipipari, poomparia, mattapari, Manapara and Valpari also had the names of such a kind
- The word Giri denotes the hill. So the towns such as Krishnagiri, Kothagiri, Sivagiri and Neelagiri were given such names.
- While the Kurinji and land peoples moved from the Mountain to other places, they did not forget their surnames. So they named the places Alwarkurichi, Kalidaikurichi, Kallakurichi and Modakurichi.
- The word Kurichi comes from the word Kurinji.
- **Towns in Mullai land :**
- The people who migrated to the area surrounded by trees, nicknamed the trees and gave them names with the names of the tree.
- The name of the place was known as arcot surrounded by fig trees, Area with kala Bushes is called kalakkadu town Alangadu with banyan trees, the place where mangroves flourished called mangadu and the palm tree town called panaiyapuram.

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- People living in the middle of the forest built a fence to protect themselves and their livestock from swarming animals. They were called pati (பட்டி) and padi (பட்டி).
- There are hundreds of Pati in Tamil Nadu such as Aataiyampati, Kalipati, Kovilpati, Sirukoodalpati, Chinakollapati, Periyakollapati.
- The shelter of goat and cows are also called pati.
- **Towns in Marutham :**
- The name 'ur' was given to the land which are aquatic and cultivated dwellings.
- The name Aatrur is very common where the rivers flow. This is what became "Aathoor" in the dialect.
- The places which surrounded by kadambam tree were called kadambur and kadambathur. Similarly the place surrounded by puliyamaram (Tamarind tree) and Coconut tree were called puliyangudi (puliyanchoilai, puliyambatti) and Tengur respectively.
- Our ancestor created pond, lake and marches and also incorporated such names to the town. They are Seevalaperi, Puliangulam, Peraoorani, mangulam and Vepperi.
- **Towns in Neithal :**
- In ancient times the cities formed on the beach were known as pattanam and the towns were called pakkam.
- The towns of parathar in Tamil Nadu, which has a long coastline, is known as keezhakari, Kodiakari, Neelangarai.
- During this time, the names of fishermen's habitats, along with the name kuppam are growing.
- **State and towns:**
- The great and petty monarchs setup forts and protected the people. Aran is also one of the forts.
- The town surrounding the forts were called Gandharwa kottai, Devakottai, Natarasan Kottai, Nilakottai, Pattukottai and Puthukottai.
- **Direction and towns:**
- For directions were also marked with cities. They named the area east of their town, keezhur and west of their town, Melur.
- The town in the south is known as Then pazahnji and in north is known vada pazhanji
- The Nayak kings divided Tamil Nadu into 72 palayams and ruled over them.
- They also marked the name of the town with the palayam such towns are Arapalayam, Rajapalayam, Kanakampalayam, Kumarapalayam, Mettupalayam. Due to the passage of time, change of rulership and mixing of different breeds, the names of the town have changed.

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- The word Mathirai which found in inscriptions have changed to maruthai and become Madurai. The word Coimbatore comes from the word Kovanputhur. Now it is called Kovai.
- **Country and Towns :**
- The word Nadu (Country) was originally used to refer to the land of the people.
- The parts of Tamil Nadu that were under the rule to the Pandiya region. It is name after a small river on the banks of the river porunai.
- Koranadu, is a town next to Mayavaram. The word Koranadu comes from Koorainadu. Kanadu and Thonadu are in the taluks of Pathhukottai and Maduranthagam respectively.
- **Towns:**
- The city is named after the best towns in the city.
- The chief city of the country is called capital.
- Nammalvar, the best among alvars was born in Kurugur now it is called as Alwarthirungari.
- Virudhupatti in the Pandya country is now called Viruthunagar because of development in trade.
- **Chennai :**
- The City of Chennai is the Capital of Tamil Nadu at this time. There hundred years ago, Chennai was not seen as a town. There was no harbor on the coast, no Forts.
- Myapore and Tiruvallikeni, which are parts of Chennai today, were seen as beach towns.
- The Kapaleechuaram Shiva temple at Mylapore is very ancient temple. Thirugnana Sambandar sang it.
- Thiruvallikeni, near Tirumalai, was sung by the first Alwar. The town name was allikieni. Allikeni means Allikalam because ther was a perukal temple near it. So the prefix "Thiru" was given and the town be came **Thiruvallikeni.**
- To the north of Thiruvallikeni there were many places as the upper plains. One of them id Narimedu.
- The city which got excellence in business is called pettai. Sevai Pettai is a city where the market is held on Tuesday near Salem.
- **Puram :**
- The word Puram indicates the best cities.
- Once known as Kanchi. The town later became Kanchipuram. Few examples for this are Pallava Puram (Pallavaaram), Gangaikonda Choza Puram, and Dharma Puram.
- **Pattinam :**
- Towns that originate near the coast.

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- They are Kaviripoompatinam, Nagapatinam, Kayal Patina, Kulasekara Patinam & Sathuranga patina.
- **Pakkam :**
- Pulam means land.
- They are known Mampulam, Tamaraipulam, and Kuravai pulam.
- **Kuppam :**
- Habitat on the Coastal land will be named Kuppam.
- Some of them are Kattukuppam, Nochi Kuppam, Manjakuppam and Manthara Kuppam.
- This past was extracted from the book “Oorum perum” by R.B. Sethupillai.
- **Thunga Nagar – Madurai**
- Madurai, the cradle of Tamil civilization, is called the “**Athens of South India**” And also called Thunga nagar (Sleepless), Temple City and Festival city.
- It is the second largest city of Tamil Nadu.
- It was the oldest Capital of Pandya Country.
- Then word Madurai means sweet. Both Tamil and Madurai is sweet in nature. Madurai means Tamil and Tamil means Madurai.
- Temple and streets still look the same as the following songs say.
- மாயோன் கொப்பூழ் மலர்ந்த தாமரைப்
- பூவோடு புரையுஞ் சீரூர் பூவில்
- இதழகத் தனைய தெருவம் இதழகத்து
- அரும்பொருட்டனைத்தே அண்ணல் கோயில்
- They are in separable. That is why all the scholars who praise Madurai also praise Tamil Nadu. Purananaooru adored it as “தமிழ்கெழு கூடல்”.
- Nallur Nathathanar, who wrote Sirupanatrupadai states “தமிழ்நிலை பெற்ற தாங்கரு மரபின் மகிழ்நனை மறுகின் மதுரை”.
- Ilangoadigal features Madurai as follows “ஓங்குசீர் மதுரை, மதுரை மூதூர் மாநகர், தென்தமிழ் நன்னாட்டுத் தீதநீர் மதுரை, மாண்புடை மரபின் மதுரை, வானவர் உறையும் மதுரை, பதியெழுவவையாப் பண்பு மேம்பட்ட மதுரை மூதூர்”
- “Cheranadu has elephant (Vazham), Chozhanadu has rice, Pandyanadu has pearls and Thondainadu has scholars”. The above lines highlight Tamil Nadu.
- **Nanmada Koodal:**

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- Madurai has some other names Koodal and Alawai. The word koodal comes from an ancient word Namada Koodal.
- Madurai become nanmadakoodal because it is surrounded by the temples Thiruvallavai, Thirunallar, Thirumudangai and Thirunaduoor.
- Some say it is called nanmada Koodai because four temples of Kanni, Kariyamal, Kali and alawai were surrounded it.
- Varunan sent seven clouds to destroy Madurai. Then Pandya kings appealed to the lord. God sent four clouds to save Madurai.
- The scholar Paranjothiyar said, the four clouds protected it. The four clouds became four maadangal so it was called Nanmada Koodai.
- It was the most prosperous city to any countrymen who gathered here. So it was called Koodal.
- The scholars say that the name Koodal was named because all the scholars gathered to promote the tamil Language with the sangam (Association).
- **Alawai :**
- Pandiyan king who intended to expand Madurai, asked the lord to define its boundaries. The lord ordered his handwork (Snake) to define boundary. The snake stretched its tail and bent its body to the right. Thiruvallayadar Puranam says, Sireethen it is known as Alawai, The word Alawai means the snake with aalam (poison).
- It is also called after the name of Eesan, who was lying in the shade of the Banyan tree.
- **The reason for the name Madurai :**
- Since the Marutha trees were dense part, the place that came as Maruthai, now it became Madurai. The inscription has the name Mathirai.
- It was located on the banks of the Vaigai river during the Sangam era.
- **Specialities :**
- There were Convenient tunnels for elephant herds in the trench.
- In the middle of the city of Madurai, the Annal temple and surrounding streets look like lotus petals.
- It symbolizes the significance of the urban art of Tamil peoples.
- There are many temples dedicated to Lord Shiva, Tirumal, Balaraman, Chevelle, Ayay, Kotravai and Sindadevi.
- The place, various streets, Aramkood Arayam (courts), expos, Forums, Charities Nalangadi, Allangadi etc. are in Madurai.

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- Sangam scholars such as Nakkeran a son of Kanakayanar, Kumarararar, Nallanthuvanar, Masruthanila naganar, Ilanthirumaran, Seethali Sathangar, Perungollanar, Kannaganar, Kathangannanar, and senthampoothanar live in Madurai.
- **Streets of Madurai :**
- Aruvai Veethi – Street selling cloths
- Koola Veethi – Street selling grains.
- Pon Veethi – Streets of gold ships
- Mannar Veethi – The street where the king lives.
- Marayavar Veethi – The street where the priests live.
- **Honor of Madurai :**
- Madurai was ruled by lord Siva as Sundara Pandiayan, Sevel as Ukkira Kumara Pandiayan and Umayamai as Thadathagai Pirati who was a daughter of Malayasathuva Pandyan. Manikavasakar was minister of Arimarthana Pandyan. In the koonpandiayan period Thirugnana Sambandar promoted Saivism with the help of Mangayar Karasi and Kaulachirayar in Madurai.
- Lord Meenakshiamman and lord Sokkanathar are present with beauty in the Meenakshiamman temple.
- The portamarai kulam (lotuspond) is located inside the temple.
- The Nootrukai Mandabam here has many sculptures.
- **Charity of Thirumalai Nayak:**
- He ruled from the capital Madurai. He did many art and charity work to Meenakshiamman temple, Madurai was founded as an artistic city. He built a new hall with sculptures.
- He constructed Tamukkam, Periya teppakulam and Thirumalai; Mayakar mahal, which is similar to the art work of Tajmahal.
- In Thirumalai nayak mahal, he laid out the finest paintings. He made many ceremonies at the temple.
- The Chithirai Festival was held not only the finest paintings. He made many ceremonies at the temple.
- The roads and Towers built by Rani Mangamal still add beauty to Madurai.
- **Events:**
- Paranjothi's Thiruvilayadarpuram tells that the Lord gave tamil songs to poet Daruni.
- Naladiyar was composed by Jain sages who lived in the hills surrounding Madurai.
- Meenakshi amman as a little girl, gifted pearl jewel to Kumarakuruparar in Madurai.
- **Madurai – Educated town :**

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- Vallai Pandithuraiyar, founded fourth Tamil Sangam in Madurai and promoted Tamil Language.
- The place where the Silapathikaram hero Kovalan was assassinated is still given by the people of the area by the name “Kovalan Pottal”
- Airangal Mandabam, Attachathi mandapam Puthu Mandapam and Magara Manadapam are important Architecture of Madurai.
- The remnants of the ancient fort wall the city run as a south zone office of the corporation in Melaveli Veethi.
- The gates of the ancient fort are known as Keelavasal, Melavaasal, Therukuvaasal, Vadakuvaasal.
- The sellathamam temple, where the statue with silambu in her hand, is still worshipped by the people.
- Silapathikaram written in the second century AD refers to Madurai as Moothur. This is proof of the antiquity of the Madurai.
- **Meenakshiamman temple :**
- The oldest tower among the four tower of the temple is the Eastern tower. The tallest is the Southern tower. It is 160.9 feet high and has 1511 sculptures.
- **Thirumalai Nayak mahal :**
- This hall was built without timbers.
- Each pillar is 82 feet high and its perimeter is 19 feet.
- கல்தோன்றி மண்கோன்றாக் காலத்தே வாளொடு
- முன்தோன்றிய முத்தகுடி
- Namakkal Kavignar said “தமிழன் என்றோர் இனமுண்டு தனியே அவற்கொரு குண முண்டு என்ற நாமக்கல் கவிஞர்.”
- Tamil peoples live, as he said, without changing their cultural identities.
- **Thrunelveli :**
- Thrunelveli is one of the oldest cities in Tamil Nadu. Moovendars Chers, Chozha and Pandiyar ruled ancient Tamil Nadu. Madurai was the capital of Pandiyas. Tirunelveli was their second capital.
- Paddy fields were around the city as a fence. So it is named Tirunelveli.
- Now it is called Nellore.
- Thiruvana Sambandar and Sekilar appreciated the excellence of Tirunelveli as “திக்கெல்லாம் புகழும் திருநெல்வேலி என்று திருஞான -சம்பந்தரும்”. and “தண்பொருளைப் புனல் நாடு ” respectively.
- It is place of the most prolific hilly region, is appreciated in literatures.

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- Illango adigal Sings “பொதிய லாயினும் இமய மாயினும் பதினெழு அறியாப் பழங்குடி” Courtallam hills, popularly known as Tirikuta hills in literature is a popular tourist destination in the region.
- Thirikooda Rasapa Kavirayar sings in his book Kurtalakuravanji.
- வானரங்கள் கனிகொடுத்து மந்தியொடு கொஞ்சம்
- மந்திசிந்து கனிகளுக்கு வான்கவிகள் கெஞ்சம்
- The river tamilabharani makes this area prosperous. Our ancestors called it **Thanporunai river**.
- The river splits into several tributary river called Pachayaru, Manimutharu, Sitraru, Karaiyaru, Chervalaru and transforms it into a water rich district.
- Agriculture is the primary role of the economy of the district. Many crops are cultivated here by the river Tamirabharani. Both pond and well irrigations are practiced here. Parldy, Oilseeds, Vegetables, Cotton and varieties of lentils are cultivated here.
- Banana was cultivated in Radapuram, Nanguneri, Ambasamuthram and Tenkasi.
- The bananas cultivated here sent not only to Tamil Nadu but also to other states like Kerala and Karnataka.
- In ancient times it was called venu -vanam. It means bamboo forest. This may have been caused by the Abundance of bamboo forests in the Area.
- It is the district in the leading production of gooseberry.
- The Korkai pearls of Pandya were world famous.
- The Nallaiappar temple is located in the center of the city. There are four streets around the temple. The street around the temple are beautiful. The festival will be held every Monday. We know the by the following lines of Thirunyan Sambandar.
- திங்கள் நாள்விழா மல்கு திருநெல்
- வேலியுறை செல்வர் தாமே
- Many streets of Tirunelveli are the examples of the antiquity of the city. There are a street named as Kavarpurai theru. It means prison. It was named after those who were punished and imprisoned by the king.
- Koola Kadai street is next to mela veethi.
- Koolakadai theru (கூலக்கடைத் தெரு) is now called as Koozhaikadai theru (கூழைக்கடைத் தெரு)
- Allasalai, a place is for make jewels and gold coins. Akkasalai is known as the area where the gold coin Smiths were once lived.
- Tirunelveli and Palayamkottai is located in the Western and eastern banks of Tamirabarani. These two towns are called “Twin towns”.
- Palaymkottai is known as “Oxford of South India” due to its large number of educational institutions.

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- The town pettai is located in the west of nellai town. Conventionally the area where the business takes place is called pettai. This area must have once been a place of great business.
- Veeraragavar was the descendant of Ariyanathar who was commander of Nayak kings.
- The town Veeraragavapuram is called by his name. And the town Meenakshi Puram is called by the name of his wife Meenakshi.
- Some Towns Cheran Mahadevei, Gangaikondan, Thirumalayappapuram, Veerapandya puram and Kulasekaran Pattinam are reminiscent of ancient history.
- The name palayamkottai is a testimony to the fact that there were many forts in this region.
- Some say that the Agathiyar lived on mount Pothigai.
- Sangam poets Marokathu Nappasaliyar, Nammalvar, Periyalwar, Kumarakurubarar, Thirukooda rasappa Kaviraytar and kavisara Pandithar were born in Tirunelveli and made Tamil proud.
- Tirunelveli is proud to have attracted foreign scholars such as G.U. pope, Caldwell and Veerama munivar.

1.21. Ancient Tamil Nadu General Notes

- **Cradle of Human Civilization :**
- The continent of Lemuria, where the first man appeared, is said to be the Cradle of human Civilization.
- **Silapathikaram Songs”**
- ப.ருளி ஆற்றுடன் பன்மலை அடுக்கத்தும்
- குமரிக்கோடும் கொடுங்கடல் கொள்ள
- Tamil Nadu was not like today. It extended further south of Kumari point and included the Kumari mount and Pakruli river.
- lyrics of Silapthikaram clearly convey this message.
- **Paventhar :**
- Puratchi Kavignar Paventhar BharathiDasan says the following is the highlight of Tamil.
- திங்கனோடும் செழும்பரிதி தன்னோடும்
- விண்ணோடும் உடுக்களனோடும் மங்குல்கடல்
- இவற்றோடும் பிறந்த தமிழுடன் பிறந்தோம் நாங்கள்
- **Statement of Taninayagam Adigal :**
- The legacy of the Tamil Sangam was present in history cessantly.
- According to thaninayagam, “Such legacy is no where to be found in India”

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- **The Antiquity of language :**

- Purananooru says that the tamil sangam as Tamilkezhu Koods (தமிழ்கெழு கூடல்) was in Madurai.
- Paripadal and Thiruvassagam say Tamil sangam as தமிழ்வேலி, மற்றும் கூடலில் ஆய்ந்த ஒண்தீந்த தமிழின் respectively.

- The Tamil language is the legacy of the world's greatest human race.

- **Music :**

- Music played a significant role in the lives of ancient Tamil people.
- Tolkapiyam says "Narambin Marai" (நரம்பின் மறை).
- Dramatists are called panan, Padini, Koothar, and virali.
- Oppari song is singing about the deceased person who has no equal.
- The Talattu (lullaby) is the song to the child in the cradle.
- Tamil music is the mother of today's Carnatic music.
- Tevaram says "பண்ணொடு தமிழொப்பாய்"
- குழலினிது யாழினிது- **Thirukural** talks about musical Instruments.
- Sangam literatures, Silapathikaram and Tolkapityam express the music legacy of Tamil people.

- **Agriculture :**

- Thirukural says "உழுதுண்டு வாழ்வாரே வாழ்வார்"
- Both Purananooru and Manimegalai say "உண்டி கொடுத்தோர் உயிர் கொடுத்தோரே"
- A special place for Agriculture is Marutha Nilam . It is a field and field – based place.
- Tamil society has been recognized as a senior community.
- Our Tamil community had excelled with the following charecteristics.
- Family life – அறனெனப்பட்டதே இல்வாழ்க்கை.
- Simple life – உண்பது நாழி உடுப்பது இரண்டே.
- High Characteristic - செல்விருந்த ஓம்பி வருவிருந்து எதிர்பார்க்கும்.
- Policy Specialization – கொள்வதும் மிக்கொளாது கொடுப்பதுவும் குறைபடாது.
- Valor – களிற்றெறிந்து பெயர்தல் காளைக்கு கடனே
- Pure love – அன்புடையார் என்பும் உரியர் பிறர்க்கு
- World commonality – யாதும் ஊரே யாவரும் கேளிர்.

- **Deities belonging to the land :**

- The ancient Tamils had the worship of nature, herostone and also deities belonging to the land.

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- They worshipped Murugan as a god of Kuruji, and also they worshipped Tirumal, Indira, Varunan Neithal and Palai respectively.
- There was a tradition of worshipping the goddess Kotravai to celebrate victory.
- They also worshiped sun, moon and fire.
- It was also customary to worship the herostones.
- நல்லமர்க் கடந்த நானுடை மறவர்
- பெயரும் பீடும் எழுதி அதர்தொறும்
- பிலி குட்டிய பிறங்கு நிலை நடுகல் அகநானூறு 67
- **Feasts :**
- According to Agananooru, Kalithogai and paripadal many festivals such as Thai thinagai nonbu, Thai neeradal, Karthigai thirunal, Thiruvathirai, Pangu uthiram, Indira vizha, Velan veriyattu Vizha and Ilaveni Vizha were celebrated by ancient Tamil people.
- அறுமீன் சேரும் அகலிரு நடுநாள்
- மறுகு விளக்குறுத்து மாலை தூக்கி - அகநானூறு 141
- வெறியறி சிறப்பின் வெவ்வாய் வேலன்
- வெறியாட்டு அயர்ந்த காந்தளும் - தொல். புறத். 63
- **Clothing and Accessories :**
- The man wore a robe and a piece of cloth on top; some wore shirts. The cloth was called Kanjugam (கஞ்சகம்).
- There was also the custom of cloth stitching. The tailors were known as the “Tunnakar (துன்னக்காரர்)”.
• Silambu, Megalai, Kuzhai, Ring and Kadagam were worn by women.
- The children wore necklaces called imbadathali (ஐம்படைத்தாலி)
- புகைவிரிந்தன்ன பொங்கு துகில் உடஇ
- ஆவியன் அவர் நாற் கலிங்கம் - புறம் 398 :19 - பெரும்பாணாற்றுப்படை. ஆடி : 469
- **Tamil Food:**
- They knew that food was the nectar.
- அவைப்பு மாண் அரிசி அமலை வெண்சோறு
- குவைத்தாள் அலவன் கலவையொடு பெறுகுவீர் - சிறுபாணாற்றுப்படை, அடி : 194, 195
- **Ancient Marriage :**
- The life of an ancient Tamil people classified into agam and puram. Singing the inner life was called “Anbin Agathinak”
- It was also customary for the bride groom to gift dowry to the bride.

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- At the wedding ceremony, the brides, were bathed with water mixed with paddy and flowers. Then they wore a clean dress.

- சிறுவனை விலையெனப் பெருந்தேர் பண்ணினம்

- முன்கடை நிறிஇச் சென்றிசி னோனே - நற்றிணை. 300

- **Family life :**

- Tamil peoples lived the life of the truth (Aram)j. So it was called illaram.

- It was also their duty to be hospitable to relationship and wipeout the sufferings of relations.

- இசையும் இன்பமும் ஈதலும் முன்றும்

- அசையுடன் இருந்தோர்க்கு அரும்புணர்வு இன்மென - நற்றிணை 214

- Both peoples lived as “செம்புலப் பெயல் நீர் போல் அன்புடை நெஞ்சம் கலந்தவர்கள்”

- They thought that the following was their duty

- “இம்மை மாறி மறுமை ஆயினும்

- நீயாகிர் என் கணவர் என

- மனைவியும் நரைமுடி வரினும் தலைநாள்

- போன்ற அன்போடு மனைவியை போற்றுவதை

- கணவரும்-----”

- They lived as

- “அறிவறிந்த மக்களைப் பெறுவது இல்லறத்தின் நற்பேறு”

- **Education in Ancient Tamil Nadu :**

- The speciality of ancient Tamil education was explained by Tirukural (Kalvi, and Arivudaimai Athigaram)

- Because of the certainty that education can be enhanced, no matter where they are born, they are always respected.

- They had the habit of writing with the stylus in the palam leaf.

- பல்கெள்வித் துறை போகிய

- தொல்லாணை தல்லாசிரியர்

- உறழ் குறித் தெடுக்க உருகெழுகொடியும் - பட்டினப்பாலை. ஆடி: 171

- **Occupation in Ancient Tamil Society :**

- The carpentry industry was dominant in ancient society.

- Tools were made of Iron and gold.

- The weaving industry had improved. The “Umanar” traveled to the town and did salt business.

- There are lots of evidences available about the Industry. The tillage was the greatest occupation.

- **Tamil Art:**

- Music, Dance, Drama, Painting, Sculpture etc., Flourished during the Sangam period. Grammar books for them also appeared. The five kinds of land were unique music, yazh and pari (Puram) various musical instruments were used. Musicians like panan and Panini wave special.
- The Sangam peoples setup sculptures made of mud, wood and tasks.
- Koothu is one of the most cultured arts of Tamil Nadu. Koothar and Virliyar were some Artists there.
- The Koothu (Drama) for king and peoples were called vethiyal and pothuviyal.
- Like Koothu, Drama was popular with people.

1.22. Ancient Tamil Nadu

- **Language Wealth :**

- It is not necessary to boast that the Tamil Language is better than other languages.
- In ancient times many countries did not even have a form of their own, even in those countries which had a form of their own, they had no wealth of language. Even if they had wealth of language they did not have wealth of literature. The literature was very little. The numbers of poets were very little. The number of female poets that we had is incomparable to any other place in terms of quantity as well as quality.
- Not only the Mumudi kings but even the smaller kings and a lot of others encouraged the poets. Poetry overflowed. The fragrance of Tamil spread every where.

- **Natural weath :**

- Palanimalai Pegan, parambumalai paari, kodaimalai Neduvetuvan, Kollimalai Oori, Pothiyamalai Aai Aandiran, Kuthiramalai Athiyaman, Muthiramalai Kumanan, Thotimalai peru nalli were all protectors of Tintamil (தீந்தமிழ்).

- “பூவார் சோலை மயிலாடப்
புரிந்து குயில்கள் இசைபாடக்
காமர் மாலை அருகசைய
நடந்தாய் வாழி காவேரி” was sung by Elango.

- **Poetry wealth :**

- Two thousand years ago, poets when they wrote, understood both the inside (அகம்) and outside (புறம்).
- They wrote because they wanted people to understand that life is an art and people should understand it.
- One day, and elephant was actually shy to come in front of female elephant and was standing at the back what is this? Why is this elephant shy?

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- Its long ivory tusk was broken and its nails were blunt.
- How many times would the female elephant been happy at seeing the ivory?
- “How can I go in front I am shy and ashamed” is what the elephant has been thinking when it was so it is standing at the back.
- Do you understand why the ivory is broken? It is because of its great wars, fighting against pillars and fortress walls with its ivory. The fortress walls fell but its ivory tusk was broken.
- We see not just love here but also the Tamil warfare explained here Along with these is a slight dose of humour. All of these in the Tamil language shows that Tamil language is our language!.
- கழனிக் கரும்பின் சாய்ப்புறம் ஊர்ந்து
- புழனயாமை பசுவெயில் கொள்ளும்.
- In a fertile land is seen a sugarcane plant. A tortoise is thinking of enjoying the sunlight. It climbs the sugarcane plant and starts enjoying the mild sunlight (இளம் வெயில்). The poet all the resources of the land and poetry flowed.
- The whole night the tortoise must have been in a place of water. So it needs heat therefore it is getting itself dry in the sunlight.
- We can see how the poetry expresses his point. He does not say “Morning sunlight”. He also does not say “It burnt in the sunlight”. He calls it “Mild sunlight (பசு வெயில்)”.
- It is because of this close contact that the Ancient Tamil people had with Nature, these people were able to not only enjoy but also benefit and understand from nature.
- **Habit wealth :**
- The poets did not just stop with showing natural wealth. They even reprimanded the kings when they were unjust. They stressed the fact that kings should follow the path of justice and order.
- மாரிதன் சிலரை வதைந்து பெய்யுமொ
- காற்றும் சிலரைக் கடிந்து வீசுமோ
- குலமும் ஒன்றே குடியும் ஒன்றே
- இறப்பும் ஒன்றே பிறப்பும் ஒன்றே — தனிப்பாடல்
- We people who are born here have such a great culture. We are all part of a separated special culture.
- **Explanation :**
- Arignar Anna in his week magazine Dravida Nadu, Kanchi had written a letter named “To my brother”. They created awareness in fields like politics, culture and literary wealth.
- A part taken from one of those letters is given with the Title “Ancient Tamil Nadu”
- The letter shows historical greatness, culture’s speciality and literary wealth. ‘

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- **Poombukaar :**

- The Ancient Chola capital was called by the names “Puhar, Kaveripoompattinam”.
- This great and magnificent city was destroyed by the sea.
- But still, a city called kaveripoompattinam has been created by the Tamil Nadu government in Nagapattinam district. Even buildings with faults (மாடங்கள்) have been constructed. “Manimegalai” tells us that at a little distance (காத்தொலைவு) from this place saali(சாலி) gave birth to Aaputhiran (ஆபுத்திரன்).
- The city which was very famous in the sangam age is world famous for its pearls.
- Ancient Korkari is believed to have submerged under the sea but still Uvari Korkai, a city near Tuticorin is believed to be Korkai.

- **Thondi :**

- One of the ancient ports of the Ancient Cholas is thondi. The Cheras also had a port city called Thondi.
- Remarks about this city are found in Puranaaru seven and forty eight.
- It is present near present day Thirumaria kaadu Chera's Thondi and this city are two different places.
- Chera's Thondi is present in a place called Kollandi in the state of Kerala (Ancient chera) some people think that it denotes a nearby city called kollam. Both these cities are port cities.

- **Musuri :**

- Musuri is called Musuripattinam by Valmiki's Ramayanam. Thus we can understand its ancient nature. This was a port on the west coastline. In the present day. Musuri is present in Trichy district.

- Three types of drums (முரசு)
- Brave Drum (வீர முரசு)
- Just Drum (நீதி முரசு)
- Sacrifice Drum (தியாக முரசு).

- **Armed Soldiers:**

- The ancient tamil kings had four types of Armed. Soldiers – Elephant, chariot, horse and infantry. “யானை தேர்பரி காலாளென்றிவை நால்வகைத் தானை” - (Soodamani Nikandu – 373)

- Three types of Tamil
- Prose (இயல்), Music (இசை), Play (நாடகம்)
- Five kinds of lands : Kurinji, Mullai, Marutham, Meithal, Paalai.
- One letter words : The number of one letter words is 42.
- Feasts thought (கருத்துப் படையல்கள்) : Literature

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- Crowned Muvendar : Chera, Chola, Pandiyas.
- **Smaller kings :**
- In ancient Tamil Nadu, there were not just the crowned muvendar but also kings who ruled the 5 small land kinds. They were called “velir”
- **Palanimalai :**
- This is a city 60 km to the northwest of Madurai. It has a Murugan temple. Near this city is a mountain range where the western Ghats and Eastern Ghat meet.
- Ancient Velir pegan ruled that mountain. Because pegan belonged to the Aaviyar community, the capital of the place (Palani) where her ruled.
- Pegan’s wife was kannagi. She is not the kannagi of Silapathigaaram.
- **Parambu Mlai :**
- The mountain which is called today as Piran Malai is actually Parambu Malai. This mountain was ruled by Aandavan Paarivelir. He is one of the seven patrons (கடையெழு வள்ளல்கள்).
- **Kodai Malai :**
- This mountain belongs to kadiya Neduvetuvan.
- **Ori:**
- The one who ruled Kollimalai was Oru. He is celebrated as “Patron Ori” Kollimalai is the mountain range present in Aathur of Namakkal district.
- **Aai:**
- Aai ruled the Pothiya mountain range. His capital was Aaikudi. This city in Nellore district. Sengottai, Vallam, Valasaigal are historically special places present near Aaikudi. This city is situated near Sambavar Vadakarai road.
- **Kuthirai Malai :**
- Athiyaman Neduman Anji ruled this mountain, This near Tamil Nadu’s Dharmapuri. This mountain is also called Kuthirai mooku malai.
- **Muthira Malai :**
- This mountain was ruled by Kumanan, one of the seven patrons (கடையெழு வள்ளல்கள்). Seven Patrons (கடையெழு வள்ளல்கள்): Paari, Ori, Kaari., Pegan, Ai, Nalli, Kumanan.
- **Thootti Malai :**
- This mountain belongs to Kandeerakop Perunalli.
- பூவார் சோலை ————— வாழி காவேரி: This ,lines are present in Silapathikaaram’s “Kaanalvari”

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- கழியுளா ————— சொல்லும்: This poem is present in Gnana Sambanthar's Thevaram in the kaloor pathigam.
- கண்ணும் லோன் ————— கலயநல்லூர் காணே: These poem is present in Sudarar's Devaram, Kaliyanalloor as the first pathigam song.
- ஈன்ற மாத்தின் ————— வளவயல் : These lines are present in 360th song of Aganaanooru. The poem which starts with “பெரும் பெயர் மகிழ்ந்” was sung by Madurai Koolavaanigal Seethalai Saathanar.
- கழனிக் ————— கொள்ளும் : These lines are present in Aganaaru 306th song.
- நெடுஞ்சுழி ————— உலரும் : These lines are present in Aganaaru 320th song. This also was written by Madurai Koolavaanigal Seethalai Saathanar.
- மாரி தான் ————— பேதையிரே : Separate song.
- **South Culture :**
- The culture that existed before sand and stones and that too with swords is the Tamil culture. We can understand Tamil culture's ancient nature and bravery.
- His says that the south people called their land as Dravidian and their language.
- People separated due to language color skin and consequently changes in their language occurred.
- Those languages are the Dravidian languages of Tamil, Telugu, Kannada and Malayalam.
- **Tamil Culture :**
- The Tamil people excelled in their culture and tradition even before two thousand years.
- The apex point of Tamil culture is considered to be the separation of Tamil's life into Inner life (அகவாழ்வு) and Outer life(புற வாழ்வு).
- **Features of Tamil Culture :**
- **Love :**
- Tamil people considered love as “The five disciplines of Love”. This is the mutual pure love that is between one man and one woman. Love was divided into Kalavu (களவு) and Karpu (கற்பு)
- The life of love does not waver from virtues and that life stands as a worship of love.
- “மங்கலம் என்ப மனைமாட்சி மற்றதன்
- நன்கலம் நன்மக்கட் பேறு”
- Thus Valluvar describes the greatness of family life that comes through love.
- **Bravery :**
- The prose of Tholkaapiyam talks about the bravery of the ancient Tamil people.
- There were four types of armed soldiers – chariot elephant, horse and infantry which took part in war.

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- Ancient Tamils fought the wars with virtues, This can be seen in Netimaiaar purapaadal.
- “Cows, Brahmins, Women, Sickpeople, those without children are all requested to go to a safe place before I aim my arrows”. From these words of a soldier, we can understand the virtues that the Tamils followed in war.
- Also the Puranaaru tells that the army did not war against people who were not soldiers, those who ran from the battlefield (முழுதுகிடுதல்), the old people, young people.
- **Friendship :**
- Kabilar and Pari of Parambu Mountain were true friends. After the death of Pari, Kabilar got both of Pari's daughters married.
- When Kabilar sought financial help to Chera King Selva Kaddunko, Selva Kadunko only sang of the prosperity of Parambu Malai, Paari's greatness and bravery and the plight of the people separated from Paari. But he did not mention Kanilar's poverty. From the words of the Chera King, we can understand the depth of their friendship.
- Kopperuncholan, after being separated from his country tries to end his life by heading North Hearing this house, Pisiraanthaiyaar a friend of Kopperuncholan who has never before seen. Kopperuncholan but was still his friend, wanted to go North to end his life along with his friend.
- Sangam Literature tells us of Avvaiyaar, a friend of Athiyaman Nedumaananji going to Thondai maan and spoke of Athiyamaan's bravery in Irony (வஞ்சப் புகழ்ச்சி அணி). By speaking thus, she ended up preventing a war Athiyamaan too Happily gave up his most sweet Mellikanni (gooseberry) to Avvaiyaar.
- **Hospitality :**
- The tamil word “Virunthu” means New. People who were not our friends and relatives and yet if these people came to our house they were called “Virundu” by Tamilians.
- Silapthigaaram tells us that Kannagi regretted not doing noble acts like helping the poor, serving the priest.
- **Giving (ஈகை):**
- Giving (ஈகை) is different from donation (கொடை) Thiruvalluvar gives us the definition of Giving.
- “வறியார்க்கு ஒன்று ஈவதோகை: மற்று எல்லாம் குறியெதிர்ப்பை நீரது உடைத்து”
- Here thiruvalluvar tells us that Giving is something that is done to the poor who cannot give back.
- All other donations (கொடை) are given, expecting something, in return.
- The people of Sangam Age believed that the way a man stores his wealth is by removing the hunger of the poor.
- **Donation (கொடை) :**
- Sangam rulers were great patrons.

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- Paari, Ori, Kaari, Pegan were celebrated a “Seven Great Patrons” (கடையெழு வள்ளல்கள்). Paari by lending his chariot to the Mullai plant and pegan who gave his blanket to peacock obtained immortal fame and glory.
- Aatrupadai Literature speaks about the great philanthropic nature of the kings.
- **Chaste Wedded Love :**
- We can understand through Literature that the life of the sangam people was a life of virtue.
- “தெய்வம் தொழாஅள் கொழுநன் றொழுசெழுவாள்
- பெய்யெனப் பெய்யும் மழை”
- Dignified women were treated equally with rain which falls at the right time and saves a lot of lives. Both rain and women were worshipped and respected.
- **World Integration :**
- Ancient Tamils were very good in culture and civilization.
- They crossed the seas and even traded with foreign countries.
- This is the Purapaadal (புறப்பாடல்) of a poet called Kaniyan Poongundranaar.
- “யாதும் ஊரே யாவரும் கேளிர்
- தீதும் நன்றும் பிற்தர வாரா”
- Kaniyan Poongundranaar’s “Yaathum Oore Yaavarum Kelir” is a Purapaddal carved on a stone at the front entrance of United Nations Organization in English.
- **Muthamil :**
- Great classical language – Tamil
- “திங்களோடும் செழும்பரிதி தன்னோடும் விண்ணோடும்
- உடுக்களோடும் பொங்கு கடல் இவற்றோடும் பிறந்த தமிழ்”
- was Bharati’s quote about Tamil showing its greatness.
- Theenthamil Language has three parts “Iyal Tamil” (இயற்றமிழ்), “Isai Tamil” (இசைத்தமிழ்), Naadaga Tamil (நாடகத் தமிழ்).
- That is why Avvaiyaar who tried to teach good morality to the people of the land prays to Vinayar as “Give me all the three parts of Sanga Tamil (சங்கத்தமிழ் முன்றும் தா)”.- **Iyal Tamil :**
- The fist of Muthamil is Iyal Tamil. This the basis of the other two types of Tamil.
- Which is the first reason for language,
- All these letters together or alone become word. Words and group of words give meaning.

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- Essays, short stories, novels, poems, prose, new poetry, drama, literature, criticism author's commentary all come under this category.
- **Isaitamil :**
- Music originated on the day Tamil originated music grew along with the Tamils in their life. From womb to tomb, Tamil people lived with music their whole life.
- Sports song (paatu), Lubbaby song (Paatu) to a new born child, Riddle song (paatu) that gives a treat to our minds, Tholi paatu, naatru Nadavu paatu, Etrapaatu without Ethirpaatu, Thirumana Paatu, Oonjal paatu, Valinadai paatu, Bakthi paatu for worship, at the end. Oppari paatu and countless songs like these are part of the life of Tamil people.
- The Tamil world “பண்” denotes music. Music that is organized and corrected is called பண். Music was used as an instrument to unit god. This type of worship was called “**Nathopaasanai (நாதோபாசனை)**” by North Indians.
- **Poet M. Mehta** tells us that music that touches the heart is like a beautiful blanket to the ears.
- Ancient Tamil's musical books are perunaarai, Perunkurugu, Panchapaaratheyam, Isai Nunukkam, Panja Marabu, Thaala samuthiram, Kachapuda venba, Indirakaaliyam, Pathinaarupadalam, Thaalavagai, Kovaiyothu, Isai Tamil prose thuraikovai and many more. These books have not been found completely by us.
- “இன்பத் தமிழிசை எமது- அது
- இன்பந்தரும்படி வாய்ந்த நல்அமுது
- என்பார் பாவேந்தர் பாரதிதாசன் ”
- Out of the Nayanmaars, Appar, Sundarar, Sambanthar praised music because it was helpful for the worship of God.
- நாளும் இன்னிசையால் தமிழ்ப் பரப்பும் ஞானசம்பந்தன் என்று ஞானசம்பந்தப் பெருமான் போற்றப்படுகிறார். is how Gnanasamantha peruman is praised.
- Raja Sir Annamalai Chettiar has made a great contribution to the growth of Tamil music.
- By establishing Tamil sangam, Tamil music colleges and organizing Tamil music competitions and Tamil music research, he tried to show the best of Tamil music.
- As there were 5 types of land in the sangam age, there are five basic cadences (பண்கள்) in music.
- Kurinjipan, Paalaipan (Panjuram), mullaipa (saathari), Muruthapan, Neithan pan.
- Along with these we can see that there were also vainalan and seekamaran.
- Musicla insturments of the sangam age are yaal, kulal, Aaguli, Pathalai, Paandil, Thadaali, Thannumai and Karadigai.

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- Pathupaatu, Etuthogai, Thirukurai, Silapathigaram, Manimeghali, Pathinenkeelkanaku are all works that give us notes on music.
- **Naadaga Tamil (Tamil drama) :**
- Nadaga Tamil, muthamil's third part is a special kind.
- Drama (nadagam) shows us the outward and in ward characteristics of the common people.
- Like Tamil music, the ancient hooks on Tamil nadagam have also been lost.
- In Tholkaapiyar's meipaatu, he talks about the eight meipaatu's like Nagai, Alugai, IlivaraI (இழை),
- Marutgai (Shock), Acham, Perumitham, Sinam, Uvagai and the situations that show these eight meipaatus (மெய்ப்பாட்டு)
- Work like muruval, Sayantham, Gunanool, seyitriyam, Seyanmurai, Mathivaananaar Nadaga Tamil have notes witten by authors like Adiyaarku Nallaar, Yaaparungala Uraiaasiriyar (commentator) and Iraiyanarkalaviyalurai.
- Silapathigaram gives us graphic details about the places where koothu and Drama (Naadagam) occur.
- Dramas like the "Biography of Raja Raja Vijayam Poompuliyaar kulothunga cholar" show us that the art of drama was very well supported in the later chola period.
- In the 18th century dramas like "Biography of Rama" by Arunachala Kavirayar (அருணாச்சல கவிராயர்) and "Nanthanaar Sarithira keerthanai" by Gopala Krishana Bharati were very famous.
- In the 19th Century Drama began to grow even more Parithimaar kalaaignar's plays like Kalavavathi, Rubavathy, Manavisayam were plays that tell about the grammar of Dramatics (நாடக இலக்கணம்).
- Professor Sundaranam Pillai's Manonmaniyam drama, and the recent Anicha Adi book by poet A yuni have gained good recognition.
- Pamaml Sambantha Muthaliyar who is called the "Father of Drama" has written works like Manohara, Lilavati, Vedala Ulagam, Sabaapathi. Dramaticla works like these have gained the appreciation of all people.
- Dankaradas Swamigal who is known as the "Hmalayas of the Dramatic World" has written mythical plays like pavalakodi, SathiAnusuya, Valli thirumanam, Sathiyavaan Saavithri. These were translated from English, Sanskrit to the Tamil language by Sankaradas.
- Mariappa Swamigal, Kittappa, K. P. Sundarambaal were all actors with Acting prowess and vocal giftedness.
- Krishna Murthi's "Andaman Kaithi" Neelakandan's "Mullil Roja, S. S. Drama company's "Naam Irucar, Paithiyakaaran, Narana Duraikanna's Uyiroyiyam, Dr. M. Varatharasanar's Doctor Alli Ramanathan's Rajaraja Chola, Perarignar Anna's Velaikari, or Iravu Chandrodayam, Neethi Devan Mayakkam, Kalaaignar Karunanithi's Manthiri Kumar, Thookumedai are some of the dramas that got widespread praise from people.

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- S. R. Manohar did a great service to dramatics bringing the scenes in front of our eyes with grand stages through his dramas.
- Komal Swaminathan's "Thaneer Thaneer" drama was greatly welcome by the people.
- **Way of life shown by Tholkaapiyam :**
- The oldest of all Tamil books is the Tholkaapiyam.
- Even though this is considered as the first book, people say that a grammar book called Agathiyam is a forerunner to this book.
- The first Tamil Grammar book "Agathiyam" was done by Kullamunivar, Agathiyar. Because this book has not been found, Tholkaapiyam is considered as the first book.
- This grammar book is considered a great book not just for Tamil but also for Tamil people's life.
- There are many opinions about its time period. But 2nd century B.C.E has been accepted as its time period by most scholars.
- It is accepted the Tholkaapiyam was written Tholkaapiyar, and ancient writer.
- **Opinion about the beginning of the world :**
- Land, Water, Fire, Water, Sky are the five natural elements that caused the origin of the world this is an opinion expressed by Tholkaapiyar.
- நிலம், நீர், தீ, வளி விசும்பொடு ஐந்தும்
- கலந்து மயக்கம் உலகம்
- **Inner life :**
- Tholkaapiyam says that Marriage were decided by the Elders and parents. At times, men and women also married by falling in love.
- In sacred events, Purohiths (Priests) were not used.
- Tholkaapiyar also says that A man is born to rule, and a woman is someone who protects her charity and builds the home.
- They were women who were adulterers and were part of the society.
- Agathinai describes the inner life. Thinai means "discipline" Thurai is something present as smaller sub – divisions of Agathinai.
- **Types of Tinai (Land) :**
- The land of the Tamils was divided into five.

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- The structure of the land starting from west to east was mountains, forests, plains, coastlines. And they were called Kurinji, Mullai, Marutham, Neithal. After these were named. A new type of land called Palai land and the people of that land were found. So Thinais were divided into five.
- These thinais (Land) described the inner life (அகவாழ்க்கை) of the people. Two other ordinary disciplines were named purathinaigal.
- Kaikilai is one sided love. Any one of man or woman being in love is kaikilai. Perunthinais are improper unmatched love. An older being falling in love with a younger one and forcing his/her upon the younger one.
- **Kurinji Thinais :**
- Kurinji land is mountain land. Kurinji thinais tell us about the life of these people.
- The central theme of this was the desire of the hero and heroine to be with each other.
- Kurinji describes the meeting of the hero and the heroine and the reasons associated with it
- The god of this thinais is Murugan also called Maayon.
- **Mullai Thinais :**
- Mullai land is forest and forest associated areas.
- Mullai discipline is one where the hero has left the heroine temporarily. But the heroine by the strength of her chastity bears her grief till he returns. The god of this land is Maayon (Thirumaal).
- The discipline of this Thinais (தென்னொழுக்கம்) is about waiting (ஆற்றி இருத்தல்).
- **Marutha Thinais :**
- Marutha land is about field and field associated areas. The land has both water resources and land resources.
- The god of this land is Indiran. Marutham is a land known for good governance, culture and joint family life.
- This thinais tell about the false fight (ஊடல்) Happening between the hero and the heroine and the reasons associated with it.
- Paanan, Koothan, Paangan, Tholi, were all used as vehicles to remove the false fighting.
- **Neithal Thinais :**
- Sea and sea associated areas are Neithal land. The discipline of this land was called Neithal Thinais.
- The god of this land is Varunan Neithal discipline talks about the heroine waiting for the hero's arrival and the heroine telling her sorrow to others.
- Feeling sorrow is the discipline of Neithal.
- **Paalai Thinais :**
- Paalai thinais are the disciplines about the paalai land.

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- Paalai land is land that is dry without water. Tholkaapiyar does not have a separate land for paalai
- If the rain fails, then any land can turn into paalai land.
- But still in Silapathigaram's Ilangovaligal when he talks about palailand says "The land where the Kurinji land and mullai land which are side by side meet and miz is where a land called paalai occurs.
- "குறிஞ்சியும் முல்லையும் முறைமையிற் றிரிந்து
- பாலை என்பதோர் படிமம் கொள்ளும்"
- The god of the land is kottravai
- The discipline of this thinai is where songs are sung about the separation of the hero and heroine.
- **Outer life (புறவாழ்க்கை):**
- The fundamentals of human life like Aram, Porul, Veedu are spoken about here.
- This discipline is of ten types, they are vetchithinai, Karanthathinai, Vanjithinai, Kaanchithinai, Ulinathinai, Nochi Thinai, Thumbaithinai, Vagaithinai, Paadanthinai and pothuvialthinai. Some people also include the Agaporul (inner life) Purathinaigal like Kaikilai, Perunthinai.
- **Vetchi Thinai :**
- A King who wants to fight against himself tries to draw (woo) the cows of the enemy land towards himself.
- The soldiers who go to draw the cows wear a vetchi flowers garland. This turns out to be the reason for war.
- **Karanthai Thinai :**
- The cows which are drawn by the soldiers by the vetchi garland are again drawn by the enemy soldiers using karanthai flower garland. This is Karanthai thinai.
- In those days, cows were considered as wealth the one who had more number of cows was considered a wealthy man. So the word "Cow" also meant "wealth".
- **Vanjithinai :**
- The soldiers who invade another country by wearing vanji flower are stopped at the border by the soldiers of that country wear kanji flower.
- **Ulinai Thinai :**
- The king who invades his enemies by circumventing the country walls ulinathinai. These soldiers wear ulinai flower.
- **Notchi Thinai :**
- The soldiers who fought by circumventing the wall were fought against by soldiers of Nochi thinai.
- These soldiers wore Nochi flower garland.

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- **Thumbai Thinaï :**

- In Thumbai thinaï, the two great vendhars fix a date a fight a war at a public place. Soldiers of both sides wore thumbai flower

- **Vaagai Thinaï :**

- One of the two vendhars who fight wins the winner usually celebrates his victory by wearing the vaagai flowers songs that were sung praising the winners were songs associated with vaagaithinaï.

- **Paadan Thinaï :**

- Paadan thinaï sings about the speciality of one man's bravery, pride patronage.

- **Pothuviyal Thinaï :**

- The songs which could not be placed in the 9 groups said above and songs of virtue wisdom were all included in this thinaï.

- This thinaï (land) classification is not present in any language other than Tamil "To say that thinaï classification is the highest form of discipline would be an understatement"

- **Religious ideas found in sangam literature:**

- Tamil people of sangam age had their own religion. The wealth of this religion is also found in the individual man's life. The religion did interfere in their social life.

- The people not only worshipped the god of their own land but also the orthodox religious gods.

- There were beliefs of heaven, hell, death, birth, karma were also prevalent.

- Herostone worship, worship of ancestors was also there. Along with these, people also worshipped trees, stone, mountains, animals.

- **Kadavul, Iyavul, Irai :**

- The first primary object with power was called Iyavul. It was also called kadavul.

- Because he operated (இயக்குபவன்) us he is called Iyavul (இயவுள்). He was also called kadavul because he is omnipresent yet he is incomprehensible. So he is called Irai (இறை).

- **Sivan worship:**

- Sangam tamils worshipped sivan. Sivan was called as Muppuram Erithavar, Mukkam Muthalvan, Vaarsadaik Kadavum. When sivan was worshipped as a god, he had spear (soolam) his hand.

- **Varunan worship :**

- Varunan was the god of rain. Valluvar has praised rain as Vaansirapu and through Ilangovaligal's "Maamalai Potruthum" we can recognize the worship of varunan.

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- **Indhiran:**
- People of Marudham worshipped indhiran just like Indhiran who was always happy and spent his days in singing and dancing, people also lived like him.
- **Thirumaal :**
- Thirumaal was the god of Mullai land ancient Tamilians worshipped Thirumaal. A literature called paripaadal talks about the glory of Thirumaal. Plaraman worship was also prevalent.
- **Nimithangal :**
- Nimithangal were greatly respected by human. Nimithangal are intuitions that warn us about the dangers ahead.
- Tamilians had the practice of checking nimithangal before going to war.
- **Oolvinai (ஊழ்வினை) :**
- People respected the karma called Ool . Oolvinai payan meant the karma caused by previous birth.
- The tamil people also believed that their next birth would also be caused by this karma.
- ஊழிற் பெருவளி யாவுள
- Madalan when telling about kovalan to kavunthi Adigalaar tells that
- கூறுங்கால் இக்கோவலன் இம்மை செய்தலே யன்றி
- நல்வினை இத்திருத்தகு மாமணிக் கொழுந்துடன் ஈண்டும்
- போயிருந்தது முன்வினை
- **Thenpulathar :**
- People believed that their dead ancestors lived in a mid world (இடை உலகம்).
- They believed that the world was in the south direction. So they were called thenpulathar.
- **Worship of Hero stone :**
- Soldiers who were martyred in the war were buried. A stone was placed in the place where he was buried and people began to worship that stone this was called worship of hero stone.
- **Pathini worship :**
- Through silapathikaram we can know of people who worshipped women statues. These are women who treated their husbands as gods.
- **Devil, Ghost, Female Ghost (பேய், பூதம், அணங்குகள்) :**
- People believed that Devil, Ghost, Female ghost intimidated the people greatly.
- They believed that there were female ghosts in mountains, seas and lakes.
- **Worship of Nature:**

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- Ancient Tamil worshiped the sun, rain, rivers, trees (neem, peepal).
- **Other religions :**
- Manimegalai, an excellent epic is a book given to Buddhism. Valayapathi and Kundalakesi are also buddhist epics.
- A grammar book called veeracholiyam was also written by Buddhists.
- Jainism is one of the ancient religions of india.
- Jainists established a vachirananthi sangam in Madurai and served the Tamil language.
- Jain poet of the sangam age are Ulochanaar, Nikandanaar.
- Ilangovadigal who wrote silapathigaram was a Jain.
- Seevaka sinthamani was written by a Jain scholar Thiruthakka thevar.
- Other than these, the Ainchirukapiyangal of Udayana Kumara Kaviyam, Naaga Kumara Kaaviyam, Yasodara Kaviyam, Soolamani, Neelakesi were all written by Jainists.
- Also many Justice books, Grammar books, Nigandu were also written by Jainists.
- **Tamil culture's contribution to Indian Literature**
- **Language contribution :**
- Even before many centuries, Dravidians lived with a high civilization in cities like Harappa, Mohenjadar.
- **Hotly temples:**
- Tamil nadu's temples rise to the sky and show our lands growth of religious culture.
- We can see Jainist and Buddhist schools, temples, rock cut temples all around Tamil Nadu.
- Excellent Hindu religious temples can be found in places like Trichy, Tanjore, Thiruvanaika, Chidamabaram, Madurai, Tiruchendur, Tenkasi, Kanchi , Suseenthram, Thiruvaramangam, Thirukulukanram, Kundathri, Kanniyakumari and Remeshwaram.
- **Art :**
- We can say that Art had originated long before language.
- We can see in Japanese and Chinese languages that art letters are now used as language letters.
- We can see today that there are dramatical historical scenes of Rajaraja Cholan in Tanjore periyakovil
- **Dance :**
- Ancient Tamils were very good in dance. Dance is a form of Drama with god.
- Silapathigaram tells us about the types of drama.
- The technique of dance is that eyes should follow the hands and the heart should follow the eyes.

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- The heroine who could dance was called Virall. The hero was called koothan.
- Some of the koothu found in literature are vallikoothu, Kunrakuravai a dance to worship Murugan Ayachiyarkuravai a dance to worship Thiurumaal Kuravalikoothu, a dance when women worship with their hands together was Thugai koothu and Kunalai Koothu.
- The koothu that sivan dances is called “Thandavan”
- Valshnavas praised Thirumaal along with Kulaloothi kobiyaar as the “Dancing Kannan”
- An example of dance culture is the Nataraja Thirumeni who dances by lifting his leg.
- It is an understatement to say that Bharatham is great gift to Indian culture.
- **Festivals :**
- The greatest wealth of the Tamils was their hardwork.
- People celebrated festivals by worshipping the gods of their land. They enjoyed themselves by their great farming occupation. They even celebrated festivals for the sun so that their crops could grow well and they could get enough rain.
- They worshipped the sun by cooking sweet Pongal and making a feast using sugarcane.
- To appreciate them and the farmers and the animals Mattu Pongal was celebrated the next day.
- Also on the this day Manjuvirattu (Bull fighting), archery, wrestling and sword fight were some of the games that were conducted.
- They even conducted festivals for kaveri river so that their occupation would flourish. On the 18th day of Aadi month, they celebrated the festival as Aadiperukku so that their home and country would flourish.
- This Tamil Pongal is celebrated as Makar sankranti in North India.
- **Jallikattu :**
- The god of Marudaland was Indra. The people who worshipped Indra, worshipped him on full moon day so that like Indra they could also be happy and indulge themselves in various pleasures.
- This festival happens for 5,6 days. People desire to enjoy these days in entertainment and heroic games.
- We know that this festival was best celebrated at the Sangam age through Silapathikaram.
- **Other gifts :**
- Thirukural : Thirukural which is Ulagaipothumarai (உலகப் பொதுமறை) is a gift by Tamil to the world.
- Medicine : Tamils introduced Siddha medicine to the world.
- Ship construction : Before many years, Tamils knew of building construction and technology. Ship transport was one of the examples of Tamil technology.

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- Hospitality : Tamils were greatly happy to welcome guests and feed them .
- Friends : Ancient Tamils considered friendship to be above their life. Friendship to them was a connection of their emotions.
- Kaadhal (love) : Tamils used the word “Kaadhal” to mean “showing love” they also used it in various definitions.
- Bravery : We can say the Ancient Tamil people’s lifestyle was a life filled with bravery.
- Honor (மாணம்) : Tamils considered their honor to be greater than their life (மயிர் நீப்பின் உயிர் வாழாக் கவரிமான்).
- Chastity : Women’s chaste life was above than god’s standard and thus they got immortal glory. Chastity is one of the highest virtues of Tamil culture.
- **Ancient rock paintings present in Tamil Nadu :**
- Keelvalai – Villupuram
- Usilampatti – Madurai
- Kumuthipathi – Coimbatore
- Maavadaipu – Coimbatore
- Porivarai – Karikaloor, Nilgris
- **Dravidian Language Family :**
- The oldest of the Dravidian languages is Tamil.
- In all kinds of times, Tamil has stood firm posting equal challeges to the world’s wonders.
- Language was invented by humans to share them ideas that came to them.
- At first they tried to communicate through numbers, symbols, sounds, art, convictions (மெய்பாடுகள்).
- The sounds began to differ as the natural habitat and place of human race began to change
- Because of this, many languages were formed. Depending on their origin, association, structure, relation the language have been separated into different language families.
- Indian civilization is on of the most important and oldest civilization of the world.
- This has been proved after the Harappa Mohejadaro excavation. Scholars also call this the Dravidan civilizations.
- Fr, Huras explains this change as follows
- Tamil – Tamila (தமிழா) – Tamilah (தமிலா)
- Triamilah (திரமிலா) – Tramilah (ட்ரமிலா)
- Thiravida (திராவிட) – Dravida (திராவிட).
- **Language Research :**

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- There was an opinion among scholars that Tamil, Telugu, Kannada all originated from Sanskrit.
- Because Sanskrit words were found in large numbers in these languages, till the beginning of the 18th century scholars believed that Sanskrit was the base language for all Indian languages.
- But a scholar called William Jones researched Sanskrit language and concluded for the first time that Sanskrit was associate other European languages.
- In 1816, many kinds of language based research were conducted by professors Bob, Rasak and Grimm.
- It was Francis Ellis who at first conducted a joint research of Tamil, Telugu, Kannada and Malayalam language family.
- He also named these languages as South Indian Languages.
- Research was also conducted on languages like Maitho, Thoda and Kondi.
- Hawken united all these languages together and we and called them Tamiyan. He also considered them to be different from the Aryan language.
- Max muller also had this same opinion.
- In 1856, Caldwell who wrote “A comparative Grammar on Dravidian languages” said that the Aryan languages are different from the South Indian Languages. He also said that these languages added weath to the Sanskrit language.
- After Caldwell, Strenkano, K. V. Subbaih, L. V. Ramaswamy, Buro, Emino, Kamisuvalapi, Andhranov, T. P. Meenakshisundaram are all important people who contributed to the research of Dravidian Language.
- **General characteristics of Dravidian languages:**
- The most important part of a word is Root word (வேர்ச்சொல்), base word (அடிச்சொல்).
- If we study the Dravidian languages we can see them having the same base word.
- Eg:
- Base word Dravidian Language
- கண் (Kan) - Tamil
- கண்ணு (Kannu) - Malayalam, Kannada
- கன்னு (kani) - Telugu, Kudagu
- ∴கன் (Khan) - Kurook
- கெ (Ken) - Farji
- கொன் (Kon) - Thoda
- Even the names of numbers are similar in Dravidian languages.
- மூன்று (moondru) - Tamil

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- மூணு (moonu) - Malayalam
- மூடு (moodu) - Telugu
- மூரு (mooru) - Kannada
- மூஜி (mooji) - Thulu
- **Difference of kuril, Nedil**
- The difference of Kuril, Nedil in Dravidian languages helps us differentiate between different meanings
- (அடி) Adi – Kuril (வளி) Vali – Kuril
- (ஆடி) Aadi – Nedil (வாளி) Vaali – Nedil
- **Differences in Gender :**
- The difference of gender in Dravidian languages is based on Characteristics of objects. But Sanskrit does not have this differentiation.
- In this language, fingers of the hand are female gender and fingers of the leg are male gender.
- We can see this characteristic in the German language also.
- The parts of the face like mouth, nose, eyes are shown to be different genders
- Mouth – Male gender
- Nose- Female gender
- Eye- Neutral Gender was the differentiation.
- In Dravidian languages, the differentiation of male gender and female gender is present in singularity (உயர்திணை ஒருமை).
- Even though non – human objects have differentiation based on male and female, we do not have suffixes for that differentiation.
- They used separate words for male female differentiation (Kaduvan – Manthi, Kaliru – Pidi) (கடுவன்- மந்தி, கலிறு- பிடி).
- **Verbs :**
- In languages like English, the verbs denote only the time and do not show gender differentiation or human, non – human differentiation (திணை).
- But the verbs of Dravidian languages show this clearly.
- Vanthaan (வந்தான்)- Human male singular (உயர்திணை ஆண்பால் ஒருமை).
- Only Malayalam is different from the trend.
- The language does not have the words of gender differentiation (பாலறி கிளவிகள்)

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- Gender differentiation is done only through separate words.
- Even though Tamil has some general characteristics of Dravidian language, it still stands out distinct in certain aspects.
- **Specialities of Tamil Language :**
- Tamil is a language with great antiquity and wealth of grammar.
- Tamil is a language which is proudly spoken not only in countries like Srilanka, Malaysia, Singapore, Indonesia, Fiji Islands but also in South Africa, Mauritius, England, Guyana, Madagascar, Trinidad, Australia and Canada.
- Tamil language has a unique and peculiar style of grammar than other languages.
- Out of all Dravidian languages, Tamil is one language that is least affected by other languages.
- Tamil language is considered to be the mother language of a few Dravidian languages.
- Tamil language is the language with wealth of word where there are many words which have the same meaning.
- In most India's oldest rock inscriptions, Tamil is the language used.
- According to the rule of various root word sound differentiation (ஒளியின்கள், ஒலி இடம்பெயர்தல்) the shape of words of other Dravidian languages have changed. Pronouns (கூட்டுபெயர்கள்) and (First person, Second person, third person) also have had considerable differences.
- Tamil language has been protecting the characteristics of its Root Dravidian language. Along with this, Tamil's peculiarity has not changed and it has continued to renew itself over the ages.
- **Tamil's Growth of Script**
- In the beginning letter did not have any sound or form instead it was just in the form of drawing (ஒவியம்).
- This was called (ஒவிய எழுத்து) drawing letter.
- When a sound was formed for one letter it was called sound letter (ஒலி எழுத்து).
- **Tamil letters :**
- Throughout the times, the script of Tamil letters have been continuously changing and have even grown continuously. Only after printing, Tamil letters took the form that they are now.
- The older form of Tamil letters could be found in temples, in black wells, and manuscripts. Inscriptions can be found from 3rd century BC. Copper plates can be found from seventh century the script and form found in inscriptions and Copper plates can be differentiated into Round letters (வட்டெழுத்து) and Tamil letters (தமிழெழுத்து).
- Round words are words which have curved lines. They are the oldest Tamil letters. Tamil letters are olden line letters written in today's form, In the Chera and Pandiya mandalas, from the eighth to the eleventh century we find only Round letters in the charter.

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- After the 11th century (i.e) during the reign of Rajaraja Cholan I, we find that in the inscriptions that there are only in older tamil letters.
- In the later sangam age, the letters written in Tamilagam were called Kanneluthukal. This can be found by the (கண்ணெழுத்துப் படுத்த எண்ணுப் பல்பொதி. சிலம்பு 5 : 12) found in Silapathikaram.
- **The structure of letters in these inscriptions :**
- (ஸ) is a Sanskrit word found here.
- A dot was not used to show (mei) eluthu.
- There is no difference in egara (எகர) (குறில்) and ogara (ஓகர) (நெடில்)
- **Growth of Script :**
- The reasons for the changes in letters are the nature of objects and its beautiful sense (அழகுணர்ச்சி)
- In older times. People wrote in rocks, Manuscripts copper plates. And according to the nature of these objects the shape of letters changed. When writing on rocks. It was unable to draw curved lines, so on rocks, it was unable to draw curved lines, so straight lines were used. In manuscripts it was unable to draw straight lines and keep points so a lot of curved lines were drawn. Horizontal lines were drawn on some letters to make them look beautiful. Later they became the permanent structure of those letters.
- **Letter Reformation :**
- Veeramamunivar was someone who did great reformation in Tamil letters.
- Veeramamunivar got rid of the confusion in the dots of Egara, (எகர) Ogara (ஓகர) letters.
- **Periyar's letter Reformation :**
- Till the twentieth century, were written as. In the same was (ணை, லை, னை, னை) were written as. Separate printing plates (ணு) had to be made for these letters.
- To remove these defects periyar did a reformation in these letters. These reforms were accepted and implemented by government of Tamil Nadu.
- Because of the changes that occurred throughout the ages, in the script it became easy for people of other languages to learn Tamil. Also Tamil language has become an appropriate language for computer usage.
- **Time of Kalabrahmas :**
- **The post Sangam Age :**
- The period where the fall of Sangam Age and rise of Kalabhras age is called the post sangam Age (சங்கம் மருவிய காலம்).
- This period is called transitional state (மாறுபாட்டுக் காலம்).

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- There are references to the moral ethics of the people of the Post Sangam age in the double epics Silapathigaram and Manimehalai.
- The Post Sangam age is also called as Kalabhra age.
- **Post Sangam age in Tamil Nadu :**
- In the Post Sangam age there was no major change in the political structure of Tamil Nadu. Chera, Chola, Pandias were the major rulers. Smaller kings ruled independently.
- Poompukar, Vanchi, Korkai, Uriyur, and Madurai were prosperous ports, harbors and important increased.
- In the Bramadeya lands that were given to the brahmins the land owners had to become land lords farmers and labourers. This was a major crisis.
- **Social Status :**
- During the post sangam age the society revolved around caste system. Hierarchical caste system became apparent.
- Varuna – Vaidika – Veda – Brahmin caste, upper caste, lower caste difference began to appear.
- **Religious Status :**
- In the Post Sangam age Buddhism and Jainism became popular. Castles and Buddhists Viharas increased in number.
- Likewise Vedha Vaithega Brahmins had the practice of conducting yajnas. Siva rtemples and Vaishnava competitions were held uninterrupted.
- Istead of non – religious views religious outlook became socially acceptable.
- **Post Sangam age literature**
- **Classical Sangam age :**
- It is believed that Classical Sangam age came to an and Pallavar period between Sangam age and Pallavar period (AD 575) is called post sangam age.
- Literature like Silapathigaram and Manimegalai is considered to be an extension of Sangam age.
- V. T. Selvam states that.
- “களப்பிரர் காலத்துக்கு முந்தியதும் சங்ககாலத்தின் மருங்கில்
நிலவியதுமான காலத்தை ஈண்டு மருவிய காலம்”
- **Period of Epics :**
- The period of creation of Silapathigaram and Manimegalai is called period of epics. The post Sangam age ahelps to compare the Sangam literature with literature of period of Epics.

- **Renaissance Literature:**

- Tamil literature got a Renaissance in the dark age of the Kalabhras. It reached the pinnacle of literary development.

- Gibbon tells that Christinaity and Barbaric attacks were the main contributors to the downfall of Roman empire.
- Gibbon's prediction is note worthy because the sangam age and the Roman empire fell simultaneously.

- **Reasons for decline of the Sangam Age:**

- The seeds for fall of the Sangam age was sown in the post Sangam age.
- To claim that the collapse of the Sangam age was due to barbarism by barbarians is tantamount to disregarding the problem.

- The reasons for the decline of the sangam age can be classified as follows.

- **Political Reasons:**

- The ambiguity of succession in monarchy created rivalry among the heirs.
- The family's political interference and luxury weakened the regime.

- **Economic Reasons :**

- In the Sangam land economy, land was public property. The ploughed workers lived independently and self sufficiently.
- The subsequent feudal economy had developed a selfish and exploitative attitude. Landlords lived in the land of the landless.

- **Social Causes :**

- The migration of migrants from outside to Tamil Nadu has altered the balance between the Tamil communities and their coexistence.
- Vedic Vaidega caste difference in particular disrupted the social unity of the Tamils. Upper caste lower cast system got rooted.

- **Religious Causes :**

- The sangam society was non – religious. The kings did not impose their religious beliefs on the people. The kings and people respected religious rights. Their secular orientation is astonishing.
- But the Vedha Vaithega Brahmin religion from the north and the Buddhist Jain religions rivalled each other. This ended up blinding the secular view point of Tamil Nadu.

- **Cultural Causes :**

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- Economic, Social and religious changes in the sangam society affected the culture of the people. The first victim of these changes was education.
- It was considered in Sangam Tamil Nadu as “கற்றலின் வாய்ந்த பிறப்பில்லை”
- The author, king teacher, mother, father were considered as Ainkuravar (ஐங்குரவர்). Education was common to everyone even in home schools (திண்ணைப் பள்ளிகள்).
- But this changed the arrival of Buddhists Jains and Brahmins. The people were taught Vedic education, Buddhist education and Jains education.
- Saiva literature, Buddhist literature, sangam literature all merged to form a new type of literature. Silapathigaram and Manimeglai were portrayed as religious literature.
- During the time of Silapathigaram caste united itself with religion. The phrase in Silapathigaram.
- “நால்வகை வருணத்து அடங்காத்தம்பலை” proves this.
- Sangam’s prostitutes became Silapathigaram’s Kanigai (சிலப்பதிகாரக் கணிகை) Mathavi was shown as an exception.
- In short cultural degradation reached its zeniths during the period of epics.
- Political, economic, social, cultural and religious degradation paved the way for the Kalabhras to easily invade Tamil Nadu and defeat the Moovendars and conquered the land.
- **Historical evidence for the kalabhras :**
- The historical evidence can be divided into three categories.
- 1. Literary evidence
- 2. Copper plate evidence
- 3. Inscription evidence
- **Literary evidence :**
- The primary evidence is considered to be the book Vinya Vinichayam written by Buddhadattar in pali language.
- In this book he gives the rare information that king Achudha Vikraman of the kalabhra community ruled the Chola country with Kaveripoompattinam as the capital.
- He also mentions that Buddhadatta had completed his work during the reign of Kalabhras. There is also the literary tradition that Achuthavatikraman defeated the Chola, Chola and Pandya kings and imprisoned them.
- Pathinenkilkanakku were thought to have been created during the kalabhra period. These authors are considered as Jainists and tried to predict the kalabhra period.

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- Tamil novelar Biography, Amitasagar's Yapperungalam, sekkizhar's Periyapuram give us information about kalabhras.
- **Evidences of copper plates:**
- Kasakudy, Kotramangalam, Velvikkudi, Talayavapuram, Tahkadur copper plates give us reference to the kalabhras. Of these, the Velvikkudi copper plate is of historical importance.
- **Evidences of Inscriptions :**
- Inscriptions like the Thiruppukalur inscriptions, the Kanchi Vaikunta Perumal temple inscriptions and the Sentalai inscriptions are important. These give news about the kalabhras.
- The Chendalai inscription is used to trace the traditions of the Muthuraiyar.
- Only Velvikudi copper plate contains information about the kalabhras. These informations are also partial in nature.
- **Velvikkudi copper plates:**
- Velvikkudy copper plates were given during the reign of pandiyan saadavarman paranthagaman Nedugadayan (AD 765 – 790).
- It is mentioned in this copper plate that palyaga Muthukudumi Peruvazhuthi who belonged to the sangam age gave Velvikudi as donation to a Brahmin named Korikaikilaan.
- Narsinghan a Brahmin who was a descendant of Narkondran argues with paranthaga Neduncheliyan that he obtained the velvikudi from the kalabhra king.
- Upon hearing the appeal, king pandya defeated the kalabhra Raja nad rescued Velvikudi and handed it over to Narsinghan as a Brahmadeya.
- This is included in the book Pandiyar History (1958) by Sadasiva Bandarathar.
- **Theories about kalabhras :**
- **Reasons for the name :**
- The word kalabhra is a Sanskrit word just like the word "sangam".
- The words "Kalvar" and "Kalavar" are found in the sangam literature, but the word kalabhras is not used in the sangam literature.
- The reference to kalapakkulam is evident in the pali language text of Buddha's Vinayavinicham.
- In particular, the phrase Kavirasaran or Kalapran, is clearly mentioned in the Velvikkudi copper plate.
- The second perumpiduhu is clearly mentioned in the senthalai inscription
- The Senthalai inscription refers to the second perumpiduhu Mutharaiyar as stone guard (கல்வரக் காவலன்)

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- In short, it is said that the Sanskrit word of Kalabhra must have been changed to kaluvara – Kalabhirar.
- **Chronology :**
- Chronology is impossible to quantify with the available evidence today.
- It is said that Buddhadevar lived during the time of 450 AD
- The Pallava king, Simma Vishnu 560 – 580 AD, who is responsible for the destruction of Kalabhras and the reign of King Pandya kadungon is said to be from 575 – 600.
- Hence, after the end of the Sangam period from the third century AD three centuries up to the sixth century can be thought of as the kalabhra period.
- **Who are the kalabhras ?**
- Were there any indications that kalabhra was an outsider? Or neighbours insider? All these have to be found. The investigators consider that kalabhra is from Tamil Nadu, while another group of investigators treat them as a neighbor.
- **Mutarayas :**
- It is said that the kalabhras were the Muttarayas who worked among the Pallavas and the Pandyas.
- Kodumballoor Muttarayar is referred to as kalabhra. They attribute this claim to the fact that perumpiduhu Muttiarayan II had the title of “Kalabhirar Kavalan”, “Kalvan Kavalan”
- However, research by S. Govinda Sami confirms that only a section of the kalabhras is the Muttaraiyar.
- **Robbery gang :**
- Tamil novelist Biography portrays Kalabhras as a Robber gang. Their leader, Kalappalaan defeated Muvendar and captured them. According to the legend, he made them sing his praises and subsequently crowned Thillai Nataraja Kalapalan.
- **Gangars :**
- It is said that kalabhras are the gangars. In the fourth century, they formed the Gangars country which covers most of Mysore.
- The country is created by a Konganavarman called Dandika. It is said that the Gangars were the ones who attacked and captured Tamil Nadu.
- Because of this claim, The Gangars and the Kalabhra had the elephant symbol.
- **Kuravars :**
- The Kuravars of Tamil Nadu migrated to the Venkata hill. Elephants were caught by these people and thus they protected themselves from mountain snakes. These may have been called kalabhras. It is said that “Kuraba” might have changed to kalabhra.

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- **Karnatakans :**

- In the Karnataka Inscriptions the names kalidevan kalikulan are found. Periyapuram says that a king of Karnataka ruled over the pandyan kingdom and during his reign, Saivam was destroyed and Jainism grow. It is said, therefore, that the kalabhras are migrants from Karnataka to Tamil Nadu.

- **Rule of the kalabhras**

- **Atchutha Vikraman :**

- Atchutha Vikraman was a clever and intelligent man. He conquered the Chera, Chola, Pandya kings who ruled brought Tamil Nadu under one rulership.

- He brought Tamil Nadu which was separated into small regions ruled by the Muvendhars and other small kings into one rulership.

- He had the symbols of the Tamil Kings, bow, tiger and kayal on his flag.

- Achutha vikraman was the sole leader of the unified Tamil nadu.

- **Patron of Buddhism :**

- Achutha vikraman was the patron of Buddhadattar. Buddhadattar lived in Urakapura. Theravadin was a renowned scholar of Buddhism. He wrote his books on Buddhist monastery in the Chola country of Buddha Mangalakamam.

- He wrote Vinaya Vilichaya, Uttaravinichaya, Abhidhamma Yatra, Ruparupa Vipika, Madhuravillasam, Jeeviyalangaram – in Pali language.

- Another Buddhist genius called Buddakosar is said to be a contemporary of Buddhadattar living in Tamil Nadu. The book Abhidhamma Yatra of Buddhadattar debuted in the court of Achutha Vikraman.

- **Influence of Jainism :**

- Buddhism and Jainism gained immense influence in Tamil Nadu during the reign of Achyuta Vikraman.

- Brahmadeya villages were nationalized which led to an egalitarian society.

- Achuthavikraman also promoted Tamil literature in the same way as he supported the Pali language.

- **Economic condition :**

- All the Iraiylil (இறையிலி) lands which were traditionally enjoyed by the Brahmins were returned handed over to the peasantry.

- Velivikudi village which was a single person Iraiylil (இறையிலி) was surrendered to the people.

- Similarly, the Devadana villages and the illicitly acquired villages were recovered. This resulted in a fundamental change in land ownership.

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- Agriculture was given priority.
- Similarly, the capital Kaviripumpattinam is a trade and Business hub. Similarly, the cities of Madurai, Vanchi and Kanchi were also rich.
- **Social Status :**
- During the kalabhra period, caste and injustice tamils were weeded out in Tamil Nadu. The caste discrimination of the upper caste – lower caste was completely eliminated.
- Buddhist and Jain saints were able to get in touch with the lower people and communicate through the language they spoke and made efforts to create an egalitarian society.
- Steps were taken to eliminate caste differences.
- Siddhas like Thirumoolar were committed to this social reform effort.
- **Religious status :**
- Vedic – Vaitheega religion lost influence. Instead Buddhism and Jainism became influential.
- Buddhist and Jain saints carried out religious campaigns all over Tamil Nadu. Tens of thousands of Tamils embraced these religions.
- In short, with the support of Government of Tamil Nadu the Buddhist, Jainists and atheists were on the rise. The God principle of having one god one family became prevalent. (ஒன்றே குலம் ஒருவனே தேவன்).
- **Education status :**
- Hundreds of Buddhist and Jain schools were opened. The schools were run by Buddhist and Jainist monks. In these schools which were called kadikas, All classes of students irrespective of caste, religion, color, community were recruited, regardless of clan distinction.
- The Jain school at Thirupathirupuliyur remained as the scene of this revolution.
- Buddhaduttars, Buddhakosar, Bodhidharma, Dharmapalar, Thinnaga Sarvanandi were the jain pillars of this educational revolution.
- Both Bodhi Dharma and Dharmapala were professors at Nalanda University.
- Bodhidhaamar who was born in kanchi has temples of remembrance in China and Japan. Dinnagar is a renowned logic expert. His books were used as textbooks for Nalanda University students.
- **Language status :**
- Prakrit was a literary language. In the same way Tamil was the language of learning.
- The pali language became popular as a parallel to the Prakrit language. Likewise Sanskrit became a literary language.

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- The Keelkanaku books and other charitable works composed during the kalabhra period were composed in Tamil.
- **Literature :**
- The kalabhra period is a period of Tamil literary revival. The vast majority of the Pathinenkeelkanaku books were composed during the kalabhra period.
- **Literature of other Languages :**
- **Prakrit** and Sanskrit were very influential during the kalabhra period. **Sarvanati** a Jain from Thirupathiripuliyur translated the book “Logaviyabagam” Into Sanskrit.
- The Jain monk who lived in Tirupparuthikundaram founded the Madurai Dravida (tamil) Society in Madurai for the mission of Jainism.
- **Siddhas :**
- The Siddhas were in the time of the Kalabhras.
- The hilltops are temples (ஞானக்கோவில்கள்) where they lived. Their main occupation was medical research.
- Their medical practice was later distinguished as Siddha medicine. Siddhas in general were the pioneers of social and religious reform. They were particularly against the caste system.
- Thirumoolar is considered to be the important siddhar of the kalabhra period. However, there is disagreement about the time period in which he lived. The immutable argument of the Thirumoolar is that a healthy body and mind are like two sides of a coin.
- He said that by applying air (வாதம்), fire (பித்தம்) and water (சிலேத்துமம்) in a balanced manner. All diseases can be prevented from reaching the body (உடம்பை வளர்த்தேன், உயிர் வளர்த்தேனே) was Thirumoolar’s clear decision.
- **Important Siddhas**
- **1. Siva Vakiyar :**
- He is known as “Shiva Vakiyar” because he has sung the word “Shivayame” in many of his songs in the last lines.
- He is the eldest of the Siddhas. He is called “Adi Siddha” because he is the siddha of all siddhas.
- He is the Great one among great ones. He is a rationalist who fought for social justice.
- **2. Weeping Siddha :**
- He is not named because the weeping Siddha makes himself and others cry. Instead he sung to wipe away tears. The specialty of his songs is that at the end of every kanni (couplet) he ended it with kannamma. He imagined himself as Siva and sings as if he is in love with parasakthi. He reminds us of the unstable nature of human life.
- **3. Kaduveli Siddha :**

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- Kaduveli Siddha mediated in the vast expanses of the land and sings his songs centered on justice. He said that man wants to be happy he sang the songs “Anandhakalipu (ஆனந்தகழிப்பு)”.
- **4. Kudambai Siddhar :**
- “Kuthambai” is an earring that little girls wear. He became known as Kuthambai Siddha because in his songs he included the word “Kuthambai”. Most of these songs are revolutionary. He was a revolutionary poet and social justice artist and Rational person.
- **5. Pathirakiriyar :**
- The pathirakiriyar was the king of Ujjain. It is said that the name of the Himalayan region, Badri, Pathagiri might have changed into Pathiragiri.
- All the songs of the pathirakiriyar end up with the question Ecalam (ஏக்காலம்).
- **6. Pambaatti Siddhar :**
- The name may have been derived because he makes the people shake like a snake.
- Because he sang about the snake, it may have been his name. There were no songs of him without snakes.
- Pampatti Siddhar’s guidance is that the way for good communication is to have clarity, memory. And love of the Paramporul.
- **7. Kaka Buzundar :**
- It is said that the name of the snake pujangam was derived from Pusandam. It is claimed that he transformed into a crow when speaking. May be that is why he is called **Kaka Buzundar (காக புகண்டர்)**.
- In one of the songs he sang (காணாத காட்சி யெல்லாங் கண்ணிற் கண்டு காகமடா புகண்டரென்று பேரும் பெற்றேன்).
- **8. Pattinathar :**
- Another name for Pattinathar is Pattinathadigal, known as Pattinathupilaiyar and Thiruvengkattu adigal
- His native Bukharpam is a big city (பெரிய பட்டணம்). So it became customary to call him pattinathar. His real name is Thiruvankadar.
- **5 Famous books written by pattinathar :**
- 1. Kovil nanmanimalai (கோவில் நான்மணிமாலை)
- 2. Thirukazhumala mummanikovai (திருகழுமல மும்மணிக்கோவை)
- 3. Thiruvidaimaruthur mummanikovai (திருவிடைமருதூர் மும்மணிக்கோவை)
- 4. Thiruyaegambamudaiyar thiruvandhathi (திருஏகமுடையார் திருவந்தாதி)
- 5. Thiruvotriyur orupa orupadhu (திருவொற்றியூர் ஒருபா ஒருப.து)

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- Pattinathar became a businessman in Kaveripoompattinam and became a great businessman.
- Then he realized the impermanence of the wealth and renounced it.
- His asceticism is considered to be similar to that of Gautama Buddha. Pattinathar belong to the later period. He did not live in the time of the eighteen Siddhas. He lived in the Chola period 11th century.
- Though he renounced everything he could not renounce mother's love. When his mother died, he burst into tears before his body burned and sang a song which brings tears to the listener.
- **The fall of the kalabhras :**
- The fall of the kalabhras, like their uprising, is unexplainable due to lack of evidences.
- The people of the kalabhras were the Heretics, who supported, protected, and promoted the ancient religions of Buddhism and Jainism which the people did not like.
- Religion, autocratic power and independent autonomy under the banyan tree failed to grow the city and village councils. Naturally, the autonomous country did not want grassroots of an democracy to fail.
- The plunderers sought their revenge by seizing the villages of Brahmadeva.
- The kalabhras ruled the Tamils for over three hundred years. Tamil and Tamil literature flourished under their rule.
- When the Pandyan king kadungon rebelled against the kalabhras, the people supported him.
- Similarly, when the Pallava king sought to liberate Shimma Vishnu's Thondai mandalam zone and the Chola zone under its management, the people of both the zones cooperated with him.
- The kalabhras regime was thus brought to an end in Tamil Nadu. Kalabhras became a chapter in the history of ancient Tamil Nadu.
- **The Dark Ages :**
- The dark ages often have inadequate and insufficient evidence to verify, and learn about the time period.
- The kalabhras kings took possession of the temple lands (இறையிலி நிலங்கள்) give to certain classes and forbade the practice of Vedic vaitheega religion and rituals For those affected by these actions, the Kalabhra time period was a dark period.
- Those who wrote about kalabhras deliberately blacked out information about them. Information about their achievements has been expunged from the documents. The details of the Kalabhras are thus buried inside a dark chapter of history.
- **Pallava Period Culture :**

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- Some of the earliest scholars were of the opinion that pallava came from the word pahalwa from the parthiyar dynasty.
- During the wars between Sangar and Satvahanas in the second century, Parthiyar community migrated from West India to the eastern coast of the peninsula.
- Many scholars today consider parthiyar a native of South India or a blend of the North Indians.
- Pallavas are associated with the region of Thondai mandalam between Vadapennai River and Vada Vellaru.
- Simmavishnu, son of Simmavarman, advanced to Kaveri and conquered the Chola – owned territories. He was tasked with consolidating the pallava dynasty that his father had begun.
- They had to fight with the pandyas when they completely destroyed the field and advanced to kaveri and conquered their territories.
- His son Mahendravarman I was succeeded by Simma Vishnu
- Ascending to the throne, he was converted into a Saivaite from the Jain religion by Appar. Mahendravarman was a poet and musician who supported the arts.
- During the reign of Mahendravarman II, Pulikesi conquered the northern parts of the pallava kingdom and advanced to the capital Kanchipuram.
- Following the reign of Narasimhavarman I (630 -688), the pallavas made many victories against the Chalukyas.
- The Sri Lankan prince Manavarman helped the pallavas. He was later appointed as the king of Sri Lanka.
- At the height of these battle, Narasimhavarman conquered Vadapi, the capital of the Chalukya state.
- The pulakesin II was killed in the war. Narasimhavarman claims to have conquered the Cheras, Cholas and Kalabhras.
- Narasimhavarman erected several shrines in the temple after he converted to Saivism.
- During the reign of parameswaran (670 – 700), the Chalukyan king Vikramaditya invaded the pallava country.
- With the help of Gangae, pandiyar parameswaran I fought Vikramaditya. During the reign of Tandivarman Pallavan, the king of Kanchipuram King Rashtrakuta also came under attack by Govindan III.
- With the support of Western Gangar, Chola, Tandivarman's son Nandivarman III defeated the pandyas in the battle of Sriprambiyam or Thirupurambiyam.
- Abharajithan, the grandson of Nandivarman III died when he fought Adityacholan I in the Thondaimandalam.
- With this the pallavas rule ended. After this the thondaimandalam came under the control of the cholas.
- **Pallava administration :**

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- In the pallavas , the royal position was considered to be a divine right, and that the sovereignty continued to be a descend.
- The pallava kings acquired great titles, some of which are derived from the north Indian tradition, such as the Maharajadiraja.
- A handful of ministers have held high positions. Many of these ministers were appointed from landlords.
- There were some difference between Amadya and Manthiri (minister). The minister is generally understood to be a diplomat (ராஜதந்திரி).
- Amadiya is a consultant.
- Ministerial mandala is a cabinet (அமைச்சர் குழு). Rakshayadigrada is the king's secret secretary.
- An officer who is a Maanika pandaram Kappan is the guardian of the treasury.
- Manicka – Priceless; Pandaram - Treasury Kappan – Guardian.
- Kodukapillai is the donation officer. These were central officer under the pallava king.
- Gosa – Atiyaksha is the overseer of the Maanicka pandara kappalar.
- The courts were called the Athikarna Mandabam and the judges were called the Dharmathigari (trustees).
- Notes on paneities can be found in Nandivarma pallavan's Kazakkudi copper plates.
- The penalties imposed in higher courts are Karnathandam. The penalties imposed in lower courts are Athilkarnathandam.
- **Land Subsidies :**
- All rights of feudal land were with the king. He gave revenue grants ot the authorities and land grants to the Brahmins.
- The land was cultivated by landlords and small farmers.
- The lands belonging to the king were leased to the tenants. The eligibility conditions of the villages varied depending on the duration of the lease.
- The Brahmadeya villages were donated to a Brahmin or group of Brahmins.
- These villages were more prosperous than other villages because they did not have to pay taxes.
- Devadhanam villages are the villages that were donated to temples. The revenue of these villaged was received by the temple administrators and not by government.
- In 1879, lingam, Nandi, eleven copper hands (செப்பு வளையத்தில் கோர்க்கப்பட்ட பதினொரு செப்புப் பட்டயங்கள்) with the seal of the pallavas embedded in the copper ring pearl engraving of the pallavas embedded in the copper ring pearl engraving of the pallavas were discovered on either side of the Urukattu kottam near Puducherry.

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- In the twenty – first year of King Nandivarman, there were reports of a village given as subsidy. Its contents begin with praising the king in Sanskrit and ending in Sanskrit with the details of the grant in Tamil
- **Village life :**
- The basic organization of the village is the Sabha.
- The sabha was interested in all activities related to the village, such as trusts, land, Irrigation, agriculture, punishment of crimes, and preservation of other documents, including the population.
- All of them worked in partnership with the nonexecutive public forum Urar (ஊரார்).
- The district group above this worked with the country or district administration.
- Villages where only Brahmins lived or where most Brahmins lived most protected documents relating to the functioning of these structures.
- The village chief (கிராமத் தலைவர்) is the bridge between these village – level organizations and the state administration.
- **Lake Irrigation :**
- Only in South India do we know of a special land called a yaerpatti (ஏரிபட்டி) or Yarinilam (ஏரிநிலம்).
- Taxes from these lands donated by individuals will be set aside for the maintenance of village lakes.
- All the lakes were built of stone and brick by the villagers. All the farmers shared the lake management.
- The wells next to the lakes are important and the water is delivered through the canals.
- To regulate water distribution and to remove the excess water sluices were constructed.
- Lake committees commissioned by villagers supervised the water distribution.
- **Revenue and taxation :**
- The two types of taxes were imposed on the villages. Agricultural people started paying one sixth of the yields and paying one – tenth to the state.
- The taxes was charged by the village and collected by the state collector (அரசின் வசூல் அதிகாரி).
- The second type of tax is the taxes collected locally. But these were used for the services of the village.
- The money was spent on repairing irrigation systems and lighting temples.
- The spoils during the wars and the wealth seized by the soldiers added to the revenue of the state.
- The main events of the Nandivarman period at Kanchipuram Vaikunperumal temple, especially the battle scenes of pallava forces attacking a fort were carved into series of sculptures.
- The fort is designed to have high walls and attack the soldiers and elephants standing nearby.
- **Pallava forces :**

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- The armies consisted of infantry, cavalry, and small scale elephant force. Most battles were fought in dense terrain, and so chariots were unable to operate effectively.
- Pallavas had a Navy also. They built shipyards at Mamallapuram and Nagapattinam
- **Business :**
- Kanchipuram was an important trading center during the pallavas. Merchants must be licensed by the state to market their goods.
- The pallavas issued gold and silver coins. The merchants and their own “Manigramams” (மணிகிராமம்)
- Mamallapuram was an important port.
- Merchants Guild like Swadeshi, Nanathesikar, Ainootruvar were created.
- Their main organization was situated in the central city of Aihole.
- Nanadesi refers to the traders who have done business overseas.
- At the center of the structure was a unique flag with the shape of a bull. It also had the right to issue declarations of heroic charter.
- Nanadesi’s operation spread throughout Southeast Asian countries. It has inscriptions under the names of leaders patanasamy, Pattanakilar, Dandanayan, Its members were called Aihole Parameswariyar.
- **Maritime trade :**
- Pallavar was involved in maritime trade with Southeast Asian countries.
- During this period there were three major kingdoms: Kamboja (Cambodia), Samba (Anam), Srividhya South Malay Peninsula and Sumatra.
- Communication with the West was via direct access to Arabia, and communications were limited to business.
- **Society :**
- Brahmins acted as advisers to the state, as they were learned scholars in the fields of literature, astronomy and law.
- They were exempted from taxation and the death penalty.
- The next most important social group is the Satriyars who ruled the land. Not all satriyas waged wars.
- Businessmen took care of soldiers to protect the merchants. They also created trade centres.
- Most scholars agree that South India was filled with Asryanisation (ஆரியமயமாதல்) and wealth of North Indian thought during the pallava age.
- The caste system was strongly established. Sanskrit was of great importance.
- Kanchipuram has become an important educational center. The followers of Vedic religions worshiped Shiva.

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- Mahanthavarman himself first embraced Saivism from Jain religion in the middle of his reign.
- Yuan Chuang records that there are thousands of Buddhist monasteries (பௌத்த மடாலயங்களையும்) and ten thousand Mahayana Buddhist priests in Kanchipuram.
- **Brahminism Growth and Influence :**
- A clear sign that the Aryan culture was gaining influence in the South Indian region was the unparalleled place given for Brahmins.
- At the beginning of this period, education was under the control of the Buddhist and the Jains.
- But gradually the Brahmins pushed them aside and took their place.
- The Jains, who brought religious texts written in Sanskrit prakrit languages, soon began to use Tamil.
- Mahendravarman also lost his interest on the Jain religion and began to follow the saiva religion. So the Jains lost royal patronage.
- In Kanchi and Madurai, the Jains set up some educational centers and in Shravanabelagola in Karnataka.
- **Monasteries (மடங்களும் மடாலயங்களும்) :**
- Buddhist monasteries were located in the region of Kanchi and between the Krishna Godavari rivers.
- Due to the intense conflict between the Veda Vaithiga factions and the denominations during this period, Buddhist centers showed interest in studying the Buddhist religion.
- There were few Sanskrit colleges other than the Kanchi University, which had a reputation similar to Nalanda University.
- Sanskrit was the recognized media language and the official language of the Rajya Sabha was adopted by literary circles.
- **Popularization of Sanskrit language :**
- The Sanskrit language had great royal support at this time. Mahendravarman I wrote a book called MathavilasaPrakasanam in Sanskrit.
- Both texts produced standards for Sanskrit literature. They are Paravi's Kritharjunia, Dandi's Dasakumarasarita.
- Dandipallava, who wrote the epic Kaviyadarsa, the finest Anilakkanam was present in the court room for a few years.
- **Pallavar's Cave Temples :**
- Mahendravarman I is credited with the introduction of Kudavarai temples in the Pallavar region.
- Mahendravarman I mentioned proudly in his Mandagapatu inscription that the temples he had of bricks, wood, metal or mortar which were traditionally used to build the temple.

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- Mahendravarman's shrine temples usually have a mandabam with pillars in the mandabam style. Or a mandabam at first and a sanctum sanctorum at the back or at the side.
- **Mamallapuram :**
- M=Mahabalipuram coastal temple, which is a symbol of the Mamallapuram pallavas, dates back to the reign of Rajasimha (700 – 728)
- The temple has three sanctum sanctorums (கருவறை). The most important of these are dedicated to Lord Shiva and Lord Vishnu.
- It is the first of its kind of constructed temples in south India.
- Unlike the other temple buildings in the area, the seashore temple is a five – story temple carved into the rock. The planes carved into a single stone are a special feature of the Mamallapura Pallavar temples. The singular stone chariot here are known as the Panchapandavar Ratham. There are statues of Lord Shiva, Vishnu, Mithuna and Dwarapalakha carved in the Arjuna chariot with intricate are forms.
- The most beautiful of these five chariots is the Dharmaraja Chariot. It has a square shapped base and a three story vimanam.
- Bhima Ratham has sa rectangular base and has beautiful sculptures of Harihara, Brahma, Vishnu, Skander, Shiva. It also contains sculptures of Artanarisvara and Gangadhar. The most prominent of the artistic expressions carved in Mamallapuram is the aerial view of Ganga River descending from the sky.
- It is also known as the Bhagirathna penance (பாகிரதன் தவம்) and the Arjuna penance (அர்ஜுனன் தவம்).
- Visualizing mythological images as scuptures combined with popular local stories reveals the artist's ability to blend human and animal life.
- **Culture of the Chola period**
- Chola country was the country where rice was abundant in the Cauvery region. The Chola country has a slogan (சோழநாடு சோறுடைத்து).
- So the rice bowl country became a Chola country.
- The Cholas who gained strength after the 9th century are known as the later Cholas.
- Their range extends north to Odisha, east to Java, Sumatra Malaysia, and south to the Maldives.
- Conquerors by navy beyond the sea were the later Cholas.
- Their flag had a tiger emblem on it.
- **Examples :**

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- The Inscriptions compiled by the historians Venkaiah, Ulch and Krishnasasthi, as well as the charts of love, the Thiruvalluvar copper plates., the Karandai copper plates, the Anaimangalam the earliest evidence of the history of the late Cholas.
- **Escapades (Meikeerthigal):**
- Escapades (Meikeerthigal) is a document describing the king's glorious achievements.
- These came to prominence during the period of RajarajaChola I. The Chola kings who succeeded them produced these as a state document Indication their achievements.
- **Administrative divisions :**
- The Chola Empire was divided into nine zones.
- The smallest division of the chola empire was called Gramam. Many Gramams together formed nadu and many nadus formed valanadu. Many valanadus combined to form a mandalam.
- **Chola period Mandalams :**
- The Chola period Empire was divided into nine Mandalams.
- Chola mandalams – Trichy and Tanjore Regions
- RajarajaPandi mandalam – Pandyan Nadu
- JayankondaChola mandalam – Thondainadu
- MummudiChola mandalam – Sri Lanka
- Mudikonda Chola Mangalam – Gangapady
- NikariliChola mandalam – Nulambadi
- AdirajarajaChola Mandalam – Kongu Nadu
- Kalaimandalam – Kerala
- Vengaimandalam – Keezhaichalukya Nadu.
- **The Chola Administration :**
- The Cholas followed the monarchy. King chose their eldest sons as the next king.
- Emperors (பேரரசர்), Thirubuvana Emperors (திருபுவன பேரரசர்), Rajakesari Warman, Parakesari Warman Rajadhirajan and such titles were taken by them during their coronation.
- The King's subordinate officers were called Siruthanam and peruthanam.
- Thiruvaikaelvi (திருவாய்கேள்வி) – The one who writes the dictates of the king.
- Thirumandhira Olai nayagam (திருமந்திர ஓலை நாயகம்)- The one who writes the dictates of the government, the rules and orders of the government of the country.

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- Karamavithigal (கரும விதிகள்) – Orders issued to many parts of the country.
- Puravu vari thinaikalathar (புரவுவரி திணைக்களத்தார்) – Land Management Corporation.
- Varipothakanaku (வரிப்பொத்தகக் கணக்கு) – Audit Officer.
- Thirumugakanaku (திருமகக்கணக்கு) – Palace Accountant.
- Nadukaval athigari (நாடு காவல் அதிகாரி) – One who restores peace in the land.
- **Village administration :**
- In the Chola period village administration was very special. Selection of Gramasabha members and its activities are mentioned in the Uthramerur inscription.
- **Kudavolai system :**
- In the inscription dated during the Parantham I, the methods chosen by the members of the council are explained in detail.
- **Qualification required to become a member of the Grama sabha :**
- To become a member of the sabha Quarter veli (கால்வேலி) of land must be owned.
- Must own a home
- 35 – 70 years of age
- Once a member, Membership can be made after the next five years.
- **Method of collection :**
- The Village can be divided into several families. In each family, the names of eligible persons will be written on palm leaves and place in the pitcher.
- After shaking well in front of the neighbors on election day, a child under the age of 5 will take an oar in the pitcher.
- In it, whoever's comes up with the name, he comes up becomes the member. The members of the congregation were thus elected by the Kudavolai method.
- **Forces :**
- The Empire consisted of powerful ground for and elephant fleets.
- There was special force called the Three Hand Mahadenai (மகாசேனை) during the period of king I Rajarajan land Rajendran I.
- **Social Life :**
- Separate castes were divided on the basis of their work, except for the soldiers, Vellalars, traders and Brahmins.

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- The Chola kings recruited the Brahmins in temples by giving Iraiylil lands (இறையிலி நிலங்கள்) like Brahmadeyam and Chaturvedi Mangalam.
- The lands they received were known as Iraiylil lands (இறையிலி நிலங்கள்)
- The people who volunteered to teach the scriptures were given vedaviruthi and those who recited bhārathā kathai (பாரத கதை) were given bhārathaviruthi. These were the lands that were given to the people as donations.
- **State of women :**
- The rule of “One man One woman” was prevalent.
- There are some inscriptions mentioning that a woman who lost her husband had to go to the funeral pyre (உடன்கட்டை ஏறுதல்)
- In the reign of Paranthan I, the story of Gangadeviyar, the wife of Kodumballoor Chitarasan Veerachozhola elangovan, commits suicide by fire (தீக்குளித்தல்). Vanavan Madhaviyar, the mother of Emperor Rajarasa and Sundara Chola’s wife, climbed the funeral pyre (உடன்கட்டை ஏறுதல்) are mentioned in the Thiruvalluvar copper plate.
- The temple works and trusts were given to Brahmins. The people who ran these trusts were called Moolaparudaiyar.
- **Economic status :**
- Farmers were a prominent figure in the society. They were referred to as Sithiramezhiya periyā nattar (சித்திரமேழிய பெரிய நாட்டார்)
- The people who traded were called merchants. During this period there were many business groups called Nagarathar (நகரத்தார்), Manigramathar (மணிக்கிராமத்தார்), Valajiyar (வலஞ்சியர்), Nanadasis (நாணாதேசிகள்), Thisaiyirathu alnooruvar (திசையிரத்து ஐந்நூற்றாவர்).
- **Education :**
- Education was taught in Tamil and Sanskrit during the Chola period. Temples have become educational institutions.
- The Kamapallur stone lauds the news of giving the grants to conduct veda pattshals by parantaka cholan I.
- The Aniyur inscription mentions the qualifications of a teacher who taught Vedas and grammar during the time of Rajaraja I.
- In Rajendra’s time, the teaching of the Vedas was in places such as the Tribhuvanam, Yennayiram, Thiruvotriyur, Vembhanthur.
- Tamil literature reached its peak during the later Cholas.
- The literature composed during this period obtained immortal fame.

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- **Literature :**

- Avaiyar – AthiSoodi, Kondiraivendan, Nalvali, Moodurai
- Sekilar – Periyapuranam or Thiruthondar puranam
- Kambar – Kamparamayana, Yaerezhupathu, Sadakoparanandathi, Saraswathi Anthathi, Lakshmi Anthathi, Siulai yezhupathu.
- Puhalendhi pulaver – Nalavenba
- Ottakottar – Moovarula, Pillaith Tamil (KulotungaChola)
- Jayankondar – Kalingatupuparani
- Kanchchiappasivacharya – Kanthapuramam.

- **Moovarula :**

- Moovarula is a chitrilakiya (சிறிலக்கியம்) book written by Ottakoothar following the Ula (உலா) type. Vikramacholan Kulothunga Chola II and RajarajaChola II were praised in this book and hence it is called Moovarula.

- Nambiyandar Nambi compiled the Saivathirumurai's
- In addition, the fourteen texts of the Saivites have been written following the period of Sekilar.
- In the temples and monasteries, Thirupavai and Thiruvemba were
- Maikandar wrote the book Sivagnannapodam
- Gnanamitram writte by Vageesamunivar, Thiruvudhiyar (திருவந்தியார்) written by Thiruviyalur Uyyavandha Sivagnanasithiyar written UmapatiSivacharyyar were composed during the chola period.

- **Religion :**

- The Cholas belonged to the Saivism. During this period Saivism was at a high place.
- Vaishnavism were special during their period. Saiva, Vaishnava monasteries and temples were built.

- **Architecture :**

- The Sundareswarar Temple at Thirukattalai, the Vijayalai Cholaswaram Temple at Narthamalai, and the Moovar Temple at Kodumaballoor are noteworthy.

- **Thanjai Brahadeewwarar Temple:**

- This temple was bunt by Rajaraja Chola I. It began in 1003 BCE and completed in 1010 BCE.
- The temple reveals the maturity of the Chola period architecture. This temple is the crown of cholas architecture.

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- The 90 foot wide 90 foot long treasury has a vimanam of 216 feet from the ground. It is called Rajarajan Dhatchinameru, meaning the Himalayas of the South also known as Rajarajaswaram. The Brihadeewarar Temple, which is the Sanskrit for the Tanjai Peruvudaiyar temple.
- In the early times, was also known as the Rajarajeswaram Temple and Tanjai Peruvudaiyar Temple and the Pragateeswaram during the Marathas.
- The nandi of the temple is made of one stone. The 1000th Anniversary of the Great Temple of Tanjai was celebrated on 25th September 2010.
- **Gangaikonda Cholapuram:**
- Gangaikonda Cholapuram Temple, built by RajendraChola I in the memory of his Ganga victory, is called Gangaikonda Chozheeswara Temple.
- The vimana of this temple is 150 feet high
- The lake he founded at this place was called the Chola Gangam.
- **Tharasuram – Iratheeswarar temple :**
- This temple was built by Rajarajan II. A stone chariot with it wheels and a chariot has been formed.
- If you look at this structure, you will find three art forms – Nagaram, Dravidi and Vesaram.
- In the walls of this temple vimanas the life history of 63 nayanmars can be found.
- **Tribhuvanam – Kambakeswar Temple :**
- It was built as a result of attaining the title of Tribhuvanaveeradeva in Madurai by Kulothungan III after defeating the Pandyas.
- **Art of Sculpting:**
- Sculpture of Cholas can be seen on temple walls and pillars.
- In the Shiva temples, there are sculptures of Lingodhpavar on the western side of the sanctum, Dhatchinamurty on the south, Brahma on the north.
- **Images :**
- Casting statues were made from metal like stone statues and were worshiped. The Natarajar statue is best of the chola statues and its world famous.
- **Paintings :**
- Paintings found on the sanctum wall of the Tanjaikoil during the Chola period are very special.
- Out of these Thaduthakonda Sundarar's (தடுத்தாண்ட சுந்தரர்) history, the scene of sivan seated on the tiger skin and the scene of seated on the white elephant are some of the best examples.

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- **Dance form :**

- The sculptures of the dancing mantras in the temples of Chidambaram, Tanjay and Kanchi, as well as the great Purana and Kambarayana dance, are testimony to dance in the title of manikam, Kavithi, thalaikkoli.

- **Music :**

- The Aaichiar kuravai (ஆய்ச்சியர் குரவை) is notable in the music of Chola period.
- Seven pans (ஏழு பண்கள்) alternately composed the music, namasivaya was pronounced alternatively. This is called the Aaichiar kuravai.
- A land called Thiruthandagam were given to Musicians so that they would recite the Devara songs and resing thirupathigangal.

- **Chola's Contribution of Indian Culture :**

- The electoral system (Kudavolai murai) of electing the members of the Grama Sabha is the best contribution the Cholas have to Indian culture.
- Families brought in during the Chola period were the basis for the modern village panchayat members.
- RajarajaChola I was hailed as Universal Chola (உலகளந்த சோழன்) due to land grading.
- Aimperu and Ainchiru Kapiyangal, grammar books and nikandas are excellent symbols of Tamil literature of Indian culture.
- The Nalayiradivya prandham compiled by Nathamuni is one of the best literary gifts presented in the Chola period.
- KulothungaChola perareri, RajendraCholaParareri were lakes that were cut during the Chola period.

- **Pndyan culture :**

- Later pandyas at the end of the 12th century, were led by Sadayavarman I.
- The Vayalur inscription of Kopperunjinegen is a testimony to the later Pandiya.

- **Administration :**

- The rule of the late pandyan Empire was divided into three divisions: Mandalam, Valandadu and Ur.
- Inscription evidence mentions Maduroodayavalanadu, Srivallabhavalanadu, Parantavalanadu and Sumitranavalanadu.
- There was a cabinet called the Mahamantra to help the king in power.
- The commander – in – chief was called the Se3nathipathi and the general leader of all the forces was Mahasamandan.
- In addition, many palace inspectors were called AgapariwaraMudali and TiruvasalMutali.

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- To collect taxes a income officer called puravuvuri thinaikalathu muhavetti (திணைக்களத்து முகவெட்டி) was appointed.
- The head officer was called Thinaikalanayakar.
- Those who fixed taxes were called Naduvagaiseivor (நாடு வகை செய்வோர்) and the one collected taxes were called Muthali.
- **Regiments :**
- Later pandyas had four divisions: Elephant, Cavalry, Chariot and Infantry.
- There were brigades such as Munaiethirmogar and Thennavan Uthavigal, which were used during the emergency
- The official who oversaw the army corps was called Nayagam.
- **Judiciary :**
- The judiciary was known as the Neethithurai Dharmasanam.
- The King was the head of it. Local bodies investigated crimes.
- **Local government system :**
- The rule of the Pandayas was the strengthening of local bodies. There were three types of congregations.
- The Brahmadeya Council of the Brhmins
- The council of towns without Brahmadeya.
- The nagara council were traders lived.
- Manoor inscription mentions the above councils.
- The members of the council were selected by the kudavolai system and appointed to serve on the Board.
- **Social status :**
- The Pandyas had four classes of people: King. Brahmin, Merchant and Farmer.
- Other tribes such as the Maravar, the thatchar, the Aayar, the Kollar, the doctor, the weaver, the farmer etc. Were also living here.
- During the period of Maravarman I, the settlements of the Brahmins called Agraharas were established by the men and named it AvaniVentaChaturvediMangalam (அணி வேந்த சதுர்வேதி மங்கலம்)
- Pearl searching (முத்து குளித்தல்) was an important occupation in the late Pandyas. There were many people who dived into the sea in search of parts.
- The areas where the merchants lived were called Nanatasika peruntheru (நாணாதேசிகபெருந்தெரு) and Ainnotruvar peruntheru (ஐந்நூற்றவர்பெருந்தெரு).
- The Vaelaalars (வேளாளர்) were engaged in agriculture and called themselves **Bhumiputras** and Native people.

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- The social division of Landlords and Vaelaalars (வேளாளர்கள்) was known as Chitrameli called charioteers. (இரதகாரர்கள்)
- **Marcopolo and Wasab** are foreign Workers who have recorded the following messages in their notes.
- People living the Pandya country adore the cows.
- Everyone sat on the floor without any discrimination.
- The practice of alcohol consumption was considered a big crime. In the same way it was customary to disregard the words of a drunkard.
- The royal women donated land for the temples.
- The family of the bride had the habit of giving dowry to the groom.
- A thirteen – year – old man fed his mother by his labor. He did not live in his father's labor.
- **Education :**
- The period of the Later pandyas had vedapaadshalas (வேதபாடசாலைகள்). The teachers who worked in these schools were awarded a **degree award** called Pattaviruthi (பட்டவிருத்தி) and a grant called Chalabogam.
- The schools conducted by the Brahmins were called Kadikka and Vidyasthanam.
- Mathematics, scripture, philosophy and religion were taught here.
- The Saiva Siddhanta experts taught lessons in the Tirupattur monastery is Sivaganga district.
- Srivalalapabu Perunjaalai (ஸ்ரீவல்லப் பெருஞ்சாலை), a higher education school was established in Kanyakumari and Kandalur road in Thiruvananthapuram.
- Libraries were called Saraswati Pandas.
- There were also libraries like Chidambaram and Cheranmadevi.
- **Economic condition :**
- The economic weavers paid the taxes of thariyirai and punchpeeli as per their income.
- Nanaatesikan, Manikraamam, Thisaiyirathu ainooruvar, Nagarathaar sabia and Anuvannattandar are trade societies.
- Later Pandian merchants traded with countries such as China, Sri Lanka, Nepal, Sumatra, Arabia and Aden.
- A group of Islamic businessmen named **Anjuvannanathar** Stayed in Nagapattinam and did trading.
- Horses were imported from the Arb country through these people.
- Marcopolo and Wasab are foreign travellers who have recorded in their notes that the horse trade was the best in the Pandya country.
- Land income was the main income of the country. One – sixth of the total revenue was received as taxes.

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- The Pandiyar period also had taxes like ilanjinai peru, uluthukudi, paadikaaval, thattaarpaatam, idaiveli, ponwari tharikirrai and chekkirai.
- **Ainthu vannathaar :**
- The Islamic merchant, who sold five varieties of Hindu paints, came to the known as the Ainthu vannathaar.
- They settled in the pandya country's Theethandathanapuram and settled in Nagapattinam in the Chola country and did trading there.
- Land were formally measured. Kudithangai, Arulneethi Urkol were the measuring instruments that were used.
- They were called Nilavari Kadamai (நிலவரி கடமை), Kaanikadan (காணிகடன்)
- During the period the coins that were used for trading are Puthikalikai panam (புதுக்களிகைப் பணம்), Andraada Narputhukasu (அன்றாட நற்புதுக்காசு), Thanabalankuligai (தனபாலன்குளிகை).
- Maragvarman Kulasekara Pandian befriended the Chinese king kublaikan.
- Because of this, in 1281 C.E he sent a delegation of China.
- **Religious state :**
- Religions such as saivam and Vaishnavism were followed by the people.
- It was during this period that the Melkandathevar wrote the book Sivagnanapodam.
- Saiva siddhanta monasteries were founded in the 13th century AD.
- The inscription of Sundara Pandiyan II says that eleven monks (பதினொரு துறவி) were recruited to recite the Saiva Siddhanta texts in the Tirunelveli Nelliappar Temple. The monks belonged to
 - 1. Devasandhanamadam (தேவசந்தானமடம்)
 - 2. Pattaveerasandhanamadam (மடம்)
 - 3. Thiruvarurmadam
 - 4. Pitchamadam (பிச்சமடம்)
 - 5. Maduraimadam (மதுரைமடம்)
 - 6. Alagiyanayakasandhanamadam (nellai) (அழகிய நாயகசந்தானமடம்).
- Vaishnavism was also very special during the Pandyan Kings. Among these, Sundarapandian supported Vaishnavism.
- Sundarapandian built the tower of Perumal Temple at Thiruvaikundam.
- He made the gold pot for the Ezhmalayan temple in Tirupati.
- Vaishnava monasteries such as the Akopila Monastery and the Vanamaamalai Monastery are special.
- Dharmakirthi was a Buddhist scholar who lived in the later Pandiya period.

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- **Architecture :**

- During the period of the later Pandiya's new architectural styles of temple architecture were introduced.
- On the exterior the high – towere, sanctum sanctorum (கருவறை), Arthamandabam Mahamandabam, the surrounding praharas, manadanams with many pillars were constructed the hall, and the place, Mandapams with a number of pillars, were raised.
- In temples of Chidambaram, Srirangam they built sub- shrines, mandabams and towere.
- The Madurai Meenakshiamman Temple, the Tirunelveli Nelliappar Temple, and the Tenkasi Alaghar Temple gained speciality during the Kulasekarapandyas period.
- Among those were the Ardha Mandapam, Manimadapam and Sannathi Mungopuram.

- **Art of Sculpting :**

- The sculptures of Somaskandar, Tirumal, Durga Ganapathi and Narasimhar, Varagar and Natarajar found in Thirupatangundaram were prominent sculptures.
- The sculptures at Maduri, Tirunelveli, Thenkasi and Chidambaram were also excellent examples of sculptures and the are of Sculpting.
- The Sculptures of the final years of the later Pandyas were equal in stature to the sculptures of the Vijayanagar empire.

- **Art of casting (வார்ப்புக் கலை) :**

- The copper statues of Urvaha Murtis and Alwars, Nayanmar, and the statue of Chidambaram Natarasar were good examples of the development of mold castings.

- **Choreography :**

- Natarajar's Sathurathaandavathirukolam (சதுரத்தாண்டவத் திருக்கோலம்) Temple at Chidambaram and Thiruparankundram was a fine example of dance form.

- **Art of Music :**

- Musical instruments such as Viharamaththalam, Mattala, Tibile, Chemakkalam, Trichinam were all found in the Sculptures of the temple. From this we can understand that Pandiyans supported and patronized music.

- **Art of Drama :**

- The Nadaga arsangam was called the Alagiyapandia Kooda (அழகிய பாண்டிய கூடம்).
- "Kuthukkani" was given to the actors in the play. The titlw of Thalaikol was given to women.
- Athur temple inscription indicates that there were two types of Koothu called shantikuthu and Vinodokuthu.

- **1.23. Tamil Arts**

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- Epic Manimekalai has referred to are as Sixty four in number.
- The arts are the Multifaceted symbols of a country.
- The arts are the way of expressing people's habit, life style and economic status.
- There were sixty – four primary arts in Tamil Nadu
- This is stated in Kambar's statement,
- “ஆய கலைகள் அறுபத்து நான்கையும் ஏய
- உணர்விக்கும் என் அம்மை”.
- These can be categorized to general arts and Aesthetic Arts.
- Aesthetic Art expresses visualizing pleasure and questioning pleasure.
- The Tamil scholar Mayilai Seeni. Venkatasamy has categorized the five categories of aesthetics into architecture, sculpture, painting music and epic arts.
- **Architecture :**
- Since the Sangam period, there were Manai Noolagal (Housing texts) for the purpose of beautifying buildings.
- This has been mentioned in the Ilango Adigal's
- Statement, “நூலோர் சிறப்பின் முகில் தோய் மாடம்”.
- **Wooden Buildings :**
- In ancient times, temples were built of wood. Sabanayakar's hall in Chidambaram Natarajar temple is still being evidence of this.
- These buildings were covered with Copper, Silver and gold plates because the upper surface of it will soon be worn out.
- Clay buildings also appeared with wooden buildings.
- **Chidambaram Nataraja Temple golden roof Brick Buildings :**
- Since the Sangam era, buildings made up of Fire Bricks can be seen in Tamil Nadu.
- All the temples before 6th Century CE were brick buildings. These were occasionally renewed by the kings.
- Example : Ariyalur Brick temple.
- **Rockcut temples :**
- The temple which is carved out from huge rocks is called rock cut temples
- The first rock cut temple is situated in the village of Mandagapattu in the Villupuram district. It was built by the Pallava Ruler Mahendravarman during 7th Century CE.
- **Pillayarpatti Temple** is the first rock cut cave temple built by the ancient Pandyas.

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- This temples had a long Hall – like Structure.
- Therefore, they were called Mandapa temples. As it was built by rocks, it is also called “Rock Temples”.
- The face the Yazhi was curved across the outer cover of the cave temple at Saluvankuppam.
- It is astonishingly impressive in its structure when compared to other cave temples. It is now known “Tiger cave”
- The pallavas not only built rock cut temples and monolithic chariots but also architecture temples.
- The most beautiful and archaio among these is the Kanchi Kailasanathar temple. It was built by Rajasimha.
- **Pandian Era temples :**
- The Pandyas ruled the southern region of Tamil nadu while the Pallavas rule was in the morthern part of Tamil Nadu.
- The rockcut temples. Single stone pillars and Architectural temples which were built from the era of King Cheszhiyan Chendar to the period of king Veerapandian are the evidences of Pandian Architecture.
- Pandyan Era temples can be found in the towns such as Pillayarpatti, Anaimalai, Thiruparankundram, Kundrakudi, Thirumayam, Kudumiyamalai, Sittanavasal, Piramalai and Azhagiya Pandiapuram.
- Vettuvan temple in Kazhugumalai is the evidence for single stone architecture of Pandyas. It is built by carving the top of the hill to the bottom.
- It is called “Southern Ellora”
- Thirukuttralanathar temple in Tiruppathur is one of the best examples of Pandiyan Architecture.
- **Chola – Era Architecture :**
- The later chozha period was the golden age in the history in Tamil Nadu Architecture.
- From Vijayalaya chola to Raja Raja Chola – II every one erected a number of beautiful temples.
- Vijayalaya chola built Naarthamalai temple in Pudukottai district. It is unique in nature.
- The outer wall of this temple in in Square shape and the internal is in Circular shape.
- Aditya cholan built numerous stone temples on both banks of the river Cauvery river.
- The Bhrama Pooreshuvarar temple, built by Paranthaga chola, illustrates the beauty and simplicity of chola architecture.
- The role of “Sembiyan Mahadevi” is significant in the architecture of chola period.
- Tanjore big temple, built by Raja Raja Chola , is known as the “ Thennakathin Mera”.
- This is one of the finest examples in Tamil Nadu Architecture.
- In the peripheral area of Tanjore, these were no granites, but Raja Raja built 216 feet high and 13 layers of tower (Vimana) made up of Granites and named it as “Rajarajeshwaram”

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- The Octagonal peak at the top of this temple weighs about 80 tons.
- It was declared as “World heritage symbol” in 1987 by the United Nations Educational, Scientific and cultural organization (UNESCO).
- **Tamil Nadu Temples with highest Vimana :**
- Thanjai Periyakovil – 216 feet high – Raja Raja Chola.
- Gangaikonda Cholapuram – 170 feet high – Rajendra Chola I.
- Thirubuvanam Kampaheswarar Temple – 126 feet high – Kulothunga Chola III
- Rajendra Chola set the Gangaikonda cholapuram Temple as a symbol of his Ganges invasion victor. This temple is 170 feet high. It acts as sculpture repositor.
- **The era of Vijayanagara Emperor and Nayakar :**
- The Vijayanagara Empire period architecture is the continuation of the chols, pandya period of architecture.
- But, subtle, beautiful works are the special elements of this period of architecture.
- The vimana of these temples are small, whereas the gopuras are greater in height.
- The temple towers in the towns of Thiruvannamalai, Madurai and Rameswaram are built in this period.
- The nayaka period architecture arose following the Vijayanagara period of architecture.
- Erecting thousand pillared hall, Hundred pillared halls were their speciality.
- Thirumalai Nayakar palace, Rameswaram Ramanathaswamy Temple, thousand pillared hall, Madurai Meenashi amman Temple’s new hall, Thayumanavar Temple built on the top of Trichy hill are the best examples of this period of architecture.
- The significant thousand pillared halls located in Tamil Nadu.
- Madurai Meenakshi amman temple, Srirangam aranganatha swamy temple, Tirunelveli Nelliappar temple, Chidambaram Nataraja Temple, Thiruvannamalai Arunachaleswara Temple, Rameswaram Ramanatha swamy temple.
- **Sangam Period :**
- Nadukal (Herostone) are considered to be the origin of sculpture.
- Notes on Herostones (Nadukal) can be found in Tolkappiyam, Akananuru and Purananuru.
- Hero Stones is the stone of worship that is written with the name and pride of a warrior who got heroic death in battle or died for the people.
- This is called as heroic stones or memorial stones.
- Heroic stones worship has the era of Tolkappiyar. In later times it was developed into the existing pattern of worshipping the carved image of the warrior.

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- People made idols for Gods and worshipped them. This is what developed into a stone sculpture.
- During the festive season creating and worshipping the idols of animals and people that are made up of clay is called Kuthirai Eduppu, Uruvaram.
- Stone sculptures are made up of stones and Padima Uruvangal are made up of metals.
- Excavations carried out in places such as Korkai, Arikamedu, Uraiyur. Statues and Sand tiles have been found here.
- The Manimekalai Archive reveals that people at potters (**மணிகலா**) this can be known via (28 : 37) Manimekalai.
- There was spread of religions like Buddhism and Jainism in Tamil Nadu from third Century CE to tenth century CE.
- In the early days, the Buddhists worshipped the Padma Peedigai, Dharma Chakra etc.
- In the later days, Buddha idols were worshipped.
- The idols of Arugaperman and Tirthankara in Jainism were worshipped.
- **A. Dhakshinamoorthy** notes that “The idols were made up of glue like substances called concrete, a composite material composed of fine graduated lime mixed with sugarcane juice jaggery juice, gooseberry juice etc”
- **Sculptures :**
- It is the design of natural images and imaginary images.
- Sculptures are made up of stone, cement (lime), wood, wax, Lacquer, Tusk, metal, etc.
- These are classified as embossed sculpture and unique sculpture.
- Embossed sculpture protrudes out of a flat surface of the stone, board, wood, wall etc. The entire design can be understood from a frontal view.
- Carving the front and rear of the figure into a complete shape is called unique sculptures.
- Government college of Architecture and sculpture of Tamil Nadu is located in Mamallapuram.
- Tamil Nadu sculpture was developed based on temples early sculptures were made of wood and concrete.
- For example, in Sudara Varatha raja Perumal temple god Idols were made up of wood. The god Idols in Thiruvallikeni Parthasarathy temple and Kanchi Pandavathootha perumal temple were made up of lime cement (**சுதை**).
- **Effigy (பிரதிமைகள்) :**
- Effigy is a replicas of a person’s own image structure. The oldest of the effigies are the portraits of Pallava Kings.
- The practice of making statues made of metals originated in the chola period.
- **Pallava Period :**
- Pallava period was the beginning of temple sculpture.

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- In the temples of Pallava King Mahendravarman I, the portraits of the gate keeper known as Dwarpalakas (துவாரபாலகர்கள்) are embossed sculptures.
- These are the first stone sculptures found in Tamil Nadu.
- In his period the gate keepers status were alone made up of stone.
- The sculptures in the sanctum were made up of wood and concrete (சுதை).
- During the period of Pallavas the statue of King and Queen were made as high as god statues.
- The rock 96 feet wide and 43 feet high is near the Govardhan hill in mamallapuram.
- There is a natural downward Crater in the middle of the rocks. The sculptures are this natural design to blend their imaginations to a collection of sculptures Bhagirathan davam.
- The scene of Bhagirath's penance towards Lord Siva and the coming of that penance have been designed.
- The rock cut temples of the Mahendravarman period are located on the both sides of the hill fort at Namakkal.
- Palli Konda Perumal temple and Narasimha Perumal temple are located in the eastern and the western sides of the Mountain.
- The unique feature is that there are temples on same hill.
- There are also ten incarnations of Tirumal as sculptures.
- Monolithic chariots and temple carvings of the pallavas are very special
- The nandi sculpture at Labakshi in Anandhapur district of Andrapradesh was carved into a single stone. It is the largest nandi sculpture in the world.
- **Chola period :**
- During the period of Pallavas the sculptures were lower embossed (தாழ்ந்த புடைப்புச்சிற்பங்கள்) in nature. But in chola period sculptures were higher embossed (உயர்ந்த புடைப்புச்சிற்பங்கள்) and absolute.
- During the period sculpture was developed not only in Tamil Nadu but also in the Areas of Khajirago, Udayapuri and Bhubaneswar.
- Tall crowns and slender long body are the hall marks of chola period sculptures.
- The ornaments and decorations were found in sculptures of later cholas.
- In the south side gate of the Tanjore Pragadheswar temple, built by Raja Raja Chola, Buddha sculptures and Jain figures are in the right side of the temple.
- The Nandi sculpture of the temple is the second largest sculpture of Nandu in India.
- Its height is 12 feet, and its length is 19.5 feet wide 25 feet.
- The Darasuram temple built by Raja Raja II has 90 sculptures depicting the life of the Nayanamar.

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- **Copper Idols :**

- The Information that metal sculptures may have existed during the sangam period can be found in the literatures such as Madurai Kanchi, Kuranthogai and Patinapalai.

- However, the chola period is the golden age of metal sculptures or copper idols.

- During the reign of Vijayabalan, Paranthagan, Chembiyan Madevi and Raja Raja – I, the importance for the development of the copperplate was emphasized.

- The statues of Natarajar is one of the world's most famous copper Idols.

- We can see the donations of copperplates by the chozha kings and their families to the temples are in the inscriptions.

- The sculpture of the late pandyas was a continuation of the chola periods.

- They focused on the exterior walls and sculptures of the temples.

- **Vijayanagara and Nayaka Period :**

- They built numerous sculptures on the towers and temple Vimanas.

- The unique features of the Vijayangara Nayaka period are the construction of halls with high pillars, Yazhi, horse, human figures and sculptures depicting myths on the pillars of the hall.

- Their sculptures are as strong as cast Iron.

- The sculptures of Vijayanagara have sharp noses and round stomach.

- It was customary for them to engrave in the sculptures pictures of hunting, Kolatam and charmers dance.

- Such sculptures can be found at Madurai Meenakshiamman temple and Ramanadhapuram Ramanadha samy temple.

- **Painting :**

- Painting has a rich history. People who were living with nature enjoyed the hunting scenes and the visual scenes and also they painted it.

- Many letters and images are found on the earthen ware which were found in the excavations.

- In early days, there were only pictorial characters.

- The Tamil word "ooviyam" comes from the verb "ovvu"

- It means to hold one (ஒன்றைப் பற்று) or look similar to one (ஒன்றைப் போலவே).

- Words such as ovu, ovvu which originate from the word, refers to the painting.

- Drawing the scene that one see is called visual drawing. Drawing what is imagined in the mind is called imaginative paintings.

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- The ancient man learned to convey his thoughts before knew words.
- They painted the hunting scene and other scenes inside the caves.
- The paintings were colored with green juice, Red soil and animal fat.
- Literature has been recorded paintings as “Vattigai” seithi and chithira seithi.
- That is way there is the proverb that “சுவர் இல்லாமல் சித்திரம் இல்லை” (There is no painting without a wall).
- The paintings were written with straight lines, curved lines and angular lines.
- These line arts known as “**Punaiya Oviyam**”. (**Incomplete paintings**). It is also calle “**Varivadiva oviyam**”.
- Drawing one the palam leaf during the first time paintings are available in the literature Nedunalvadai.
- The incomplete painting is filled with many colors. Then it is called “**Absolute painting**”.
- They called painteers as oviyan, Kannual Vinaingnan, Kaivinaignar, oviya vallon and oviya pulavan.
- Coins and tiles which were found in the excavations at Kaviripoompattinam, Arikamedu, Kanchipuram and sengam show the painting skills of the Ancient peoples.
- Black and red painted pots were found in Keezhadi.
- Paintings which show the crowd were called effigy.
- Paintings which depicting devine forms are called Padimai.
- Line paintings using Red or Black lines were painted on White cement plated walls.
- Information about the paintings are found in Tholkapiyam.
- Hero stones were planted for a soldier who died in battle. The stone was painted before the image was carved. They look at that painting and carve the stone.
- The word “letter” means “painting”.
- In Nedunalvadai, vakeerar mentions that the Chitramandapam was in the palace of king Thalayalanganathu Seruvendra pandyan Nedunchezian (தலையாலங்கானத்துச் செருவென்ற பாண்டிய ரெடுஞ்செழியன்)
- The paintings found at Panamalai, was in Kanchipuram and thirumalaipuram show the painting skills of the pallavas.
- Paintings of lord Sivaperumal at Tanjore, Dancing women, Cheraman Peruman Nayanar, RajaRajan and paintings of Karuvur devar were painted in the chola pallavas.
- **Rock Paintings :**
- Paintings were painted on the walls of the carved caves.
- As the wall of these caves were rough, they use processed husks, dung and clay to paint the walls.
- Then the paintings were drawn on the top.

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- The pallava king Mahendravarman built many cave temples. He made some drawings on the walls.
- He is known by his nickname, Chitrakarapuli, as a master of painting.
- The rock art found by the Archaeological survey of Madras university at Mallapadi in Dharmapuri district was an important discovery.
- **Chithanavasal Cave Paintings :**
- Chithanavasal cave paintings situated in the pudukottai district of Tamil Nadu are popular.
- It was painted between the 7th century CE to 8th century CE.
- These paintings are colored by herbal colors.
- The paintings are also found in the top roof of ezhadipatta Area of Sittannavasal.
- **Wall Paintings :**
- The details about the palliyarai paintings (Bed room) of Udhayan and Palliyarai wall paintings of Koperundevis are available in some ancient literatures.
- Pandiyan nanmaran died while in his art gallery (Chithira Madam). Mangudi maruthanar in Purananoru mentions that, because of his death in Chitramadam he was called “**Pandiyan Chitramadathukunjia Nanmaram**” (பாண்டியன் சித்திரமடத்துக்குஞ்சிய நன்மாறன்).
- Nakkerar too mentioned the art gallery of Pandyan King in his book Nedunalvada.
- Paripadal reveals that, in the hall of the Thiruparangundram temple, the painting gallery was titled “எழு தொழில் அம்பலம்”.
- There are paintings such as Rathi, Kaman, cat in the form of Indira, Akail and Gautama Munivar.
- This “எழு தொழில் அம்பலம்” was destroyed later.
- The paintings on the walls about udayanan’s bedroom can be seen in literature Perungathai.
- The copper plates speak about the painting school at the Thiruverumbur temple in Trichy district.
- Manimegalai reports that paintings were drawn even in the monastery of Kovalan’s father Masathuvan.
- **Fabric Paintings :**
- The tamil word “Padam” originated from the word padaam (படாம்).
- “Padaam” means cloths pictures which were painted in cloths.
- It was called Chithirapadam and Chitharathirai.
- The Name of the drawing stick is called “**Dugilikai**” (துகிலிகை)
- In Manimegalai, Seethalai Sathanar says that the oasis Uvavanam in Kaviripoombatinam was beautifully portrayed like Chithirapadaam.

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- When thiruthakka devar depicts the beauty of lotus flowers, leaves and ponds, he said, “It looks like a cloth painted scenery”.
- Ilango Adigal says the painted cloths as “Oviya ezhini”
- The board of drawings was called “vatipalagai” (வட்டிகைப்பலகை)
- **Tanjore Painting :**
- Tanjore paintings emerged during the chola period.
- It was developed in Tanjore during the period of the Maratha king Saraboji.
- These are one of the geographical Indexes of Tamil Nadu.
- These paintings are in the middle of a large wooden frame. The frame is also considered as a part of the painting.
- The images of god fill a large part of the tarpaulin .
- The other images are located slightly below its base.
- The figures in the paintings are round and bulky.
- Femininity in its image systems is very elegant.
- In the centre, These paintings were paintings blue, green, yellow and white colors.
- Black, red and dark blue are seen on the background.
- The ancient people enjoyed paintings on everyday objects. They painted on everyday vessels such as shield, cot and sword.
- Chitrakavi is one of the Four kavi (Post) of Tamil.
- The importance of the Tamil people to painting can be traced back to the name Chitrakavi, Chitranadhi, Chitrasabhai and Chitra Dhadagam.
- **Music :**
- Music is composed by rhythm with completed poem. So, it is called “Issai”
- So the word Isai (Music) is a derivative noun (காரணப்பெயர்). Osai (sound) is the basic of the music.
- “ஏழிசையேழ் நரம்பின் ஓசையே” from the text of Thirupathigam, we can understand that the music were seven kinds and also these were played in seven strings.
- Seven musics are kural, thutham, kaikilai, Uzhai, Ili, Vilari and Tharam.
- Among them, Tharam is the source of music development.
- Music Grammar text says,
- “மிடற்றினால் குரலும் நாவினால் துத்தமும்
- அண்ணத்தால் கைக்கிளையும் சிரத்தால் உழையும்

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- நெற்றியில் இனியும் நெஞ்சால் விளரியும்
- முக்கால் தாரமும் தோன்றும்”
- Sekizhar says that these songs are gradually rising upwards and downwards. The upward and downward music notes are called Aarosai and Amarosai respectively.
- Nowadays these are called aaroganam and Avaroganam.
- **Music Instruments:**
- Music instruments are classified into four types such as leather Instruments, slot instruments, string instruments and Kanjarkaruvu (Brass instrument).
- The musicians of the ancient days played Kuzhal and Yazh effectively. It can be understood by the following words of Thiruvalluvar “குழலினிது யாழினிது”
- Very oldest among them is flute. It is also called pullanguzhal and veyanguzhal because it is made up of Bamboo, a type of grass.
- Veynguzhal was a primary music instrument of the people of Mullai land.
- Hearing the rhythm of the bow and sensing its musical technique, the made various musical sounds and increased or decreased the length of the bow.
- “Viyazh” (வியாழம்) is the string instrument that is created by bringing together many of the bows.
- **Perumpanatrupadai** mentions that shepherds played Kurinji pan (Music) using branch of Kumizha tree as a bow and Maral fibre as a string.
- Periyazh, Magarayazh, Sagodayazh, Sengotiyazh, and Aadhiyazh or Perungalam were made on the basis of “Viyazh”.
- One of the leather instruments that Tolkapiyar claims is Parai (Drum). It is also considered the mother of all leather instruments.
- Adiyarkunallar text says that, there are thirty instruments, such as Perigai, Padagam, Idakkai, Udukkai, Mathalam, Siruparai, Perumparai and Nazhigai Parai.
- The most used leather instrument of these is the Mathalam.
- Mathalam was a primary music instrument. Some instruments for playing music in between track are called “Chaligar”. So it was called interpolator (இடைக்கருவி) instrument.
- South Indians inscriptions say that, the udukkai players and ketimalam (marriage manthra) reciters were in the temple Raja Rajechuram which was built by king Raja Raja Chozhan.
- **Music Texts :**

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- It is known that there were various music books such as Mudhu Narai and Mudhu Kurugu by the Irayanar Kalaviyal text.
- The Uraipayam of the book Mentions various music notes such as Sitrisai and Perisai.
- Adiyarku nallar mentions some music books such as Perunarai, Perungurugu, Panjaparthiyam and Indrakhaliyam.
- He says that the music not Isainunukkam was written by pandyan king Sayanthan.
- There is a reference about the music book of Kurothungan in the Uraipayam of Yaperungalangarigai.
- Now we have the book “Panchamarabhu” which was written by Arivanar. B. Sundaresanar published the book with commentary (உரை).
- **Music Pillars :**
- Music pillars are found in various places of Tamil Nadu such as Tirunelveli, Alwar tirungari, Shenbaga Nallur, Madurai, Thadikombu, Azhagar koil, Krishnapuram, Tenkasi, Kuttralam Suzendram and Kalakad.
- **Musicians :**
- Panner and Pandini were both talented and were able to play music instruments.
- Panner is a male Musician; Pandini is a female musician: These musicians were classified as Isaipanner, Yazhpanner and Mandai panner.
- Silapathikara Indira Vizha Uredutha Kathai (சிலப்பதிகார இந்திரவிழாவூரெடுத்த காதல்) says that there players and gandathar paduvor (singer).
- Isaipanargal were great at playing the vocals.
- Those who played the music instruments “Yazh” were called “Yazh Panargal”.
- News about “Yazh Panner” is abundant in the literatures Sirupanatrupadai and Perumpanaatrupadai.
- Those who carried the skull and sang were called Mandaipanargal.
- Musicians entertained others by singing at festivals and at the court of king. They were also ambassadors.
- **Sangam literature and music :**
- Five kinds of music were played such a Kurinjian for land Kurinji, Sadhari for Mullai land, Sevalipari for neithal land, Panjurapan for palailand and Marutha pan for Marutha land.
- Agananooru describes that a wild elephant came for the millet crops in the rain forest. But the elephant heard the song sung by a women guard of the crop and then it stopped eating the crops. The elephant enjoyed the music.
- The Purananooru say kanjian was sung to save the war – torn warriors from demons.
- **Maduraikanchi** stated that, even the dawn rised because of the Maruthapan was played by Yazh musicians.

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- And also it indicates that they played the music Chevalipan in the evening using instruments like Aakuli and Muzhavu.
- Apart from land – based instrument music, such as kamaram and Maivalam were in the Sangam period.
- Paripadal consist of songs such as Veriyatupadal and Vallaipadal. And also at the end of each tune, the information was written in the book, such as the instrument and music of the song.
- **sSilapathikaram and Music:**
- Silapathikaram says that the Isai Aasiryan (Music teacher) the Mathalam isaikum thannumai Aasiryan, the Veingulal oothuon (Flute), yazh aasiryan and manyothers supported the dance at the Mahavi's theater.
- The music is categorized into Muthalandai, varam Koodai and thiral based on the movements of the music.
- Muthal Nadai is the first tune to be subdued.
- Thiral which is the fastest flow of the tune. The music in between those two is called varam.
- Koodai contains more words and music (சொற் செறிவும் இசைச் செறிவும்).
- Yazh system and yazh music systems were also explained.
- References to music are also found in epics such as Perungathi.
- **Bhakthi Movement and Music :**
- There are two types of music. One of it is both music and composition done by a creator. In second one the music and composition is done by two different Individuals.
- Thevaram belongs to the first type. Manikavasakar call the Thevaram as “**Pan Sumantha Padal**”.
- The cows and buffaloes returned when they were grazing. Only a buffalo was missing.
- Only the woo of the buffalo was heard. Listening the sound of the buffalo, shepard tookout the flute and played it.
- Hearing this, the buffalo came to the place where the music had been played. Thirunyana sambandar says that he went home with his cattle.
- Thirunavukarasu went to the town of Thiruvadhikai and prayed to the god.
- Once Sundarar went to worship lord siva at the town. Thinking that he should not trample on the town there Thirunavukarasu came, sundarar did not go to the town but slept it the “**Sidda vadamadam**” which has outside the town.
- Lord siva put his feet on sundarar's head and praised him.
- This pathigam was sung with the music called “Kolikawanam”.
- On another occasion, a song about lord siva in Thiruvarur was sung with the music called Kollipan.
- Chekizhar says that music kowanam and Kollipan were sung at midnight.

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- Thirumurai kanda chozhan revived the old compositions of songs by using women from the pandini tradition. Some new music tunes was also created. Thirumurai kanda puranam says this.
- The king also appointed the musician called oaduvai to sing these songs in temple.
- At the end of the Kudumiyamalai inscription engraved by Mahendravarman- I, there is a line of “எட்டிற்கும் எழிற்கும் இவைபுரிய”
- These lines are about the music of “Sangeeranam”.
- The music “Salarapani” which is not found in Thevaram is in the book Thiruvisaipa.
- Vellaivaranar said both the music during the period of Thevaram, Chekizhar and Saranga deva were formed at medieval period as a music legacy.
- The hymn form (கீர்த்தனைகள்) of music songs appeared later.
- The hymns written by Gopalakrishna Bharathiya and Arunachala Kaviraya are remarkable.
- Panner, Padini and Viraliyar of sangam period developed the music.
- They had a separate Yazh, music and drum for the five types of land.
- The kalabrahms ruled in the post sangam period. They adopted Jainism.
- Ethic literatures arised in the post sangam period. The majority of them were in the grammar style of “Yappu Venpa”.
- But during the sangam age yappu venpa was not practiced.
- Information about musical instruments are in pathinen Keezhkanaku texts such as Thirukural, Naladiyar and Nanmanikadigai.
- **Dance :**
- **Nadanakalai (Dance)** is also called as aadalkalai and koothukalai.
- In the ancient grammar book Tholkapiyam some koothu varieties were mentioned.
- Some of them are Velan’s Verikoothu, Soldiers Karungoothu, Vallikoothu danced by women, and Kazhanilai koothu which was danced by both male and female for complimenting the success of the young soldier.
- During the sangam period, the people who developed the art Drama (Koothu) were called Koothar. The females of the Koothar race were called Virali, Aadumagal and Aadugalamagal. And males were called kuthan, Aadumagar and the Aadugalamgan.
- Scholars such as kovur kizhar and Mangudi Maruthnar have praised the message that the kings gave gifts to Viraliyar.

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- Ma. Rasamanikandar says that, in Silapathikaram the word Nadaga magalir means the word Madana Magalir, Kootha Magalir and Viraliyar.
- The women dancer must have practiced dance for nearly six years from the age 7 to 12
- The teacher of Dance art was called Thalaikol Aasan (தலைக்கோல் ஆசான்).
- According to Adiyarku Nallar, Koothu falls under four categories. They are, Sokkam, Meykoothu, Abinayam and Nadagam.
- Sokkam is a pure dance with music. Meikoothu is an internal dance with music. Abinayam is a suitable dance that is mixed with music. Naadagam is a dance for a song that embraces the story with music.
- Adiyarkunallar says that the word "Adal" (ஆடல்) refers to all kinds of koothu (Drama).

Types of Dance

Eleven Dances

Nindrada (6) (நின்றாடல்)

Veezhnthadal (5) (வீழ்ந்தாடல்)

Alliyam

Thudi

Kodukoti

Kadayam

Kudaikoothu

Pedu

Kudakoothu

Marakkal

Pandarangam

Paval

Malliyam

Silapathikaram mentions that, Madavi danced eleven varieties of dance.

1. Alliyam	The dance which shows that the ivory of elephant was broken by Lord Kannan
2. Kodukoti	The dance in which Lord Siva claps hand for his victory, when he fires Muppuram
3. Kudaikoothu	The dance which Lord Muruga dance when he defeated Avunan.
4. Kudakoothu	The dance which Lord Kannan played with the pot to rescue his grandson Aniruthan from the Monster.
5. Pandurangam	The dance in which Lord Siva performed for Nanmugan after firing Mupuram.
6. Malliyam	The dance which shows the war between Lord Kannan and monster Vanan.
7. Thudi	The dance which Lord Muruga performs on the sea after defeating Surapaduman.

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8. Kadayam	The dance which Lord Indira's wife Ayrani, dances as Uzhati (உழத்தி). It is also called uzhati koothu (உழத்தி கூத்து).
9. Pedu	The dance which Kaman danced to rescue his son Aniruthan from the city of (cho) belonging to vanan.
10. Marakkal	The dance which goddess kotravai dances to kill the monster who is in the image of snake and scorpion.
11. Pavai	The dance which goddess thirumagal dances to defeat the monster.

- These are also called "Theiva Viruthi" because they are danced by deities.
- **Handpose (முத்திரைகள்) :**
- Koothu (Dance) classified into Agakoothu (அககூத்து) and Purakoothu (புறகூத்து). Adiyarkunallar says that both are Dances as well.
- Both single hand and double hand poses during the dance were explained.
- They are classified as Pindi, Pinayal, Exhirkai and thozhirkai.
- Pindi (பிண்டி) and Pinayal (பிணையல்) are both shown in the Purakoothu (exterior drama).
- Exhirkai (எழிற்கை) and thozhirkai (தொழிற்கை) are both shown in agakoothu (Interior drama).
- Pindi is a one – handed pose which comes under 24 variants.
- Pinayal is shown with both hands. It comes in 31 categories.
- **The Dance Books :**
- Silapathikaram states நாட்டிய நன்னூல் நன்கு கடைபிடித்து: "வந்த முறையின் வழிமுறை வழாமல்" It is clear that there were drama texts even before the period of Silapathikaram.
- Eleven types of dances, their elements, and their compositions were included in the commentary (உரை) of Yaperungalam.
- Baratham Agathiyam, Muruvar, Sayantham, Gunanool, Seyetiyam, Isainunukkam, Indhikaliyam, Panjamarabu, Baratha senapathyam, Mathivanar's Tamil Drama texts and Koothanool are some books about dramas.
- Of these, Bharatham and Agathiyam Disappeared during the Adiyarkunallar period.
- **Kuravai Koothu :**
- It was danced by women. Seven to nine people stand around and connect their hands. Then they danced.
- It can be categorized as kundrakuravai and Aaicheiyar Kuravai.

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- Kundrakuravai is a dance for Lord Muruga by the women of Kurunji. Similarly Aachiyar Kuravai is a dance for Lord Thirumal in Mullai land.
- **The Pallava period :**
- Mahendravarman -I in his book “Mathavilasa Pragasnam” mentions the thandavam (Dance) of Lord Siva.
- In the Kanchi Kailasanathar temple built by Raja simhan, there are sculptures of pathagai Nadanam, latha Viruchinga nadanam, ruthuvathandavam and Anantha dhandavam which are said to be played by Lord Siva.
- In the Kanchi Vaikuntha perumal temple, there are sculptures of Koothan and koothiyar carved in the rocks.
- We can see the informations in the literature about the marriage between Sundarar and the dancer Parava nachiyar during pallava periods.
- Sivaperuman in Thillai was sung by the nayanmar as Loothperumal.
- In the Pallavar period, Dancers were known as Manikathar and Kanigaiyar.
- According to reports, there were 42 women dancers known as Nadana mathar in Kanchipuram Mukthisurar temple alone.
- **Chola period :**
- Chola period was golden period because of the development of the arts.
- All the arts including dancing in the temples were brought up.
- Dance types were also carved at the Base of the temple sanctum. Chidambaram, Tanjai, Gangaikonda Chozapuram and Thiruvannamalai temples are testimony to this fact.
- On the periphery of the Tanjore temple’s sanctum are paintings of Dancers.
- Dancing girls hair makeup, dress, Musical Instruments, and facial expressions in the drawing highlight the dancers.
- Raja Raja chola recruited some of the best women dancers known as “Pathiyalar” from all over the country to dance at the big temple in Tanjore.
- He gave a house and a veli land each. This information can be seen in Tanjore inscription.
- Inscriptions say that a man from Kamarasavalli near Thiruvudai Maruthur was given a title “Saakai marayan” by Rajendran for his excellence in saakai koothu (a kind of Drama).
- **Later period :**
- In the Nayakar period, the Carnatic music began to grow in Tamil Nadu. During this time, the north Indian dance texts were translated into Tamil Language.

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- M. Rasaanikanar lists some translated dance books such as Mahabaratha Sudamani, Abinayadharpanam, Abinaya dharpa Vilasam, Paravaraga thalam, Suthanantha Prakasam, Aadhimoola Bharatham, Bratha Sathiram and Baratha senapathiyam.
- **Bharathanatyam :**
- Bharathanatyam is an art developed by Tamil people. The speciality of the song is that it is danced with Abinayam (Face expressions) and Bavagam. Hand poses are essential this.
- There are two types of hand poses, as Ilangoadigal says.
- The single hand pose is called as Inaya vinikai and pindigai, Dual hand pose is called Indikai, Iram daikai, and pinaikai.
- **Tamil Games :**
- The Tamil word vilayattu (game) is from a play with joy. “Vilay – desire; Aaatu – game. Games that specialize in the Tamil tradition.
- Tolkappiyam describes there are the two types of games as Kedavaral and Pannai.
- “கெடவரல் பண்ணை ஆயிரண்டும் விளையாட்டு” (தொல்.உரி 21)
- Devaneyapavanar says that pretending to protect girls from predators is kedavaral and playing farmgames pretending as farmers is “Pannaivilayaatu” (பண்ணைவிளையாட்டு).
- The game is aimed at happiness. Tholkapiyar says that Uvagai (உவகை), one of the eight Realisation (எண்வகை மெய்ப்பாட்டு), appears in four ways.
- செல்வம் புலனே புணர்விளை யாட்டென
- அல்லல் நீத்த உவகை நான்கே
- (தொல், மெய்ப்பாட்டியல் - 255)
- All Tamil nadu games having the commonality of playing by divided them into two groups.
- No one should be harmed by the success or failure in the game.
- The suffering of others, in and the opposing team should be treated as their own suffering.
- This is the general rule for Tamil Nadu games.
- Literature “Pillai Tamil” tells the ten seasons for children. This can be categorized as Aanpalpillai Tamil (male) and penpal pillai Tamil (female).
- The first seven seasons are common to both male and female pillai Tamil.
- The last three seasons are about games.
- The season sitril (சிற்றில்) is about building and playing a small houses by boys. Playing drums on the street is called siruparai (சிறுபறை). Siruther (சிறுதேர்) is about playing with a small chariot toy (சிறுதேர்).

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- In penpal pillai tamil, only women's home games are mentioned.
- Ammanai (அம்மாணை) is a game that little girls sitting in a circle and playing a song. Kazhangu (கழங்கு) is a game that little girls playing with stones.
- Oosal (ஊசல்) is a game that a little girl playing on a swing.
- Just like pillai Tamil, Tamil folk games can be divided into two categories : men's sports and women's sports.
- Mostly men's games are heroic game.
- **Heroic Sports :**
- Tolkapiyar says that the game is one of the best Uvagai (உவகை). It is the act of bringing happiness.
- We can list some folk heroic sports such as eruthaluvuthal (Jallikattu) Silambatham, Sadugudu, Ilavattakal, Urimaram eruthal (Tree climbing).
- These games are split between man and animal, between man and man.
- The first type can be ascertained by the eruthaluvuthal and parivettai.
- Silambatham and Pulivedam are the examples for the second type.
- Games develop qualities such as mindfulness, goal attainment, self steam, group attitude, friendliness and well – being.
- **Eruthaluvuthal :**
- It is one of the heroic games of Tamil people.
- There are hints of Jallikattu in Mullaikali (முல்லைக்கலி). This means that the game has been in existence since the sangam era.
- In sangam period the hump or kotteri of the bull was controlled and suppressed.
- There were also suppressed by twisting the horn of the bull.
- The habit of tying a coin – bag to the horn of a bull appeared later. So the game is called Sallikattu.
- They called coins as “Salli”.
- The game is practiced with regional games like Velimanjuviratu, Vadivassal Manjuvirattu and Vadam manjuviratu.
- The game is based on the demand & worship of the god in the Pongal festival if some deadly diseases such as pox, Vaisuri and even drought is eliminated.
- The bull wich participates in the game is called Sallimadu.
- This bull has been accustomed by showing a small towel since childhood. This is known as “Uray Kaatuthal” (உயிர் காட்டுதல்).
- In the game, the bull is worn makeup in many ways. Chalangai (Ankiets) will be wore in both legs and necks.

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- Coin Garlands and small rings were wore on the forehead and horn respectively.
- They color the hump of the bull and beautify it.
- **Silambattam :**
- The word “Silambu” is one word which has many meaning.
- Here the word stands for sticks. Silambu is the name of the game of beating the sticks.
- The main objective of silaknattam is to exercise, defend and fight.
- The story about the evolution of this game has been said in Nadasary leaf charters (நடசாரி ஓலைப் பட்டயம்).
- **Thattuvarma Chuvadu (தட்டுவார்மச் சுவடு)** is the name of the Varma Kalai that strikes the Varka nadi of the body.
- It also includes the games such as Adichupirivu (அடிச்சுப்பிரிவு) and Pootupirivu (பூட்டுப்பிரிவு).
- Adichupirivu is the act of one person hitting another blocking person.
- Pootupirivu is where on person locks the next and frees the victim from it.
- Silambattam is specially celebrated in Kumari district. They played it in the festivals and enjoyed it. Some of the teachers of the dance are still living in the area.
- **Sadugudu :**
- It is a continuation of the war system in which the cows are cured and the cured cows are rescued in Karanthai thinai.
- It is the ability of the player to take breathe, sing, and recover, infront of many people surrounded him.
- Holding breath is called Pattam. The playing singer is said to be the one who walks around the horn (கொம்பு அற்றி பாடுபவன்).
- This is game of single valor while singing, and multi valor while catching. Now it is called kabaddi.
- The pandyan country has a habit of playing only with the middle line of this game.
- In the kongu country there is the practice of playing with middle, back and side lines.
- **Ilavattakal :**
- When the ancient man lived in caves lifting stones, moving stones etc., became habitual in life. They eventually became life – affirming habits.
- Then it became a game of physical development in the civilization.
- The game would be played to marry the girl he wants. Nowadays it has become a heroic sport.
- It will be held in the city’s public place during festivals.
- This shows that the groom’s physical ability is more important than luxury items such as gold and other such materials.

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- **Urimaram eruthal :** Tree climbing
- Bark peeled trees are called urimaram. This game is about climbing the bark peeled trees.
- They use only uthiryatree which is bloated where a strong grip is difficult.
- The tree is smooth. Custard oil is applied to the trunk and is made more smooth.
- The top of the altered tree and grabs the prize with be considered a winner.
- Tribal people have been practicing climbing on steep rocks, slippery slopes, etc.
- When they had to live in the plains, these exercise were not necessary and it became a heroic sport of physical fitness during festivals.
- **Gillie :**
- It is one of the folk games of Tamil Nadu, it will be played by children and boys.
- It is also called as Gillie, Pullukuchi, Gillie thattu and Chillanguchi.
- The smaller is said to be Gillie and the largest stick is the Tandal.
- One stick is found in a cubit and another is in a span size.
- The two sides of the small stick is being sharpened. But only end of the large stick is sharpened.
- A small Gater can be digged between the space of two fingers in the ground. The gillie will be placed in the center of the Gater. This pushes the gillie with a big stick.
- **Pachaikudrai :**
- This is a game where the boys play in the moonlight with their peers.
- The first step is to start jumping the other's leg. So it is also called "Kaalthandi Vilayatu" (கால்தாண்டி விளையாட்டு).
- As the who has bowed player progressively elevated his position, the height will be go up.
- **Pannanguli :**
- It is game of digging a round pit or Gater like paddy stacking in farm and putting stones in it. Pannai means "Gater". Pannai parithal means "Ditch Drilling".
- The game is also called as Pallanguli and Pannanguzhi because they usually play with fourteen pits.
- The literary way to call this is **Pannangu**. But pannanguzhi or Pallanguli is the standard from.
- Two people play this game. The game is played by digging two pits horizontally parallel to the land and using five tamarind seed / Kazharchikai / Pebbles in each pit.
- **Festivals :**
- Festival is an event where people gather together. Although the festivals are celebrated for a variety of reasons, the first aim is to create unity among the people.

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- These festivals can be classified as natural, ethnic and religious.
- People celebrate festivals according to seasonal variations. These festivals are nature – based, identify of a race and the ceremonies celebrated with the liturgies are ethnic.
- Although there are daily worships in the temples, a special worship is held once a year, known as the festivals.
- **Aindinal festivals :**
- During the sangam era, Tamil Nadu was divided into five areas, namely, kurinji, Mullai, Marutham, neithal and Palai.
- We know that the worship of the gods and festivals in every land was excellent.
- மாயோன் மேய காடுறை உலகமும்
- சேயோன் மேய மைவரை உலகமும்
- வேந்தன் மேய தீம்புனல் உலகமும்
- வருணன் மேய பெருமணல் உலகமும்
- (தொல். பொருள். அகம்)
- Tolkapiyar referred to the four deities belonging is for different lands except the land palai.
- But the desert people worshiped “Kortavai” as the goddess.
- **Kurinji and festivals :**
- The hilly and mountainous region is called Kurinji land. The land god of Kurinji is known by many names as cheon, Murugan and Velan.
- We can know the information about the festival “Velan Veriyatu Vizha” (வேலன்வெறியாட்டு விழா) through literatures such as Thirumurugatrupadai, Kurinji patu, Ingurunooru and Pattinapalai.
- During the function, the people of Kurinju land wear a garland made up of many flowers and carry a Vel (Javelin) in their hands as the god Muruga.
- The place where the festival takes place is called “**Veriyadukalam**” (வெறியாடுகளம்).
- The cock – flag was planted. There were many types of aromatic smoke.
- The book paripadal says that there were many types of aromatic smoke.
- During the festival, the Kurinji people will be dancing for the music from thondagaparai (Druma). So it was called “Kundrakuravai Koothu” (குன்றக்குரவைக் கூத்து).
- **Mullai land festival :**
- It is forest and forest based land. The god of the mullai land is called “Mayon”.
- The Agananooru (309) says that, the mullai land people worshipped the neem tree which secreted the milk, like goddess.

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- Karuppasamy protects the cattle from shepherd (எயினர்) land hunters. The name is used for the reason of the possession of dark forest and having a dark skin. He is also called mayon.
- This is what tollapiyam, calls “மாயோன் மேய காடுவறை உலகம்”. They worshipped lord Thirumal (mayon protect ayar clan people and cattle from suffering). The worship was called “Aaichiyar Kuravai”.
- **Marutha land festival (Indira festival) :**
- The biggest festival celebrated in the Marutha land is Indira festival, where people worship lord Indiran for remove hungry, illness and hostility.
- This is also called as santhi peruvizha (சாந்திப் பெருவிழா) and theevagasanthi (தீவகசாந்தி).
- In Indira Vizhaedutha kathai of Silapathikaram and Vizhaooredutha kathai of Manimegalai there is mention that there were Indira festival held.
- This festival was held for 28 days. Satints, Astrologists, educated peoples, Imberunguluvinar and enperayathinar will get together and decide the date of this Indira festival.
- Silapathikaram claims that, the Indira festival was held in the city of Bihar.
- The Chinnamanur copper plates reports that the Indira festival was also held in Madurai.
- The Kaman festival which was conducted by thodithochembian (தொழத்தோட்செம்பியன்) was also called Indira vizha and Virunthatu vizah (விருந்தாட்டு விழா). It was stated in Manimegalai.
- When the people of Marutha land wage to the war, they celebrated the festival for felicitating their king. At the time they raised their sword and performed singing and dancing as synchronous to the wardrum which is called “thannumai”.
- **Neythal land festival :**
- It is the land of sea and sea based area. The god of the land is Varuna. The festival celebrated by the people of the land was recorded in the sangam literatures. That festivals were munner vizha and Navai Vizah.
- We can know it from Pruananooru, the king palyagasalai Muthukudumi peruvazhuthi pandean (முதுகுடுமி பெருவழுதி பாண்டியன்) celebrated this festival and karigalan’s Ancestors also celebrated the Navai festival
- **Palai land festival :**
- Deteriorated condition of Kurinji and Mullai land is called land Palai.
- The word “Kottram” means victory. So this land people worshipped kottravai, a female goddess who meant to be success.
- In Silapathikaram, a women salini in whom god entered (தெய்வம் ஏறியது) by a goddess is decorated like goddess kottravai.

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- In this way salini who was decorated like goddess Kottuvai sat on the deer and roamed on the streets.
- The kombu (a instrument) and the flute were blown during the looting.
- This way the peoples celebrated their land goddess kottuvai.
- **Herostone worship :**
- Before burying a warrior who died in the battle field, buried along with him are the materials and war equipments he had used.
- After that planted a stone on the place where he buried. This stone is called Herostone. The Image, name, heroism, fame and his sacrifice were carved out on that stone.
- People celebrated him annually in the honour of his heroism.
- **Pattini worships :**
- Pathinikootam was setup for Kannagi is stated in nadukan kaathai (நாடுகாண் காதை) of silapathikaram (224 – 225)
- “மேலோர் விளையும் நூல்நெறிமாக்கள்
- பால்பெற வகுத்த பத்தினிக் கோட்டம்”
- From the above lines clearly indicate that pathini worship is a worship of Kannagi.
- This worship is still practiced by Tamil peoples who live in Srilanka.
- Silapathikaram stated that the Madurai city was burnt down by Kannagi. This was done by her power of chastity.
- Kannagi was born in chozha country. She proved her valor in pandya country and she was worshipped as a deity in the Chera country.
- **Pavai noonbu (fasting) :**
- Usually women fast in the month of Margali. It is called Margali fasting.
- During the fasting, they worship god by singing song from thirupavai and thiruvempa which was sung by Aandal and Manikavasagar respectively.
- Virgin women fast in order to get good husband and the married women fast in order to get long life for her husband.
- In this state they sing Aandal songs, and Manicka vasaga peruman songs.
- The second song of thirupavai also refers the pavainonbu.
- **Pongal festival :**
- It is celebrated by all the tamil peoples in the world.
- This festival is being celebrated as Bogi, Pongal thirunal, Maatupongal and Kannum Pongal.
- **Bogi festival :**

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- This festival is celebrated every year on the last day of Margali month.
- The purpose of the Bogi festival is the dispose the useless old objects and unnecessary thought of human mind.
- They tied a kaapu which made up of neem leaves, poolai flower and Aavarampoo, in the evening at the roof of the door.
- **Pongal festival :**
- The corps which was sown in the month Aadi, is harvested in the month of Thai by farmers.
- Pongal festival is to offer the first yield to the lord Kathiravan (sun).
- They clean the door step in the house with cow dung and paint it.
- They decorate the Pongal pot with turmeric, Kumkum, Genger and bunch of turmeric. They used newly harvested rice, jaggery, ghee, milk, cashew and grapes to make Pongal.
- They also worshipped god Kathiravan by offering harvested Sugarcane, turmeric, banana, ginger and yam.
- **Mattu Pongal :**
- It is celebrated as tribute to the bulls and cows that are committed to the plow and plowing works.
- Following this, there will be a "Jallikattu" festival which is called "Manju viratu", held at evening.
- Then thy youngsters will reveal their bravery by suppressing the bulls during the jallikattu.
- "கொல்லேற்றுக் கோடஞ்சுவாணை மறுமையும்
- புல்லாளே ஆய மகள்"
- From the above sangam lyrics, the ancientness of the game can be traced.
- In ancient times cattle were the symbol of our wealth. There were a title such as "அயிரம் பசுவடைய கோ - நாயகர்"
- Valluvar says that "ஏரின் பின்னால்தான் உலகமே சுழல்கிறது". (The world revolves behind the plow). The plow driven only by the cows.
- It is not exaggeration to say that the cow have kept the farmers alive.
- **Kaanum Pongal :**
- It is a day to forget the enemy and renew the relationships.
- That day, people go the heir relative and friends house to worship the elders.
- Madurai chithirai festival is a biggest festival that celebrated by both saivites and Vaishnavites together.
- Saiva Religious festival of Meenakshi Sundereshwar marriage and Vainava religious festival for Kallalagar who went down to the river, are held at the same time.
- During the thirumalai nayak period, the festivals were celebrated together.

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- This festival commences on the fifth day of the new moon and ends on the tenth day.
- **Aadiperukku :**
- South west monsoon rain in the month of aadi will bring fresh water to the river. This festival is called aadiperukku.
- Kaveri river is regarded as mother and goddess and they worshipped it.
- For that, they will praise the perennial river as their god and begin to worship before go for farming works.
- On this basis that the adage, “**Aadipattam thedi vithai**” (ஆடிப்பட்டம் தேடி விதை) was derived. This aadiperukku is celebrated on the eighteenth day of the aadimonth every year.
- **Maha maga Thiruvizha :**
- In the month of Masi, when the guru and the simha in the zodiac, the star maga and the full moon come together. The day is called Masimagam.
- In Navakranganal, the guru takes one year for relocate from one zodiac to another.
- Because of this, every year there is a celebration for guru peyarchi and Masimaga festival.
- Similarly it takes twelve year for the guru to pass the twelve zodiac.
- That is why, masimagam which comes once every twelve year is called Mahamagam.
- Likely the Kumbamela in the north. It is also called as Southern Kumbamela.
- **Saiva festivals :**
- Those who worshipped Lord siva are called as Saivates. The festival of worshipping lord siva is called Saiva festivals.
- **Mahaivarathri :**
- It is celebrated every year in the month Masi. On the day they worship lord siva without sleeping for a whole night.
- Sivarathri which is celebrated in the month of Masi is called Mahasivarathri.
- **Ganesh Saturthi :**
- Ganesh Saturthi festival is celebrated annually in the month of Aavani. This festival is celebrated in temple areas, non temple areas and homes.
- Lord ganesha is worshipped using clay in some places where there is no temple.
- This festival is celebrated in north India under the name “Ganesh saturthi”
- **Deepathiruvizha (Light festival) :**
- On the full moon day of the month Karthigai, they worship by lighting lamp on the houses and temples.

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- On the day, tip of the thiruvannmalai Mountain is lit up by a lamp and worship the lord in the form of light.
- This festival is celebrated by the people for worshipping the earth, water, fire, air and sky as a great sources of energy.
- **Aadhirai festival :**
- Thiruvathirai is a annual festival celebrated in the full moon day of the month of Margali.
- Manickavasagar in his Thiruvasagam, and Sambanthar & Navukarasar in their thevaram sang about this festivals.
- Thiruvathirai festival is celebrated in the most famous holy places like Madurai, Chidambaram, Thirukkalukundram, Thiruvalangadu, Uthirakosamanai and Thirumulai vayil.
- On the day of this festival the kali (one king of Tamil Food) is offered to the god Siva and also given to the devotees. This resulted in the special name of “Thiruvathirai kali”.
- The dancing effigy of Lord Siva in the Nataragan temple is also worshipped on the occasion.
- **Five Assemblies of Lord Siva :**
- 1. Golden Sabha – Nataraja temple – Chidambaram
- 2. Silver Sabha – Meenakshi Sundareshwar temple – Madurai.
- 3. Gem Sabha (Rathnasabha) – Vadaranyeshwars temple – Thiruvalangadu.
- 4. Copper Sabha – Nellaiyappar temple – Thirunelveli
- 5. Chitra sabha – Kutralanathar temple – Courtallam
- **Vaishnava festivals :**
- They worship lord Tirumal as their primary deity. The festivals that worship lord Tirumal are called Vaishnava festivals.
- The eleventh day of waxing in the month of Margali is Vaikunda ekadesi.
- Those who fast on Vaikunda ekadesi are confident that they will get benefit which will be given for a year long fasting.
- Vaikunda ekadesi is celebrated at Thiruvarangam Aranganathar temple.
- **Thiru Onam :**
- Thiruonam is the festival that is celebrated on the full moon day of the Avani month, the birthday of Lord Thirumal.
- It is considered as an optimal day for Lord Thirumal and people go to the many temples on the day to worship lord Thirumal.
- They think that the Mahabali king come in this day and they welcome him with huge flower kolam (கோலம்) in the streets and in the court yard of the houses.

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- It is called “Athapoo”.
- **Diwali :**
- It is a festival that is celebrated every year on the first day of the waxing moon in the month of “Ipasi”.
- Diwali means “Series of lamps”. It is the festival to light the darkness.
- Once upon the time Narakasura had tormented the gods and people. They could not tolerate his Grulty and appealed it to the God Thirumal.
- People say that Thirumal killed Narakasura with is Chakrayatha and protected them. At the time of his death, he asked to celebrate his memorial day with joy.
- On the day, Diwali is celebrated. The festival is celebrated not only in Tamil Nadu but throughout India.
- In North India, They celebrate this day as a Light festival (Deepa oil thirunal).
- **Navratri festival :**
- It is a festival of worship of goddess such as Manimagai, Alaimagai and Kalaimagal respectively, the great gods of heroism (Valor), wealth and Education.
- Navrathri means Nine nights. The nine days after new moon are celebrated during the month of Puratasi.
- The ninth day of the worship belongs to the goddess Kalaimagal. On this day, books, Musical Instruments and Professional Instruments are worshipped.
- The purpose of the festival is to celebrated “the profession is the god” (செய்யும் தொழிலே தெய்வம்).
- Vijayadasamy is celebrated as the tenth day festival.
- Vijayadasami means “The day that brings success”.
- It is hoped that life will be better if children start education on that day.
- The festival is celebrated specially in all temples in the North and South India.
- **Amman Festival :**
- Amman worship is the most important worship in all cities. Mari means “rain”.
- In summer heat causes people to have a variety of illnesses, such as chicken pox.
- People pray to Lord Mariamman and celebrate the festival for rain to prevent such diseases.
- Neem tree, which is used as a medicine, is a thala Virutsham (Temple tree) of the goddess Mariamman.
- The festival will take place from seven days to fifteen days after the start of kappu kettuthal. Poovodu eduthal, Poovari Koduthal, Alagu Kuthuthal, Saatai adithal, Mottai adithal, Mottai adithal, Maavilaku edutahal and thee midhithal (fire walking) are some main events.
- Thee midhithal festival (fire walking) in the significant festivals.

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- The festival which is celebrated in Pura star in the month of Aadi is most suitable to goddess Amman.
- **Aadipooram:**
- This festival is celebrated in the Lord Siva temples and Srivilliputhur for goddesses Amman and Aandal respectively.
- On this day, Amman will be decorated with bangles and people celebrate the festival with Aadikoozh (ஆடிகூழ்).
- **Nattar Festivals (Village deities) :**
- Nattar deities are worshiped by the Villagers. These gods are also called minor gods and village Angels.
- These gods are integral to the culture and customs of the villagers.
- They consider the deities such as Paanyamman, Pothyrāja, Annamar, Ayyanar, Kathavarayan, Naadyamman, Karuppasamy, Sudalimadan and Isakiyamman to their ancestors.
- Kanda fasting ceremony is the worship of Lord Murugan, the Tamil god.
- The “**Kanda Sasti**” festivals is the sixth day or waxing in the month of Iypeasi. Kandasasti is a battle that god Muruga fought to suppress the demon.
- Vaikasi Visakam is celebrated on the full moon day of Vaikasi month. This festival celebrated on the full moon day of Penguni month. It is considered as the Wedding day of Lord Muruga.
- In the month of Aadi, people worship at the day of Karthigai star as belonging to Murugan. On the day in Thiruthani at one of the Arupadai houses, Aadikiruthigai festival (ஆடிகிருத்திகை விழா) is celebrated.
- Six Abodes of Lord Muruga.
- - Thirupparangundarm
- - Thiruchendur or thirucheerrallaivai
- - Thiruvavinangudi or Pazhani
- - Thiru Veragam or Swami mazhai
- - Thiruthani or Kundruthoradal
- - Pazhamuthir cholai
- **Chariot festivals :**
- Temple festivals are held in every temples in Tamil Nadu. It is the main event during which the gods are seated in a chariot procession.
- The chariot festival is a significant event in every temple festival. The ceremony will take place over ten days. On the final day of festival, that is the function Manjal neerattu takes place, Before one day the ceremony Therottam (chariot ride) takes place.

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- Large ropes are attached to the chariot. The people call it “Vadam”.
- Dragging the large rope is called “Vadampidithal”.
- Lord Thygaraja perumal is the Thiruvavur temple. The chariot of the temples boasts the tallest chariot in Asia. It is 96 feet high and weights 360 tons. There are four levels. The festival of the temple is celebrated every year in the month of Chithirai.
- **Lourdhu Nagar** is called Velankanni in the oriental countries. The Velankanni festival is a festival which is attended by people of all religions.
- Legends such as the Ramayana, Mahabharatha and important events in the society are carved into sculptures. Therefore chariot is a moving form of sculptures. Therefore chariot is a moving form of Art.
- **Life of Ancient Tamil people :**
- Our Sangam literatures have the equivalent of the world’s oldest classical language’s literatures.
- The sangam society was a nature based society.
- Forest, Mountains, canals and coastal areas were their popular habitats. Thus, it is known that the society based on thinai (land) was established during the sangam period.
- Sangam literature was general and innovative. It was meaning filled, message oriented and rhetorical.
- They were classified as Agathinai and Purathinai, often speak of love and heroism.
- However, it have not failed to show the habits such as nature, divinity, hospitality, donation, politics, widowed, business, Agriculture and sports.
- **Nature :**
- Human life is the epicenter of sangam literature. The tradition of sangam literature is to sing the nature as a treat to the five senses with elements such as love and heroism. Therefore the sangam literary period can be called the natural age.
- பைந்தினை யுணங்கல் செம்பூழ் கவரும்
- வன்புல நாடற் றரீஇய வலனேர்
- பங்க ணிருவிசும் பதிர வேறொடு
- பெயறொ டங்கின்றே வானங்
- காண்குவம் வம்மோ பூங்க ணோயே
- - ஐங்குறுநூறு
- Author : Peyanaar
- Thinai : Mullai
- Kootru (claim) : Girlfriend’s Claim.

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- **Meaning :** Our hero of our country has a difficult terrain where the red birds even steal sun – dried millets. The giri friend says, “To bring him to us, the clouds began to rain, with thunder from the beautiful sky spreading over the right side”. Giri friend calls the heroine and says, “You, who have a beautiful eyes like flowers, come on and let us watch!”.

- **Love :**

- Nature became an integral part of the ancient Tamil people.

- நிலம் தொட்டு புகாஅர் வானம் ஏறார்
- விலங்கு இரு முந்நீர் காலின் செல்லார்
- நாட்டின் நாட்டின் குடிமுறை தேரின்
- கெடுநரும் உளரோ நம் காதலோரே

- குறுந்தொகை

- Author: velliveethiyar
- Thinai: palai
- Kootru: Girlfriend's claim

- **Meaning:**

- He will not dig the land and go into it. He will not climb into the sky and walk on foot in the great sea. Your lover will not disappear if you search him in the towns, cities and Areas. So her friend says, “You don't feel sad”.

- **Unendurable separation:**

- Ancient Tamil peoples called the premarital life as “Kalaozhukam” (களவொழுக்கம்), and their postmarital life as “Karpolukam” (கற்பொழுக்கம்) (chastity).

- During the Kalaozhukam, the heroine is depressed because of the separation.

- யானை ஈண்டையேனே நலனே
- ஏனல் காவலர் கவண் ஓரி வெரீஇக்
- கான யானை கை விடு பசும் கழை
- மீன் எறி தூண்டிலின் நிவக்கும்
- கானக நாடொனாடு ஆண்டு ஒழிந்தன்றே!

- Author : Meeneri thoondilar
- Thinai : Palai
- Kootru : Heroine's claim.

- **Meaning :** The heroine does not bear the separation of the hero who went to work and says the following.

- The wild elephant leaves the bamboo tree which was bent by it, for the guard's catapult sound. The bent tree immediately returned to its position like the lifting of fisherman's bait. Today I am so painful because of the relation with

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him whose land has such scenes. He wastes time without coming to me. So it so happens that I am here and my happiness is there. Thus the Author explains the unendurable separation of this “Kalaozhukkam”.

- **Sport :**

- Sport is one of the four types of domains that generates uvagai (உவகை) or Meipadu which was told by Tholkapiyar.

- விளையாடு ஆயமொடு ஓரை ஆடாது
- இளைவோர் இல்லிடத்து இற்செறிந் திருத்தல்
- அறனும் அன்றே ஆக்கமும் தேய்ம் என
- குறுநுரை சுமந்து நறுமலர் உந்தி
- பொங்கி வரு புது நீர் நெஞ்சு உண ஆடுகம்
- வல்லிதின் வணங்கிச் சொல்லுநாப் பெறினே
- செல்க என விடுறள்மன்கொல்லோ எல் உமிழ்ந்து
- உரவு உரும் உரறும அரை இருள் நடு நாள்
- கொடி நடங்கு இலங்கின மின்னி
- ஆடு மழை இறுத்தன்று அவர் கோடு உயர் குன்றே
- - நற்றிணை

- Author : Piran sathanar

- Thinai : Kurinji

- Kootru : Girlfriends claim.

- **Meaning :** At half - past midnight, lightning erups in the hero's terrain, the clouds of lightning boltup and down, and fresh rain water is coming from there. It is not moral for girls to get in their homes without playing oralattam (game) with her friend in the water. If they do not play wealth of the home in the water. If they do not play wealth of the home begins to decline. So we can enjoy in the water carrying small foams and the fresh smells of blossoms. If we tell this to mother, will she send us? Thus the friend explained to the hero what had happened.

- **Grant :**

- During the sangam period, people who had more wealth were able to provide a reward for those in need.
- They considered donating without limit as their purpose of life.
- ஈற்றா விருப்பிற் போற்றபு நோக்கிநும்
- கையது கேளா அளவை ஒப்பெனப்
- பாசி வேரின் மாசொடு கறைந்த
- துன்னற் சிதாஅர் நீக்கித் தூய

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- கொட்டைக் கரைய பட்டுடை நல்கிப்
- பெறலருங் கலத்திற் பெட்டாங் குண்கெனப்
- பூக்கமழ் தேறல் வாக்குபு தரத்தர
- வைகல் வைகல் கைகவி பருகி
- எரியகைந் தன்ன வேடில் தாமரை
- சுரியிரும் பித்தை பொலியச் சூட்டி
- நூலின் வலவா நுணங்கரில் மாலை
- வாலொளி முத்தமொடு பாடினி யணியக்
- கோட்டிற்கு செய்த கொடுஞ்சி நெடுந்தோர்
- ஊட்டுளை துயல்வர வோரி நுடங்க
- பால்புரை பரவி நால்குடன் பூட்டிக்
- காலி னேழுடிப் பின்சென்று கோலின்
- தாறுகளைந் தேறென் றேற்றி வீறுபெறு
- பேரியாழ் முறையழிக் கழிப்பி நீர்வாய்த்
- தண்பணை தமீஇய தளாரா விருக்கை
- நன்பல் லூர நாட்டொடு நன்பல்
- வெருஉப்பறை நுவலும் பருஉப்பெருந் தடக்கை
- வெருவரு செலவின் வெகுளிவேழம்
- தரவிடைத் தங்கலோ விலனே வரவிடைப்
- பெற்றவை பிற்பிறர்க் கார்த்தித் தெற்றெனச்
- செலவுகடைக் கூட்டுதி ராயிற் பலபுலந்து
- நில்லா வலகத்து நிலைமை தூக்கிச்
- செல்கென விடுக்குவ னல்லன்

- பொருநராற்றுப்படை

• **Meaning :** O Poets ! If you seek the chola king Karigal Peruvalathan, he will embrace you like the cow embraces its calf. Before you do your greetings, he will give you new dresses made up of silk. After you were new dress, he will give you a cup of theral (a kind of drink). Then he will crown you with the golden lotus in you head as an award. Then he will give garlands of Aril (a kind of flower) and Perals.

• **Politics :**

- The king was incharge of harm of the people, whether natural or artificial.
- It is the duty of the king to guard his people and troops.
- யாண்டுபல வாக நரையில ஆகுதல்

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- யாங்கு ஆகியர் எனவினவுதிர் ஆயின்
- மாண்டாளன் மைனவியொடு மக்களும் நிரம்பினர்
- யான்கண் டனையர்என் இளையரும் வேந்தருனும்
- அல்லவை செய்யான் காக்கும் அதன்தலை
- ஆன்றுஅவிந்து அடங்கிய கொள்கைச்
- சான்றோர் பலர்யான் வாழும் ஊரே. - புறநானூறு
- Author : Pisiranthayar
- Thinai : Pothuviyal
- Kootru : Porunmozhi kanchi
- **Meaning** : If you ask me, How you are young without the white hair even at this age?, I will tell you. My wife and children are full of knowledge. Those who work with me do what I think. My king is the Saviour of the country not doing what is not needed.
- **Widowed State (கையறு நிலை) :**
- If is the situation that the citizens, educated and veterans mourn the death of the king of the country. This type of song is used to regret all the losses.
- இளையோர் குடார் வளையோர் கொய்யார்
- நல்யாழ் மருப்பின் மெல்ல வாங்கிப்
- பாணன் குடான் பாடினி அணியாள்
- ஆண்மை தோன்ற ஆடவர்க் கடந்த
- வல்வேற் சர்தன் மாய்ந்த பின்றை
- முல்லையும் பூத்தியோ ஒல்லையூர் நாட்டே - புறநானூறு
- Author : Kudavayir Keerthanar
- Thinai : Pothuviyal
- Kootru : Widowed state.
- **Meaning** : The king who ruled Over Ollayur was perunjathan. After his death, no one wear Mullai, flower which blossomed in the country. Young soldiers didn't wear it. Ladies who wearing bangles did not pluck it. Phaner did not use his crooked Yazh (Musical instrument) to pull the flower. Padini is also not wearing it. So, Mullai flower why do you bloom in ollayur.
- **Business :**
- Sangam Tamil poems clearly show the business excellence of tamil peoples. We hear news that Tamil peoples had traded overseas and traded abroad.

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- நெடு நுகத்துப் பகல் போல
- நடுவு நின்ற நல் நெஞ்சினோர்
- வடு அஞ்சி வாய் மொழிந்து
- தமவும் பிறவும் ஒப்ப நாடி
- கொள்வதாடம் மிகை கொளாது கொடுப்பதாடம் குறை கொடாது
- பல் பண்டம் பகர்ந்து வீசும்
- தொல் கொண்டி துவன்ற இருக்கை. -பட்டினப்பாலை

Meaning : There were a good hearted businessmen. They remained true, Fearing condemnation for their family. They thought of themselves like other ordinary people. Kaviripoombatinak was a city that had close apartments, most expensive commodities, traditional food and donors.

• **Agriculture :**

• The ancient tamil people known the full benefits of cultivating the land according to the natural environment and seasonality to the land, the experience of selecting the seeds, the technical knowledge, the irrigation techniques and the Agricultural custody.

- குடிநிறை வல்சிச் செஞ்சால் உழவர்
- நடைநவில் பெரும்பகடு புதவில் பூட்டி
- பிடிவாய் அன்ன மடிவாய் நாஞ்சில்
- உடுப்பு முயமுழுக் கொடு மூழ்க ஊன்றி
- தொடுப்பு எறிந்து உழுது துளாபடு துடவை
- அரிபுகு பொழுதின் இரியல் போகி
- வண்ணக் கடம்பின் நறுமலர் அன்ன
- வளர்இடம் பிள்ளை தமீஇ குறுங்கால்
- கறை அணற் குறும்பூழ் கட்சிச் சேக்கும்
- வன்புலம் இறந்த பின்றை. -பெரும்பாணாற்றுப்படை

• **Meaning :** The home of excellent plowmen in the Marutha land is full of food. Well practiced bulls are used in the Agriculture and they plow the land using and elephant – like plow. They make sound during the harvest. Growing chicks resembling white flowers (கடம்புமலர்) trunks, which feared that sound, would make for a safe place for quail with short legs and black necks. This song expresses the knowledge of Agricultural technology of the sangam Tamil People.

• **Valor :**

• During the sangam period heroism was praised. There were countless wars, as men and women were naturally brave.

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- The king had the responsibilities of protecting a society. The king would wage war with other nations in order to protect the livelihood of his people.
- நளியிரு முந்நீர் நாவாய் ஓட்டி
- வளிதொழில் ஆண்ட உரவோன் மருக
- களிஇயல் யானைக் கரிகால் வளவ
- சென்று அமாக்கடந்த நின்ஆற்றல் தோன்ற
- வென்றோய் நின்னினும் நல்லன் அன்றே
- கல்கொள் யாணர் வெண்ணிப் பறந்தலை
- மிகப் புகழ் உலகம் எய்திப்
- புறப்பண் நாணி வடக்கிருந் தோனே. -புறநானூறு
- Author : Vennikuyathiyar
- Thinai : Vagai
- Kutru : Coronation
- **Meaning :** O! King Karikala who climbed on the elephant and wandered ! You are the descendant of one who ruled the air by driving a great ship in the sea. You won the battle. So you are good.
- However, Perunjeralathan died in the battle field facing north because of his wound in his back (புறப்புண்). He is better than you.
- Sangam literatures are distinguished by their singing. Stanza, thuria and tradition, discipline of fivethinai (land), the natural way of thinking and virtue of humanity are mixed in the literature. The manner in which sangam literatures have dealt with simile, metaphor, Intonation and Iraichi is admirable.
- **Tamil Inscription in China :**
- 500 miles North of "Canton" city. China is a port city called Guangzhou. In the ancient time remained a active port. Tamil merchants had frequently visited this port.
- On account of this reason, there is a Sivan temple constructed China. There is a Tamil inscription in this temple it says that it was constructed by the order of Chinese Emperor Kublai Khan. There are Chola period Sculptures in this temple.