

## 10. Social and Economic condition

Reclamation of lands was the special feature of the Pallava period. Brahmins were invited and were given Brahma deya, rivers, tanks (Eri), channels etc. were constructed; and irrigation was improved. Consequent to these attempts, a number of villages came into existence. New professions were created; Commerce was elaborated and so revenue of the state was naturally strengthened.

1. **Varnasrama** : The kuram grant insists on four-fold sections of the Society, viz, Brahmanas, Kshatriyas, Vaisyas and Sutras. The Kasakudi plates in general say that the Pallavas rulers enforced the special rules of all castes and orders.

2. **Brahmanas** : The Brahmins occupied the highest status. The Brahmins a class of learned poor people, were sustained by moderate gifts of land or cash from other classes particularly nobles and kings and as a rule commanded respect of their neighbours by their social role as educators, mediators and peace-makers.

3. **The King** : He was the head of the state and possessed all powers. (See the topic administration)

4. **Position of Women** : Women had much freedom. They enjoyed more privileges and rights. They owned property in their own right. Poligamy was common especially among the royalty. For maintaining political peace, they had matrimonial alliance with Rashtrakutas. The queens donated lands to the temple. Sati system was practised. Girls were gifted to the temples for doing temple services, Slavery was in practice.

**Ornaments :** Both the ladies and gents were fond of ornaments. Kodippu, Sevippu, Todu, Kundalam, Makarakulai, Padagam etc., were ornaments of the royal family. Tolvalai was worn by the warriors. Women of this age used to get up very early in the morning in the month of Markali (சிந்தி சிறு கால) for Pavai Nonbu.

5. **Castes and Professions :** Landholding peasant was esteemed in society and generally commanded a higher status than the artisan or the merchant. At the bottom of the social scale were the landless labourers. They led a life of semi-slavery to those they served. Brahmanas, Vellalas, Potters, fishermen, Shepherds, hunters etc. were some of the divisions in the society.

6. **Marriages :** The descriptions of Andal and Sundaramurthi nayanar reveal the Aryanised type of marriages. As Andal has mentioned about 'Mangala Nan' it may be assumed that Tali was in practice. Polygamy was also adopted. Pratiloma and Anuloma marriage were also in vogue.

7. **Food :** The references about Sennel, Vennel, Polished rice etc., were found in the incriptions.

8. **Village Life :** The village comprised dwelling houses and house-sites. Some with garden around them, streets bazaars, roads and temples, besides cultivated wet and dry lands, held under various tenures by individuals and institutions like temples and Mathas burning grounds. The village common and pastures used by all villagers for thrashing grain, grazing cattle and so on; and tanks, wells, streams and other waterways. Population was relatively sparse and even the so called Brahman villages (Brahmadeyas) did not lock resident people of other castes and occupations in varying numbers. Shepherds looked after the goats and cows of the temples. They gave milk, curd and ghee to the temple worship. Streets were also named after their profession viz. Sunnambukkarateru, Kottata teru, Agrahara etc.

## Economic Condition

Pallavas enjoyed glorious economy. Dry lands were brought under cultivation, Lakes and canals were widened for irrigational purposes. Brahmins migrated in large numbers from North and they were donated lands resulting in recreation of many villages, colonies and temples. Since the Pallavas could not import commodities as in the days of Sangam age, indigenous products were manufactured in plenty.

### Brahma Deya :

Lands donated to brahmins are called Brahmadeya and lands donated to a single brahmin is called Ehaboga Brahmadeya. These lands were exempted from tax. These lands were not to be sold out. The place, where brahmins who mastered, four vedas lived, was called Caturvedi mangalam and Agraharas like Udaya Chandra Mangalam, Dayamuga Mangalam, Pattathal Mangalam etc. were developed later on.

### Administration of Villages :

Village assembly was called Peru Makkal and they were twenty in number. They were divided into several boards Alumganathar ruled small villages and Uravaiyar ruled towns. Amirthaganathar administered temples, who received all donations made to temples and helped the people during drought. They played an important role in the village administration besides welcoming the great leaders of Saivism.

The administration of small towns were excellent, Waste lands, cultivable lands, bazaar steets and burial grounds were measured accurately and their boundaries fixed.<sup>1</sup> Wells, ponds, temples were common. The unassigned land was the common property of the village.

<sup>1</sup> டி.கை வலம் வந்து கல்லூம் கள்ளியும் நாட்டி.

**Devadanam :**

Villages consisting mostly of lands donated to temples were called Devadanas, whose revenue were spent in temple services. Due to this system various dry lands were brought under cultivation resulting in the increase of agricultural products and Govt. revenue. During droughts temples extended loans to the people and collected interest. The interest varied from place to place. It was even 30% in some places.

**Revenue :**

The Revenue of the country came from various taxes. Inscriptions speak of land revenues and the following professional taxes :

Ilamputchi was levied on toddy drawers ;

Kusakkanam was levied on those who made pottery ;

Thiru mukakanam was levied to transmit information

Idaiputchi was levied on shepherds

Tattukkanam was levied on goldsmiths

Visakkanam was paid for the village chief.

Kattikanam was levied on blacksmith

Kalyanakkanam was given during marriage

Parajkanam was levied on washermen

Pattigaikanam was levied on spinners

Padamkalai was levied on spinners

Tharagu was levied on mediators

Puttoga Vilai was levied on cloth-sellers on Those who lived in tents

Tharikkurai was levied on weavers

Echoaru was given to tax-collectors

Nedum Parai was paid to those who beat drums

Sungavari was the excise duty

Manrupadu was levied in courts

Neivilai and Charruvari were levied on trees which gave toddy.

Sengodikanam and Kannattu kanam were levied on herbal plants.

Besides, the duties paid by petty kings and articles confiscated during warfare were other sources of revenue.

### Treasury :

Treasury was in vogue during the Pallava period. It was administered by officials. There were instances of bankruptcy. Bankruptcy was due to repeated wars of Pallavas with neighbouring states.

Central exchequers were appointed to supervise the Adhyaksha in the divisions of the country. Vialur inscription (17 of 1899) speaks of an official called Manikka ppandara Kappan besides the head of the treasury.

### Professions :

From various professional taxes levied during the Pallava reign, the various professions of the people may be known. Every village had spinners, weavers, pot-makers, carpenters, goldsmiths, mediators etc. Big shops sold various commodities.

### Land Measurements :

Lands of the entire kingdom were measured. Every village was measured and a sketch was drawn. Land was divided into Payal and Adai. The income from Payal was shared by land owners and cultivators whereas the Adai lands were crown lands, cultivated by farmers on lease.

Only those lands other than Brahmadeya lands were donated. They were properly measured either by village officers or state officials. Stones and thornes marked the boundary. The donations were recorded in Kona olai or Arai olai, Uruvappalli plate describes clearly the measurements of lands.

Every land was fenced properly. Kalappai was the extent of land cultivated by two oxen at a stipulated time. Nivar-shanam was the land measurement taken by walking from a point and coming back to that point at a particular time. Pat-tiga was the land covered by a goat which was tied to a stick. Padagam refers to a bit of land (Kambavarman inscriptions state that it was 210 kulis) The Kuli was equal to 81 sq. ft.<sup>1</sup> It changes every now and then. Veli was also yet another system of measurements. Four-san Kol rod, Nalu san Kol, Twelve San rod sixteen sanrod were other measurements.

### Irrigations :

Dry lands were brought under cultivations with the help of lakes, canals, wells etc. These water tanks were maintained by Government, Village boards and some private people as well. Lakes were called after the names of those who constructed it or of those places or of the kings like.

Rajathadagam, Thenneri alias Tirayaneri, Mahendra Tadagam, Chitramega Tadagam, Vairamega Tadagam, (In Uttiramerur), Parameswara Tadagam, Vali Eri (Dug by Vali Vadugan) Velleri, Thumban Eri (North Arcot) Kanaga Valli Tadagam (Near Vellore) Kaverippakkam (length is  $5\frac{1}{2}$  k m. built by Thellarraerantha Nandi Potharayan) Marudanadu Eri (Near Vandiwash)

These lakes dependad mainly on rains and river-waters.

### Wells :

For drinking and irrigation purposes number of wells were constructed. Nalumulaikkeni or Marpidugu perunkiraru at Thiruvellarai was completed during the rule of Dantivarman. This well is found in the form of a swastika with a flight of steps from each of the four sides. It is about 57 square feet and is located outside the enclosure of the Pundarikaksha Perumal temple.

### Method of Irrigation :

Water from river was taken by means of various canals for irrigation, Vairamega canal (Trichy) and perumbidugu

canal (to bring Palar water from Kurm to Parameswara Tataka (Pond) were big canals from which small canals like Ganapthi Vaykkal (canal) and Sridara Canal carried water (11 and 17 of 1898). Water was taken from rivers through canals to the lakes and then to the adjoining fields. The branch canals from the first main canal was known as Kurangu.— Kal or Kilaikal or Odai. The water coming out separating the river banks due to flood, was known as Vellakkal (inundation canals) which was quite convenient and inexpensive.

Kalingu refers to the sluice and Thambu refers to canal. To measure the water taken from river to lake, a wooden plank was attached to the sluice. Tank committee was created to maintain tanks, wells and canals. The Village Sabha managed this committee.

### Crops :

Inscriptions of Pallavas mention paddy and rice, Thella Nallu (for god) Sennel, Narnel (for irrigation) and Pattettu Kutthiya Pallava (polished rice) etc. Permission from government has to be obtained to plant coconut trees and palm trees. But Brahmamadeya and Devadana villages were exempted from taxation.

### Herbal Plants :

Government license should be obtained to plant Senkodi, Karusaranganni (yellow and white) Mari Kollundu, Sengalunir Nilorpalam etc. Taxes were levied to plant and sell these plants and the taxes were known as Senkodikanam, Kannittukanam and Kuvalaikanam. Marikollundu was imported from China and planted. Information is available in regard to Thulasi plant. The cultivation of Ulli (veti ver) ru veli is also mentioned in the Velur Palayam plates.

### Weight and Measurement :

We have already seen measurements like Kalapai, Nivarathanam, Pattiga, Padagam, Veli, San etc. Nalikal, Uri, Ullakku were other measurements. Nalikal was variously

known Karu nali, Nalva nali and Pillaya nali etc. Pidi was the measurement to measure ghee and oil. Sodu, nali, marakal, padaku, curuni, kadi and kalam were used to measure paddy; Kalanju and Manchadi were the weight to measure gold. 12 Manchadis make one kalanju.

### Committee for Drought (Panchavariya Committee)

Inscriptions speak of drought during the reign of Pallavas and drought relief measures undertaken by the Government.

A separate board for droughts was established to undertake drought relief measures. This Board collected and stored paddy from the villagers and distributed them to the people during drought. The paddy thus collected was known as Panchavaram. We don't have any evidence of Nandivarman III, Dandivarman and Nripatunga state that many tanks were dug to avoid drought. This panchavaram was mostly collected during the days of Nandivarman III.

Monasteries and schools were indu'ged in the eradication of droughts. Periya Peranam speaks of the existence of twenty monasteries in the 7th century A. D. Hiuen-Tswang also speaks of the existence of Buddhist monasteries at Kanchi.

### Inland Trade

Brahmins participated mostly in imparting education. People of other castes indulged in different professions, like spinning, weaving, pot-making, grazing of cows and sheep, carpentry, mediation, wholesale business and ornaments making with the royal permission. They remitted a stipulated amount as tax to the Government.

Every village had their shops and some inscriptions speak of the commercial activities of these shops. Commodities like oil, ghee, areca, sugar, coconut, vegetables, flower, sandles, cloth etc. were sold. Sundarar who wrote poems on Thirukkachur temple, mentioned that the temple was surroun-



ded by shops. Besides, the inscription found in Ulagalantha Perumal Temple of Kanchi states that licences were issued to the shops.

### Foreign Trade

Sangam literatures state that Mahabalipuram was also a harbour during the sangam age. Thirumangaiyalar states that this harbour was busily exporting to and importing from North India and western countries. The famous Chinese traveller Hsien Tswang states that Mahabalipuram was a major port. Commodities might have been transported from Kanchi to Mahabalipuram in boats across big rivers <sup>1</sup>

Nagapattinam was also a remarkable port. Trade relationship with China and South East area was maintained. Marikkoluntu was imported from China. Narisimhavarman II earned high regard from the king of China for having built a Buddhist temple for the traders. Thagoba inscription speaks of navigation with Siam during the reign of Nandivarman III. Nandikalambagam was all in praise of trade of the Pallavas.

### Coins :

Coins bearing the emblem of Nandhi and two ships are available. Wheel, sangu, arrow, fish, swastik, umbrella, lion, horse crab, tortoise etc. were found on the obverse of the coins. Coins were made of gold, silver and copper. The terms Sriparan and Srinidhi were found in the coins having Nandhi and Nandhi with fish. Descriptions of coins are found in the hymns of Devaram and inscriptions.

<sup>1</sup> கலங்கள் இயங்கும் மல்லைக் கடல் மல்லை.

## Religious Condition

(Bhakti Movement—Folds and Sects of Saivism)

There Demands

There was perfect religious harmony during the Sangam Age. The Kalabhras espoused the cause of Jainism and there onwards evolved religious animosity in South India. Throughout the Pallava period religion had been a vast experimentation with ultimate problems.

The Devaram Trio minimised the development of Jainism and Buddhism to a very low ebb and elevated the grace and dignity of Saivism to a higher level. Likewise the Alvars also made all efforts to spread for the growth Vaishnavism. They advocated Self-purification what was necessary for devotion to God, absolute surrender, irrepressible yearning to attain Grace and unfathomable and unbounded love for god's creation.

### Bhakti Movement :

The Southern Saints converted their worship into a devotional form of experience. The period lasting the sixth century to the eight century is called the period of Bhakti Movement, in which the Alvars and Nayanmars composed a number of poems to propagate Vaishnavism and Saivism. These compositions bear close resemblance in their style, form, purport, motif, ideas and even in their use of words, phrases and other expressions, since the two wings of Bhakti

movement Vaishnavism and Saivism were contemporary and co-operative and had many close resemblances both as having their origin based on the Vedic faiths and having their main objective of routing their common enemies Jainism and Buddhism.

The leaders of both the faith clearly saw that the popularity of their doctrines inculcated by them depended on their attracting adherents from all ranks irrespective of caste, creed and social status. Large concourses of people under the leadership of one gifted saint went from place to place, chanting all along their way, visiting temples and offering their worship to the deity. Their joint recitation of the hymns brought a kind of simple chorus music in which any common man could join. The Religious revival was at once a Renaissance of devotion and what is more, a Renaissance of Tamil poetry.

### Self surrender :

Chariya, Kriya, Yoga and Gnana are the four Margas to attain the lotus feet of Siva; Appar approached to God in Chariya or dasamarga; Sambandar approached in the Kriya or Satputra marga; Sundarar in the Yoga or Sakha marga; and Manikkavasakar in the Gnana or Sanmarga.

While describing the Bhakti cult, Nalayira Divya Prapan-dam narrates in the stages of devotion. They are as follows: Sravanam (hear), Cirtonam (sing); Smaranam (Cherish), Pada-sevanam (Submit at feet), Archanam (adore), Vantanam (prostration), Dasyam (servant), Sakhyam (be friend) and Almaniveyanam (total surrender)

### Nayanmars :

Thirunavukkarasu and Sambandar were the contemporaries of Mahendravarma I, the Pallava king and Mankaiyarkarasiyar the Queen of Kun Pandya. Sambandar carried on a vigorous propaganda condemning the Jains and Buddhists and upholding the saiva faith in his endless pregrinations. Both of them

have mentioned in their hymns about many of the names of the Nayanars who lived from 3rd to 7th century A.D.

Chandesar, who attained Siva's grace by cutting the leg of his father as he kicked down the milk-pot kept for puja; Kannappar who removed his eyes to insert the same into the Linga after finding bleeding in its eyes; Sakkiyar, Kanampullar, Kochohenganan, Arrival Tayar, Amarnitiyar Muttinayanar, Tirumular (The author of Tfrumantiram) are some of the Nayanars who attained the lotus feet of Siva by their sincere devotion towards Siva. They sang songs on Siva temples. The hymns of Manikkavasakar express the Nayaka-Nayaki bhava of Sanskrit literature. 1

**Casteless and Creedless :** The Nayanars who are said to be Sixty-three in number lived mainly in the Pallava period. They belonged to all castes. Meypporul Nayanar was a king; Kannappar was a hunter; Chandesar was a Brahmana; Tirunilakantar was a potter; Karaikkal Ammaiyar was a vaisya; Nandanar was a Pariah! Appar was Vellala, Sambandar was Brahmana and Sakkiyar was a Jain.

### Vaishnavism :

The teachings of the Alwars became later the basis of Vaishnavite philosophy.

Thirumangai Alwar was a Kallar by caste. 2 Tirumalisai was brought up by a hunter: Tondaradippodi and Periyalwar were Brahmanas; Tiruppanalwar was an untouchable. Periyalwar, Andal and Kulasekara Alwar etc. belonged to this period. Nammalwar was a Vellala. His Tiruvaimoli has been called by Vedanta Desika as the Dramidopanishad. The Vaishnavites regard his poems as the four Vedas in a Tamil form. The Alwars urged the

1 “ தன்னை மறந்தாள் தன்நாமம் கொட்டாள்  
தலைப்பட்டாள் நங்கை தலைவன் தாளே ”

2 “ நாடினேன் நாடி நான் கண்டு கொண்டேன்  
நாராயணா என்னும் நாமம் ”

there was one god, Vishnu and that devotion is the only path to solvation, not austerities.

**Persecution of the Jains and the Buddhists :** Sambandar's encounter with the Buddhists at Bodhimangai and the Jains at Madura put an end to the domination of Jains and Buddhists in the Tamil country.

1. At the instigation of Sambandhar Njirasir Nedumaran, the Pandya king, impaled all the Jains in Madurai.

“வன்கழுவில் தைத்தை மறையோனை”

2. The religious persecution is also confirmed by a panel inside the Vaikuntaperumal temple at Kanchi.

3. Tondaradippodiyalwar condemns and considers it his duty to chop off the heads of the Jains and Buddhists.<sup>3</sup>

4. Tirumangai Alvar plundered the Buddha Vihara at Nagai and melt the golden idol of Buddha and completed the work of the fourth prakara of the Srirangam temple:

5. The houses of the Jains were demolished and the lands were confiscated at Tiruvarur under the leadership of Tantiyadikal Nayanar. Jains conflict at Palayarai is also another example.

6. Nandivarman II also impaled a number of Jains. He confiscated thier lands and distributed them to the Saivites and Vaishnavites.

Human sacrifice was practised during the pallava period. Some examples may be given from the sculptures & Literature.

1. Panel at Varahamandapa at Mallai;
2. A man offering his head to the Goddess in the Draupathi Radha panel;
3. Lower cave temple at Tirchy (The devotee is keeping his

<sup>3</sup> வெறுப்பொடு சமண முண்டர் வீதியில் சாக்கியர்கள் பொறுப்பரி யனகள் பேசில் போவதே நோயதாகி குறிப்பெனக் கடையுமாகி கூடுமேல் தலையை ஆங்கே அறுப்பதே கருமம் கண்டாய் அரங்கமா நகர் உளானே.

swod on his neck) 4 Temple at pullamangal, Periyapuramam also narrates about the Bhairava's demand of a boy's flesh.

**Temple :** The life of the people was started around Temple- kings and nobles endowed lands, villages, lamps etc. to the temple. The term Koil parivaram or Talai- parivaram included all the servants of the temple. It depended upon the wealth of the temple. So adequate provision was made for the temple worship. Archakas were appointed. Kanikaiyars were also there. The Siva temple at Kuram had fifty four parivarams

### Saivism :

Saivism is not only the oldest but also the most predominant religious in Tamil Nadu. The ancient Tamils worshipped a god called Kanthu (Aham V. 287 (a pillar). The antiquity of the worship of Sivalinga can be traced to the 2nd century B.C. as the Lingas that are enshrined in Gudimallam, Kalathur and Kudimiyamalai.

### Sects of Saivism :

The various saivite schools may be brought under two broad divisions viz. Rudra schools who follow wild method and Saumya margas who follow the benign schools.

Pasupatham, Kapalikam, Kalamugam, Saktam and Bhairavam are Raudra schools of Saivism. The Saumya school or Suddha Sivas had eight divisions and each had their own philosophy. They are (1) Aikyavada (2) Pashanavada (3) Bhedavada (4) Samavada (5) Sankrantivada (6) Kavada (7) Parinamavada (8) Siddhartavada

### Pasupatam :

The Pasupatam insists of Chariya, Kriya, Yoga and Jnana. The Lakulisa pasupathas belonged to one of the important sects of Pasupathas They mention 18 or 28 incarnations of Siva in different ages. It was a sect of wide catholicity suiting the tastes and capacities of different classes.

of people. Admission to the sect was opened married and unmarried people alike. They used to smear their bodies with ashes; and wear black dress. After bath they smear their bodies with ashes thrice and meditate Siva in the morning and evening.

**Kabalam :** The Kabalikas worshipped Kabali form of Siva. They wear usually bones, take food from human skulls, drink their wine from the skull of a brahmin and offer oblations of human flesh to the fire.

**Kalamukham :** The Kalamukhas take food in a skull besmear the whole body with ashes, eating the ashes, holding club placing vessel full of liquor and worshipping god as seated there in are the methods of worship of the Kaia-mukhas.

**Virasaivism :** A militant form of Saivism was called Virasaivism. The followers wear a small Linga deposited in a reliquary generally suspended round the neck.

**Tantric Saivism :** This system is characterised by the worship of Sakthi. *i.e.* the female energy of Siva. Yoga and Sects were native to the worship of Siva Creation is possible only with the help of Sakthi and without sakthi he is useless. These traditions later developed into the Tantric or Vamacharya Saivism. The followers of this group adopted free and unrestricted use of liquor, meat and women.

**Vamam :** Body, soul and all are forms of Sakti. By studying Vama scripture and become one with sakti is liberation. They are called Saktas.

**The Four forms of Saivism :**

Saivism was divided into four forms during the time of Thirumular. They are Suddha Saivam, Asuddha Saivam, Marga Saivam and Kadum Suddha Saivam,

## Conclusion :

### Concept of Bhakti

The Bhakti Movement established a casteless society. Sambandar, a Brahmin, respected Thirunavukkarasar's learning and called him Father (Appar); Nilakandar, a Brahmin welcomed Thirunilakanta Yalpanar and his wife who were panar by caste. He gave accommodation to them in the central portion of his house and by the side of the sacrificial fire-pits Appudi Adigal, a vellala, was a devotee of Appar. He sat alongwith him; took food and also washed his feet.

Siyanesa chettiyar came forward and requested Sambandar, a Brahmin, to marry his daughter. undarar, a Siva Brahmana married Paravaiyar, a Rudra ghadika and Sangiliyar a vellala girl. Kotpuliya, a vellala, requested Sundarar to marry his two daughters.

These are all only examples. Under the banner of Bhakti, they slept together, walked together, ate together and what not?

## 3. The Pallavas

### Fine Arts

(Architecture-Sculpture-Painting-Music-Dancing-Drama)

### Contribution of the Pallavas to Arts and Architecture.

The Art and architecture of the Pallavas form a very brilliant chapter in the history of South Indian Art. 'Their productions provided the foundation of the Dravidian style.

The Art of the Pallava may be studied here under the six headings.

- |                 |                |
|-----------------|----------------|
| 1. Architecture | 4. Music       |
| 2. Sculpture    | 5. Dancing and |
| 3. Painting     | 6. Drama       |



## I. Architecture

Architecture can broadly be divided into Nagara type, Vesara type and Dravidian type.

**Mahendravarman** introduced a revolutionary change by Dravidian architecture. In the pre Mahendravarman period, the temples were constructed with the help of the perishable materials. He carved out the temples from the living rocks. Mahendravarman says it in his Mandagappattu rock-cut cave inscription, that he constructed the temples without using the perishable materials like bricks, timber, metal or mortar. He was a revolutionary in art, because, upto his period, stone was avoided for the construction of temples, since the stone is connected with bad omen<sup>1</sup> or used only for the deceased persons.

The Architecture of the Pallava period may broadly be divided into three divisions:

- |                       |   |                           |
|-----------------------|---|---------------------------|
| 1. Rock-cut caves     | } | (a) Mahendravarman        |
|                       |   | (b) Narasimhavarman type. |
| 2. Monolithic Rathas  |   |                           |
| 3. Structural temples | } | (a) Rajasimha type        |
|                       |   | (b) Nandivarman type.     |

### 1. Rock cut-cave temples

The Rock cut cave temples are again classified into (a) —Mahendravarman type and (b) Narasimhavarman type.

(a) Mahendrawarman type (upto 630 A. D.): Its first phase, entirely rock-cut, comprises moderate size pillared halls with one or more cells cut into the back wall. The front facade has a row of pillars and pilasters. The pillars are square at the base and top with octagonal (eight faced) middle section. The larger halls had an inner row of similar

<sup>1</sup> கல்யாணம் கல்லெடுப்பு

pillars and pilasters. A heavy bracket provides the capital. Dwarapalakas occupied an important position. There are ten such excavations definitely attributable to Mahendravarman and scattered over the entire region down to Trichy.

(b) Narasimhavarman Group: The caves carved out by Narasimhavarman are found at Mamallapuram. These caves vary in dimensions but generally 24' x 25' or 15'. The cellars are rectangular. The pillars are the main feature of the facade.

The base of the pillar becomes a squatting lion or vyala which under Rajasimha gave place to a prancing lion. The pillars are ornamental. The pillars have three parts—shaft, capital and bracket. The base of the shaft is a squatting lion, which seems to be bearing the entire pillar on its head. Kalasa, Tadi, Kumba, Padma and Palaka are the parts of the pillar over the shaft. All the mandapas possess kudu arches and niches with icons inside. Mahisasuramardini mandapa and Varaha mandapa bear very beautiful sculptures.

## 2. Monolithic Rathas

The monolithic Rathas in the same style as the mandapas are clearly copies of wooden structures. There are ten Rathas. Among the eight found of Mamallai, the most famous five are called Pancha Pandava Rathas. The other three are Ganesa ratha, Pidari and Valayaukuttai. The Draupathi Ratha is square and Pyramidal. The roof appears to be a thatched (hut-shaped) and plain. There are Dwarapalakas at the entrance. The image of Draupathi is on the back wall of the Sanctum. The Arjuna ratha and Draupathi ratha are on the same platform. Alternatively lion and elephant can be seen at the bottom of the plinth as if bearing the entire shrines on their back. The Bhima ratha has a rectangular Vimana with a Sanctum in the centre and a circumambulatory path. The Dharmaraja Ratha is a three-storeyed Vimana with a garbhagraha in each storey. It is a best example of a chaitya. The

Sahadeva Ratha is an apsidal temple. The Pitari Ratha has an octagonal Sjkara and the Ganesa ratha has a rectangular Vimana, with an ardha-mandapa in the front.

### 3. Structural Temples

The structural temples were constructed with the help of the dressed stone masonry. Again this group falls into two divisions the Rajasimha group (700-800) and the Nandivarman group (800-900).

#### 3. A. Rajasimha Group

(Features of this Group)

(1) Multi-storeyed Vimana appears to be in descending order like a chariot, (2) On each end figures of Kalasa and Lion are found. (3) Niches are found with a similar type of Linga, found in the Sanctum, (4) Figures of lion are found both on the outer and inner walls of the temple. (5) They are standing on their hind legs with fierce look. (6) They were made out of marter. (7) The figure of Somaskanda is found almost in all temples. With the above mentioned features, the following temples are found.

- |                                      |   |             |
|--------------------------------------|---|-------------|
| 1. The sea shore temple              | } | at Mamallai |
| 2. Mukunta Nayanar temple            |   |             |
| 3. Siva temple                       |   |             |
| 4. Talakirisvara temple at Panamalai |   |             |
| 5. Kailasanatha temple at Kanchi     |   |             |
| 6. Vaikunta Perumal temple at Kanchi |   |             |

**The Sea-shore Temple :** This is the earliest of the structural temple found at Mamallai challenging its survival against nature's fury. The Vimana evolves a higher and more rhythmic tower. The three-storeyed Vimana had a Kalasa. The back side of the temple's Sanctum contains Ananda Sayana Vishnu.

### Kailasanatha Temple :

The Kailasanatha Temples and Vaikuntaperumal temple are the most perfectly integrated and matured examples of the style, equally noted for their sculptures.

The Kailasanatha temple is measured 124' × 80'. Inside the Sanctum a huge Linga is found.

The most important of the Group of Pallava structures is the Kailasanatha temples which is one of the most remarkable architectural monuments, forming a complete series of representations of the Principal legends in the Saivite mythology.

The cells were originally occupied by Lings, each with its separate name, and representing a different manifestation of Siva. The Pallava Grantha inscription on face of each, mention the names. The names represent either of the different Lingas or titles of the King who executed the buildings. They are all Saivite appellations.

The temple complex is compressed in a large, and smaller courtyard. The central shrine is surmounted by lofty pyramidal tower. The entrance to the Central Vimana has been from the east. A small separate shrine is found at each corner on each side of the large court, is ranged a continuous series of cells. Each cell has a small Tower and Sikhara over it. Elephants and Bulls are placed alternatively on the well head between them. In front of the large central shrine—to the east is the Mahamandapa which one stood detached from the central group of shrines.

The Vaikuntaperumal Temple, otherwise known as Paramesvara Vinnagaram was constructed by Nandivarman II. Each of the three storeyed Vimana contains a Karbagraha with standing, sitting and sleeping sculptures of Vishnu.

### III. B. Nandivarman Group

The originality of the Pallava Architecture was slowly vanishing. The Lingas, Dwarapal, pillars etc. are differed from the earlier group. It is very difficult to identify this group with the early Chola temples. The following are the examples :

- |   |   |               |
|---|---|---------------|
| 1. Muktesvara temple                    | } | all at Kanchi |
| 2. Matankesvara temple                  |   |               |
| 3. Tripurantakesvara temple             |   |               |
| 4. Iravatesvara temple                  |   |               |
| 5. Perumal temple at Kuram              |   |               |
| 6. Virattanesvara temple at Tiruttani   |   |               |
| 7. Vadamallisvara temple at Orakadam    |   |               |
| 8. Parasuramesvara temple at Gudimallam |   |               |

#### Matangeswara Temple Kanchipuram :

The plan is simply a small shrine with massive walls, and entrance through a pillared porch on the west side. The side and back walls of the porch and shrine have a series of panels on each. A black stone Linga is found inside the the shrine. The tower, which is hollow, is found over the Linga; The porch has four tiers of Pallava type each with a lion base.

Virattanesvara Temple at Tiruttani is an apsidal temple like the Sahadeva ratha. Siva, Ganesa, Vishnu and Brahma are found here. This temple was constructed during the rule of Aparajita. Perumal temple at Kuram was constructed by Paramesvarman.

### II. Sculpture

Sculpture : Beautiful sculptures are found in the temples above noticed. The early Mahendrarvarman sculpture are tall; the figures have thick lips because of the nature of the stones, Monolithic animals like Bull, Lion, Elephant and the Monkey family are at Mamallai. The battle scene of Mahisasuramardini and the Anandasayana of Vishnu; and the Panel depicting Arjuna's penance are remarkable.

At Mandagappattu, the dvarapalaka leans on a massive club—indicating a Saiva temple. The balbous part of the club is unfinished; his feet are left uncut as well. The Varaha mandapa has an elegant facade of Vyasa-based pillars and pilasters supporting a cornice with Kudus and a row of miniature shrines. The lotus rosettes and lozenges of the mandapa-ceiling are painted orange-red against a pale green background.

The composition of the Govardana-Krishna relief, following the shape, of the boulder, moves inward and upward. swelling to its largest size is the centre, around the principal group and ebbing out again at the opposite end. Both end sections consist of wild animals of the forest, among which we notice griffin and sphinxes; they are all seeking refuge. The climatic scene is, of course, Krishna lifting upmount Govardhana in order to protect His friends, the milkmaids (gopis) Cowherds and their families and Cattle, from the wrath of Indira who is sending down storm and deluge.

The adjoining pastoral scene is perhaps the loveliest section. A cow is licking her calf while she is being milked; a gopi is carrying milk-pots and fodder; another with a child in one arm, salutes a flute-player.

Isolated Rock Panel: "Two Nagas are joyfully playing, with the water in the middle of the stream; here a Brahmana goes back home with a large pot of water on one of his shoulders;... a number of ascetics are performing their penances; on the other side of the river, a cat, wishing to imitate those ascetics, takes up the same posture of penance by lifting its whole body on its hind legs and its front paws above its head....." Kailasanatha temple has a number of dancing postures of Nataraja. The Vaikunta Perumal temple has labelled panels of sculptures purporting to trace the history of the Pallava dynasty.

III. *Painting*: Mahendravarman's taste for the painting is depicted through his title "Chitrakara puli". He

was the author of a 'treatise on painting' is also proved by Dakshia Chitra, an inscription found at Mamandur. Traces of paintings on the roof of Kudimiyamalai, on the wall of the Kailasanatha Temple, Adivaraha cave and Mamandur cave etc., are found.

IV. *Music*: The rhythm and melody of the verses of the Devaram Trio and the Alvars melted the hearts of every one. Singing of Devaram was practised in the temples. Sri Vadya vidyadarh, Sankirnajathi etc., are the titles of Mahendravarman. The Kudmiyamalai inscription is arranged in seven sections; each section has several sub sections. Thirumaiyam is another musical note. Yal, Kulal, Kinnari, Kokkari, Chachari, Vina, Takkai, Mulavam, Udukkai, Mattalam etc., are the names of the musical instruments found in the Devaram hymns.

V. *Dancing*: The various poses of the Nataraja at Kailasanatha temple speak their taste over Dance. Dancing girls were there in the temples (Later Period) Muktesvara temple itself had 24 dancing girls.

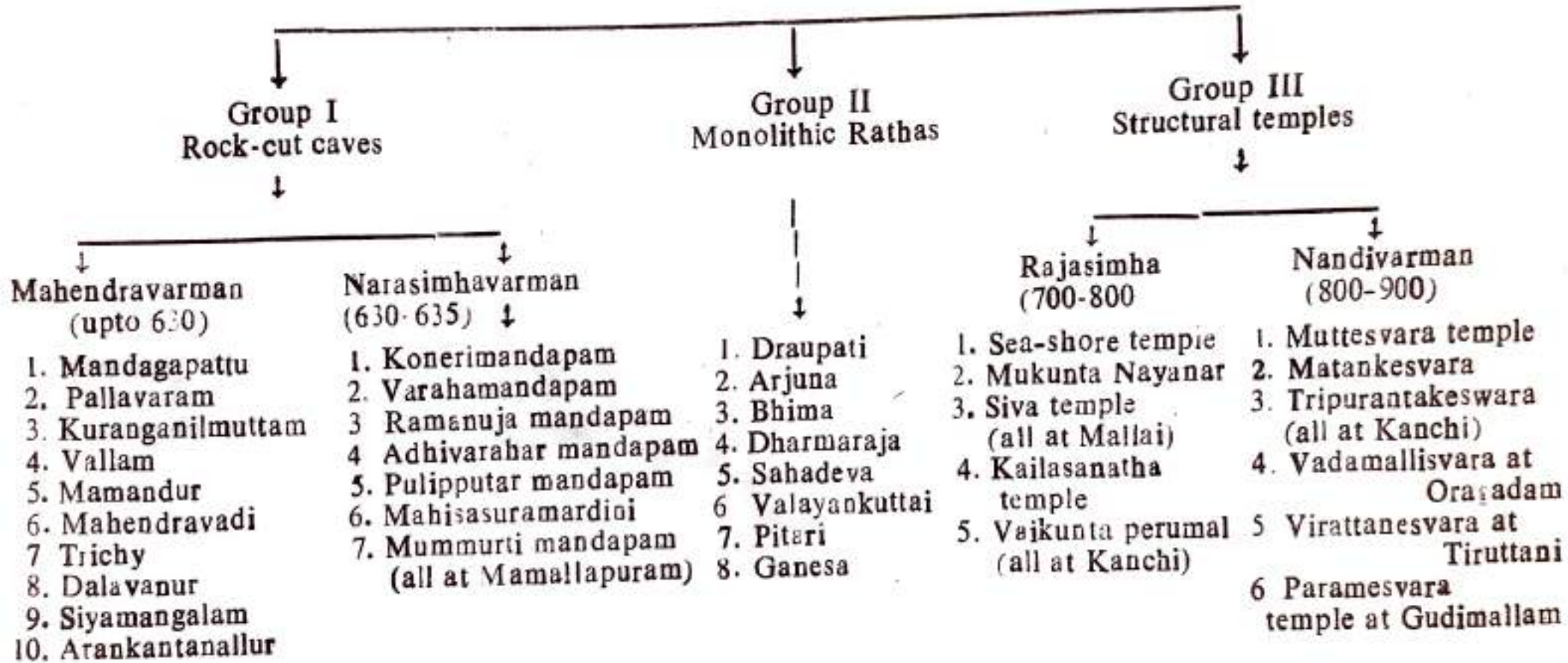
VI. *Drama*: Mahendravarman's Mattavilasaprakasana is a beautiful social drama written in Sanskrit. Perunkathai refers to the dramas in the following lines <sup>1</sup>

Manikkavasakar says, "நாடகத்தால் உன்னடியார்போல் நடித்து", Nammalvar says, "பிறவிமா மரயக் கூத்தினையே".

Dance groups also entertained the king in the court. A panel in the Vaikunta Perumal Temple depicts this.

<sup>1</sup> "கேரளில் நாடகக் குழுக்களும் வருகென"  
நயத்திற்றும் பொருந்த நாடகம் கண்டும்.

## PALLAVAS — ARCHITECTURE





## 6. Social and Economic Condition

### Social Condition :

**Village Organisation :** Most of the people depended on agriculture. Vaigai and Tambaraparani were the major rivers. New colonies were created. Kings gave a lot of concessions like taxes free, building of new houses, digging of canals by the people of these colonies. Generally they were given as Bramadeya and devadana gifts.

People of all classes lived in peace. In the religious sphere of life, the followers clashed each other to establish the supremacy of their religion. Society was divided into various castes yet they co-existed and contributed their services for the society. Sometimes persecutions were done in the name of religion. Generally Kings patronised and promoted all religions. This can be clearly understood from the prasasti of Maravarman.<sup>1</sup>

The brahmin community lived for moral precepts and lead a pure and austere life. They impart vedic education to the people. Everyday they were reciting vedas. Thiruvoy-moli says it :<sup>2</sup>

<sup>1</sup> மடக்குளக் கீழ் மதுரை குளக்கீழ் பாண்டியன் இராஜசிம்மன்  
எத்தவச் சமயமு மினிதுடன் விளங்க.

<sup>2</sup> வேத வொலியும் விழா வொலியும் பிள்ளை குழாவிளை  
யாட் டொலியும் அறாந்திருப் போரை

### Dalavoyppuram Copper Plates :

Lands were assigned to brahmins by considering their merits. The Dalavoyppuram copper plate mentions that they were speakers of truth, did prayers of Chandiyavadanam, performers of vedic performances like Karukapathiam, Akavaniyam, Dakshinakiam, promoters of four vedas, rendering five great sacrifices and reciting, teaching, doing rituals, doing rituals for others, receiving things, donating to others were called the six professions. They were proficient in vedic studies, grammar, philosophy, astrology etc. These were the six branches of vedas. This is found in Sivakasi Copper Plates

### Farmers and Cowherds

Farmers were called Vellalas, sons of the soil, and country people in inscriptions. They had their own organisation viz. Chitrameli Peria nattar. They regarded Melli as their God.

Alvars described their life in the First Pandyan Empire. They reared the cattles; went along the cattle in the morning with food, took their food in the forest itself and in the evening they returned along with the cattle.

Cowherds Village was referred as Ayar Padi. Thirupavai and Tiruvoyimoli described it in detail.

During the month of Margali, Ayar women performed fasting. They did not take ghee and milk. They woke up early in the morning and bath <sup>3</sup>

### Nagarathar :

Chettiar or Nagarathar belonged to the merchant community. Trading was their important profession. Exports

<sup>3</sup> நெய்யுண்ணோம் பாலுண்ணோம் நாட்காலே நீராடி  
மையிட்டெழுதோம் மலரிட்டுநாம்புடியோம்  
செய்யாதன செய்யோம் தீக்குறளைச் சென்றோதோம்.

and imports were also carried on. They were also called Nanadesikar since they had trading contact with all directions. They were living in groups, hence their streets were called Nanadesikar Big Street and Ainooruvar big street etc.

Nagarathars were of various kinds. They were having their own flags with Garudathvajam emblem; own river called Bama River, own elephant Jayavarman.

### Right and Left Hand Divisions :

The Society was divided into twofold divisions called Valankai and Idankai. This division had its antiquity from the days of Karikal Cholan. Each division consisted of 98 subcastes. They were having their own flags, emblem and musical instruments etc.

Panchalars : They were also called Ainperunkula Kai Vinaigners. Blacksmith, Goldsmith, Coppersmith, Carpenter and sculptor. There was an internal rivalry among these five artisans.

## ECONOMIC CONDITION

People settled on the fertile plains of Vaigai and Tambarabarani rivers. These rivers made the land fertile hence most of the people lived on agriculture. Lands were divided into three parts;

1. Vellan Vagai
2. Brahmadeyam and Devadanam lands.
3. Service Tenures

### 1. Vellan Vagai :

The land proprietors were called Vellan Vaigai. They were directly controlled by the state. Lands were properly measured and assigned to them and taxed according to the area of the whole village. They remit the taxes regularly.

## 2. Brahmadeyam. Devadanam & Salabhogam

Devadanam, Brahmadeyam and Salabhogam were given by the kings, Queens and rich people. Brahmadeyams were given to the learned brahmins as an honour.

Sometimes Kings purchased lands from people and then made the land to be given as brahmadeyam or devadanam as the case may be. If given such lands the share of the cultivators and the share of the proprietors in the field will be given. They were called Karanmai and Miatchi respectively. These formalities are found in Velvikkudi copper plates.

The gifts were written in the documents. Registration office was registering the copper plates. In Siva temples the boundary stones were laid with trisulas engraved, in Vaishnava temples Thiruvazikkal was laid and in Jain temples boundary stones with Mukkudai were laid.

### Service Tenures :

The Villagers were given services tenure for their service in the villages. Soldiers were given land by considering their heroic deeds in battles. Besides these, Bhogam, Salam, Vricchi and Kani were given by king.

### Irrigation :

Vaigai and Tambaraparani were the major rivers and Vellaru and Kudaru were minor rivers. These river plains were fertile. River irrigation was vogue \* Parantaka Viranarayanan constructed tanks and canals. Veerapandian canal, Parakrama Pandian grand canal, Sri Vallaba grand canal were dug in those days. A dam was also constructed across Parakrama Pandian Grand Canal.

Parakrama Pandya Kallanai and was called. Sri Vallaba Pandia : dug Vasudeva grand canal.

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\* ஆறு பல தலை கண்டும் — Dalavoypuram copper plates.

Eri Variam was created by the king to look after the lakes. Deepening and silt cleaning were done periodically. Barren lands were brought under cultivation. Sands were removed from the fields affected by heavy floods. Devadana lands were converted into paddy-fields. King, Sabha and temple authorities put their efforts to secure more yields from temple lands.

### Coins :

**First Pandya Empire :** The Medieval Pandyas otherwise called First Pandian Empire issued coins in the name Kasu, Palankasu, Kanam and pon.<sup>5</sup>

One Kasu or kalanju was an equivalent to 10 pon. Palankasu had greater value and purity other than kasu. One kanam was equal to a pon. Draumah was a type of coin. One and a half draumah was an equivalent to palankasu.

**Later Pandiyan Empire :** Pudukkuligaipanam, Danapalan Kuligai, Palan choliakkasu, Anrada Narpudukasu were issued by later Pandyas. 100 Cholija kasu were equal to a panam. Elakasu was half a Kalanju in weight and used as a coin.

### Occupations :

In the coastal areas of Pandinadu fishing, pearl-fishing<sup>6</sup> conch-shells cutting and salt manufacturing were the common activities of the Paradavar community. Spinning, weaving were also done by the people in other areas.

Goldsmiths were employed in the place. They made ornaments for kings and queens. Blacksmiths, carpenters, potter, sculptor and others lived and contributed their art pieces.

<sup>5</sup> "கையிலொன்றும் காணவில்லை"

— Sundarar

"காசின் வாய்க்கரம் விற்பினும்"

— Perialvar

### Traders :

There were some trade guilds in Pandinadu. They had promoted exports of the country. They were viz. Nanadesikan, Tisaiyairathar, Ainuruvar, Nagarathar, Anjuvannathar etc. They went as far as South East Asian countries like Malaya, Sumatra, Jawa, Sri Lanka and other countries, exchanged their goods. Some of the inscriptions in those region show about their active trade contact.

### Foreign Trade and Political Relations

Foreigners came and settled in Pandinadu and continued their business affairs. The Arabs and South Ceylonese were important among them

**Arabs :** They were also called Anjuvannathar. Arabs were Mohamedans. They imported Arab-breed horses and sold to the emperor. They brought in large quantity of spices and pearls; Tondi and Kayalpattinam were their ports.

**Ceylonese :** They went as far as Mysore, Maharashtra, Kamboja and Nepal and exchanged their goods. They constructed a temple for Sundaeswara Nachiar in Aruppukottai.

**Chinese :** Pandinadu had trade contact with South East Asia and Far East. Pandya king Kulasekaran had political relations with the chinese emperor Gubblai Khan in the 13 th century. In 1281 he sent a chinese emissary to that emperor for having closer connections.

### 3. Religious Condition

Kalabhras were overthrown by Kadunkon. After that both in the Pandya and Pallava countries, the followers of different religions disputed. Sometimes the verbal accusations were lead to persecutions. During First Pandya Empire, the Kings patronised Saivism and Vaishnavism; Jains were persecuted. Many of them were impaled. Buddhism had lost its charms hence disappeared. Yet Jains continued their hold in Pandi Nadu.

#### Bhakti Movement :

Pandyas revived Hinduism. They patronised Saivism and Vaishnavism for their revival. The vedic practices were performed by Pandya and Pallava monarchs. Asvameda, Vajapeya and Dasachuvameda sacrifices and Tulabaram and Iranya karpam and the like great gifts were given to Brahmins.<sup>1</sup> Cows were given to them and it was called Kosahasram. The Vaigai inscription confirmed by saying.

#### Growth of Saivism :

Njnra Sir Nedumaran patronised Jainism. His wife Mangayarkkarasi and his minister Kulachirai were devoted saivas. They both invited Thirugnanasambandar to Pandi-nadu and tried to convert the king to Saivism. His songs with stood against water and fire. Jains' songs were burnt and were taken away by the river water. Sambandar's adgend leaves containing sacred songs did not burn and taken away by

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<sup>1</sup> "மறம் கெடுத்து அறம் பெருக்கி  
அக்கிர ஹாரம் பல செய்து பரிமதமாக்ய  
ஹிரண்ய கரீப கோ ஸகஸ்ர துலாபாரத்து  
மகாதானங்கள்"

flood water. Jains were defeated. Nearly 8000 of them were impaled. Later on the Pandya ruler became an ardent devotee of saivism and patronised it.

Sundaramurthi Nayanar also lived during the First Pandya Empire. He accompanied with another saint Seraman Nayanar visited important places of Saivite temples like Thirupparankunram, Thiruppuranam and Thiruvappanur.

Saint Manickavasakar born in Adavur hence called Adavurar. He was the minister of Varaguna II. He was a great poet, devoted his entire life in praise of Lord Siva. His work was called Thiruvasakam and Thirukovaiyar.

### Temple Services :

Pandyas provided endowments to maintain the temples regularly. Varaguna II contributed 1400 gold coins for offering daily prayers in Subramania Swamy Temple at Tiruchendur. Later this gift was divided among twelve villages and were providing 2800 kalams of paddy as interest paid to the temple. Similarly, Ambasamudram temple was also given 290 gold coins by the same king. Sadayavarman Sundara Pandian provided gold plates for Ponnambalam of Chidambaram Nataraja Temple. He also constructed the western tower of this temple and the eastern tower of Madurai Minakshi Amman temple.

Kulasekara Pandian constructed the sanctum sanctorum Arthamandapam, Manimandabam and Sannadhi Gopuram. Amman koil mandapam near eastern tower and the huge outer wall were constructed by Maravarman Sundara Pandya. Parakrama Pandian built the western tower of the temple. He also built several temples in Tinnelveli, Ramanathapuram and Cape Comerin.

### Temple Services of Pandya Queens :

Like Chola Queens, Pandya Queens also contributed temple services. Ulagamudayal Sannadhi in Tiruvannamalai was built by the queen of Vikrama Pandya. Gold ornaments and



other valuable gifts were given by the queen of Veerapandian to the Siva temple of Tiruvorriyur in North Arcot.

### Festivals :

Bhakti movement was a great force in Tamil Nadu; Saivism and Vaishnavism became a popular movements. The Nayanmars and Alwars praised the glory of their gods and their sacred places of pilgrimage. Their songs became the sacred songs and were being recited in temples. The idols of Saiva saints were installed in temples and festivals were celebrated on the auspicious day of their birthstars. The kings also celebrated their birthdays on the birth stars.

### Saiva Mathas :

1. Gnana Matha : The Saiva mathas were established in several places of the Chola country. The Saivita doctrines preached by Sivagnanabhodam evolved out of Vedas and Agamas. People began to propagate the principles of Siva - nanabhodam.

2. Varanasi (Kasi) Mutt : North Indian Saivites came and settled in South India. Particularly they came from Varanasi and Kashmir. They established new saiva mutts in Pandinadu. An inscription says some of them stayed in Seramadevi.

3. Kolaki Mutt : This mutt in Madurai and Triuppathur rendered services to the people. From an inscription (423 of 1914) the Kalamukas had their own mutt at Tiruchuli in Ramnad. Pasupatas had their own mutt at Kuttalam.

### Vaishnavism :

The devotional hymns of Alwars impressed very much on the people and they began to follow vaishnavism. Nammalwar, Madurakavi Alwar, Perialwar and Andal were responsible for the growth of vaishnavism in pandya country.

**Nammalvar :** He was born in Kurukoor in Tinnelveli district. When he was 35 years old he attained wisdom under a tamarind tree <sup>1</sup> He praised the glory of Tirumal which was called Tiruvoymoli. People considered this work at par with Vedas. He lived during Arikesari Parankusa Maravarman and Parantaka Nedunjadayan

**Madurakavi Alwar :** He was born in Tirukkolor of Tinneveli district. He was the Chief Minister of Parantaka Nedunchadayan. Nammalwar's hymns attracted and made him the disciple of Nammalwar. He called himself as a slave of Nammalwar.

**Periyalwar :** He was born at Srivilliputhur. He sang the glory of Tirumal and his work was called Perialwar Tirumoli He visited Madurai at the request of Sri Vallaban and won over religious discourses with others.

**Andal :** Her songs were compiled and called Tiruppavai, used to sing even now in the month of Margali; The virgin ladies wake up early in the mornings in the month of Margali had bath and sing the glory of Lord Krishna for the welfare of the people and prosperity of the country. In Nachiar Tirumoli, she sang 143 songs which revealed her love towards Lord Tirumal. The verses are the out pourings of her heart's desire for the Lord himself and a verses is often used by the Vasihnavites. <sup>2</sup>

### Other Alwars :

Pandinadu witnessed other Alwars. They visited so many Vaishnavite places and sang sacred hymns. Sr

<sup>1</sup> “ தக்க சீர்ச் சடகோபன் என் நம்பிக்கு  
ஆன்புக்க காதல் அடிமைப் பயனன்றே”

<sup>2</sup> “ மத்தளம் கொட்ட வரி சங்கம் நின்றூத  
முத்துடை தாமம் நிறை தாழ்ந்த பந்தற்கீழ்  
மைத்துனன் நம்பி மதுகுதனன் வந்தென்னைக்  
கைத்தலம் பற்றக் கனாக் கண்டேன் தோழி நான்”

Vaikundam, Sri Rangam, Sri Villiputhur, Vanamamalai, Tirukkolor, Tirukkottiyur and Titukkurungudi were the famous centres of Vaishnavism. Its sacred places being consecrated by Alvars themselves in Pandinadu.

### Acharyas :

Vaishnava philosophy was preached by Acharyas also. Tirukkottiyur Nambi and Tiruvoymoli pillay were important among them. Srimath Nathamunikal compiled the hymns of Alvars, named Nalayira Tivya Prabandam. Sri Ramanuja expounded a philosophy of Visistadvida. He too emphasised the importance of Bakti marka- and Saranakati marga as the true pathways to reach the Lord.

Tiruvoymolipillay was born at Tirunagar. He constructed a temple for Ramajujar at Tirukkurakur. Manavala Mamunikal lived during the last part of the 14th century. His songs were collected and called Upadesaratna Malai and Tiruvomoli Nurrandad. The latter one expressed the gleanings of Tiruvoymoli.

Vaishnavite Mutts : Vanamalai Jear had contributed his services for the growth of Vaishnavism. Akobila mutt and Vanamamalai mutt were considered important among the mutts. Andhra seemed to be the headquarters for Akobila mutt while the latter's headquarters was at Vanamamalai in Sirunelveli.

Jainism : Jainism was popular among other religions. In Madurai region the rock-beds of Jains are available at Anaimalai, Nagamalai, Alagarmalai, Tirupparankundram, Karadipatti, Muthuppatti Mankulam, kunrakudi, Tidiyur, Pudukkodai and Sittannavasal.

They organised various sangams viz. Nandikanam, Senakanam, Simma kanam, and Devakanam. In Pandinadu the Jain monks belonged to Nandikanam sect. Tirutakka Dever and Tolomoli Devar belonged Devakanam sect. Jains were incompetent against Sambandar's profound reli-

gious teachings and preachings. Many of them ran away for fear of harassment. Some of them were impaled by the King Nedumaran. Some of the Jain temples were converted into Siva temples.

## 5. Pandya Empire

# 7. Fine Arts

## Architecture—Sculpture—Painting

“ Architecture reached its culmination under the Pandyas and marks the transition from the Chola to the exquisite and extravagant products of Vijayanagar ”

—A L. Basham

During the rule of the Pandyas, they tried to introduce their own ideas; that resulted in the constructions of Gopura in diminishing storeys at an angle of 25°. The Prakara received attention in this period. Due to this Gopura, the temple was surrounded by huge walls.

The Vimana, sanctum and sanctorum lost their importance. Both the interior and exterior have platforms, provided very near to the wall, which are meant for soldiers; So temple became an important institution giving protection to people.

The Vimana's last tier (top) might be octagonal or four-faced. So it has one Kalasa. But Gopura is rectangular and so it has seven or nine Kalasas. It is oblong structure with number of tiers. The top of the tower is carved like chaitya halls. Basement of the structure is stone.

Gopuras provide entrance and niches where a number of sculptures of gods, goddesses and ganas are found.

The architecture of the Pandya period may broadly be divided into two divisions, viz Cave temples (Early Pandyas) and Structural temples (Early and Later Pandyas)

A. L. Basham says, "The Zenith of Pandyan architecture are the Minakshi temple at Madurai and Vaishnava temple at Srirangam. The Minakshi temple was the wonder of Tamil art traditions, destroyed by the Muslim vandals and rebuilt by the Nayaks of Madurai. The Ranganatha temple at Srirangam with six inner walls in concentric square is a grand product of Dravidian workmanship.

### The Cave Temples

1. Malaiyadi-k-Kurichi in the Tinnelveli district would appear to be the earliest known Pandya cave-temple of the mandapa-type with a single shrine cell on the rear. It was built by Maran-sendan.

2. Narasimha cave temple at Anaimalai (770 A D) was built by Maran Sadaiyan, the minister of Nedunjadaiya Parantaka.

3. Subramaniya Temple at Tirupparankundram, the four-shrined temple was built by Sattan Ganapathi, another minister of Nedunjadaiya Parantaka. Vishnu, Subramaniya, Durga, Ganapathi and Siva are found in separate shrines. The sculptures of Gajalakshmi and Bhuvaneshvari are also found. The Sittannavasal cave temple is a typical Pandya version of a Mahendra style cave-temple, with the facade pillars carrying taranga corbels.

Satyagirisvara temple at Tirumayam, the Southern cave temple at Malayakkovil, the Siva temple at Tiumalpuram, cave temple at Trichy etc are other examples

4. Kalugumalai: The oldest surviving early Pandya shrine is the rock cut temple of Siva at Kalugumali. The temple is unfinished. It is a dvitala vimana temple with richly carved art.

5. A Jain cave temple at Sittannavasal : It is in Pudukkottai district. It has Bas-relief Jain Tirtankaras sculptures on the hind wall of the shrine and in the niches on the lateral walls of the mandapa in front.

The simple cave temples of the Pandyas consist of a Pillared verandah with shrine cell or cells cut into either the rear or the side walls of the verandah or hall, depending on which way the main facade of the verandah or Mandapa faced. They are essentially mandapa type of temples.

They have massive pillars on the facades, essentially square in section at the base and top, with an octagonal middle section, carrying heavy Potikas or Corbels, usually with a straight bevel, resulting in an angular profile. There are some examples with pillars of other types and corbels with a curved profile and taranga moulding.

The structural temples of Pandyas are simple, containing Sanctum and Sanctorum, Artha mandapa, Muha mandapa. Some of the temples are as follows :

1. Chokkalingesvara temple and Vadavayil Amarnthan temple at Ukkirankottoi
2. Buvanathaswami temple at Kovilpattl
3. Gopalaswami temple at Mannarkovil
4. Valisvara temple at Valisvaram
5. Then Alahar temple at Kovilkulam
6. Manoumanisvara temple Vijayanarayanan
7. Kudal Alakar koil at Madurai
8. Sowmyanarayana temple at Tirukkottiyur
9. Alagar koil at Thirumalirunchloai
10. Alagar koil at Savalapperi
11. Nambi koil at Thirukkurunkudi

12. Siva temple at Enathi
13. Thirumala nathar and Erichcha Vudaiyar temples at Ambasamudram

### Buminathaswami temple at Viranallur

The temple was built by the reputed Pandya King Adhivira Pandya as a token of his great victory over his rival King Vagulathaman through the grace of Buminathar who helped him.

The Later Pandyas gave importance to the outlying portions of the temple scheme. The gopuras occupied a prominent place.

**Chidambaram Temple :** In plan the eastern gopura called Sundra Pandya gopuram of the chidambaram temple occupies a rectangular  $90' \times 60'$ , while the two tiers comprising its vertical substructure are together 35 ft high, the total height of its seven tiers including the roof being 135 feet.

Minakshi temple at Mrdurai, Visvanatha temple at Thenkasi, Nellaiyappar temple at Tinnelveli, etc. received the benefaction of Kulasekara pandya.

### Sculpture :

The temple at Kalugumalai is perhaps the first in Tamil Nadu to show a number iconographic distribution of deities, particularly in the Salla and Griha. The cloister of the first Tala contains the figures of Dakshinamurthy, Vishnu, Devas, Candra, Skanda, Siva more than five the second has Surya, Uma Mahesa, Dakshnamurthy, Brahma etc.

The lower rock-cut cave temple at Trichy: The two lateral shrine cells are dedicated to Siva and Vishnu, the rear wall of the mandapa has five niches enclosed by pilasters, the central one with Brahma and the others, with Ganesa, Subramanya, Surya and Durga. With Siva and Vishnu

these would form the gods of the Shanmata (Saivam, Vaishnavam Ganapathyam, Kaumaram, Sauram and Saktam) Regarding the Vaishnava cave-temples the reclining form of Vishnu is the principal icon at Tirumayam, Malaiyadippatti and Namakkal, Yoga Narasimha at Anamalai and Namakkal.

A Nandi with human body is found at Thirupparankuntram This is not found in the Pallava sculpture. In most of the Pandya (also Muttarayar) temples, a small cistern or pit is cut into the floor of the sancum below the spout of the Linga pitha in order to receive the ablution water. Usually a gutter or channel takes the overflow outside through the Mandaya. It is absent in the Pallava Cave or structural-temples;

The pillaiyarpatti Cave (700 AD) has a two-armed Ganesar. He has a trunk curled to his proper right. This variety is ubiquitous in the Pandya Muttaraiyar Cave temples. The unusual Hari Hara is flanked by Nandi and by Garuda in human form.

At Thirumaiyam the saluting king wears rudraksha beads. A beautiful Lingodhbhavamurti (Satyagirisvara cave, Thirumayan) the fiery pillar, from which Siva emerges, reaches from the floor to the roof of the Cave.

Two gigantic dvarapalas occupy the lateral walls of the mandapa, one wears a sacred of rudraksha beads.

Kalukumalai: The unfinished monolithic temple chiselled from the top to the bottom, called Vettuvankoil is a jewel of Pandya Sculpture.

The luxuriant sculptural decoration with its abundance of ganas-making music, dancing, and singing and of heavenly damsels or apsaras resembling local beauties is typical Pandya. Dome and neck (griva) of the square Vimana are Octagonal. The top storey of the four corners have four Nandis one on each side. They wear the Chalukya Bell chain.



Between them, facing the four quarters, there are Uma-Sahita (East) Dakshinamurthy (South), Narasimha (West) and Brahma (North) They are supported by a frieze of Vyalas.

The Pandya structural temples have no devakoshtha icons on their Vimanas and mandapa walls.

**sittannavasaj:** The ceiling of both verandah and sanctum, as also the under surface of the beam and cornice projected in front provided extensive ground for plastering and painting. The two pillars and pilasters were plastered over and painted and the faces of their top Sadurams (3ft × 2ft) offered scope for portrait painting, ten in all, of which three alone survive, with tell-tale pigments on them here and there.

These paintings are closely related to Jain themes and symbology. The ceiling of this cave-temple depicts a Padma vana, a magnificent lake. Swans, fish, buffaloes and lotuses are the highlights of these paintings. The king and queen and dancing apsaras with grace and elegance are a pleasing sight to see. Brilliance of colours, richness of expression, pulsation with life and happiness and delicacy of feeling in these Jain paintings have given supremacy to this art for all times.

It is a depiction realistic in all sense, of a wide lotus pool filled primarily with the lotus and lily in bud and bloom in natural lines and drawn with all delicacy of details, including the fine nerves of the petals, amidst the circular lotus and cleft lily leaves, peltate on their stalks, the various stages of unfolding from the rolled up young leaves exhibiting their pale green and prominently veined under surface, over the water level, the mature ones quite circular, dark green and placidly floating on the water surface. The pool teems with animal life of all kind, fish of diverse type cleaning through, and shooting out of the water, birds (cakora) in pairs dallying with their mates, plying over the water elephants wading through and buffaloes wallowing in the water.

There are two youthful looking persons clad in coin-cloth near each other at the south west corner on the front face of the upper saduram of the Southern pillar.

An exceedingly beautiful apsara maiden, a celestial dancer in a graceful dance movement. She with a twist of the body (bhanga), with a pretty face turned front and eyes following the movement and lips pouted and head tilted jauntily at the neck to her right, is executing a dance movement (ghajahasta pose) Her coiffure is decked with ornaments and flowers. Her earlobes have circular rings. The neck and arms are adorned with necklaces and pearl earlands, and arms with armlets over the elbow and bracelets on the waists, while she wears a bikini-like waist cloth, her twisting torso is bare, exposing her heavy full bosom. Similiary another lissome apsara is found.