

Temples Centre Of Medieval Social Strata Gleaned By Inscriptions

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Abstract

In the medieval period, temples performed multifarious activities in and around their precincts. They extended their helping hands in various ways to the hundreds of devotees and the suffering masses, and promoted the preservation of the various parts of the day. They not only catered to the physical needs of the people but also to their mental and spiritual elevation. While the upper caste men had a greater say in the spiritual and educational matters, the lower caste men had their role in manual labour. It is evident from several records that the temples were the social structure of medieval days. The society in the medieval Tamil Country was caste-based. The Aryan Varnasrama system was accommodated to local conditions. The inscriptions from Tiruvalam reveal their respective conditions and the sub-castes sprouting from the local society. This paper throws light on the social strata of the contemporary medieval society.

Keywords: Kalanju,manjadi, devadana,brahmadeya,Mandram,devakanmis,vetti, kargunel, alpamirai and archanabhoga.

Introduction

In the medieval period, temples played a significant role in the social life of the people. In fact, social life cantered on the temples. They were not only places of worship, but also a powerful social entity. The temples were corporations founded with the full co-operation of the local people. The inscriptions found in the Bilvanatheshwar temple at Tiruvalam describe the social structure of those days. They enjoyed a devoted patronage from the ruling Kings, their subordinates and the public. The society in the medieval Tamil Country was caste-based. The Aryan Varnasrama system was accommodated to local conditions. The inscriptions from Tiruvalam reveal their respective conditions and the sub-castes sprouting from the local society.

The Brahmanas

In Tamil Country, during the Sangam age, there was work-based division but not caste-based division. During the Pallava reign, the caste-based divisions such as Brahmanas, Kshatriyas, Vaisyas and Sudras developed in the society. The Chola rulers were Hindus and they followed the tradition of the Pallavas and enforced the Varnasramadharm in their country. The Brahmanas occupied an important place in Tamil Country and had become an integral part of Tamil society since the 6th century A.D. It is also evident that some groups in Tamil Country adopted the Brahmanical way of life and became Brahmanas. They were steeped in Vedic studies and well-versed in all Sastras. They were respected and honored by the people of all strata. They fully involved themselves in religious activities and interpreted Vedas, Puranas and Upanishadas. In addition, Epic stories were also narrated to the common men.

Though they were a small fraction in the society, they enjoyed the support of the public and the King alike. Rajendra I Chola following his invasion of the Gangetic plains brought with him 2000 Brahmin families and helped them to settle down in the Chola kingdom. This paved the way for their permanent settlement.

Endowment of Devadana

To enforce this, they constructed temples throughout their empire, based on **agama** prescription. Almost all the rulers since Vijayalaya considered the construction of the temples as part of their administration and donated wealth in the form of money or land. They considered it a service to God and religion. The land donated to the temple was generally known as **devadana**. In the temples, Brahmins were appointed to conduct regular religious rites, rituals and ceremonies. The rulers spent the major portion of state income for the construction of temples and maintenance as well.

For illustration an Tamil Chola Inscription,¹ found on the west wall of the central shrine in the Thiruvallam, Bilvanatheswara temple. Rajarajakerasivarman is none other than GandaradittaarRajaraja I, in his seventh regnal year A.D. 992 registers the details of expenditure for 74 **kalanju** of gold levied as a fine from the sivabrahmanas for misappropriating the temple lands. It is stated that MadurantakanGandaradittaar who inspected the temple accounts made the above compensatory fine, and added seven **kalanju** and five **manjadi** to make up the deficit. The full amount was deposited with the assembly of Mandram alias JayameruSrikanamangalam, a **devadana** and **brahmadeya** of Tuynadu. The interest collected at the rate of **kalanju** per **kalanju** per annum was left with the sivabrahmanas of the temple for conducting certain festivals in Margali and providing sacred offerings to the deity.

Another Tamil, inscription of Chola,² found on the west and south walls of the central shrine in the same temple. RajarajaRajakesarivarman alias Rajarajadeva is none other than Rajaraja I Chola, in his twenty second regnal year A.D. 1007 refers to an increase of the panchavara of paddy that the assembly of **Mandram** alias JaymeruSrikanamangalam, a **devadana** of Tuynadu agreed to pay to the **devakanmis** of the temple at Tiruttikkalivallam in Miyaṛunadu, of Paduvurkottam. The record mentions thatIrayiravanPallavan alias MummudicholaPosar, this officer who was the Trustee of the Tiruvallam temple had managed to increase, by careful audit, the existing income of paddy, by an additional income of paddy as measured by **ennalikkal** equal to the **Choliyam** and which was collected from the committee in charge of the **devadana** lands of **Mandram**. the lord of Araisur and officer belonging to the **perundaram** the important administrative officer of the Cholas during the reign of Rajarajadeva.

A Tamil, Chola Inscription,³ found on the south, east and north walls of the same temple of Parakesarivarman alias UdaiyarRajendradeva is none other than Rajendra II Chola, in his fourth regnal year A.D., 1056., begins with the historical introduction Tirumadupuviyenum, etc records sale, made tax-free, by the sivabrahmanas who held the **kani** rights of Kukkanur in Tuynadu in Perumbanappadi in Jayangondacholamandalam and the **devakanmikal** of the TiruvallamUdaiyar temple, of six **ma** of land in Kukkanur, which was a **devadana** of the above temple, to DivakaranNambiyar alias VanavanMuvendavelar, of Alattur, who in turn made over the same to the temple for certain services. The deed was written down by the **madhyastha**, the mediatorsNurrenmanUttamagangadevan of Aiyampundi. The record also mentions the taxes **vetti**, **kargunel**, **alpamirai**, etc.

A Tamil, Chola Inscription,⁴ found on the north wall of the central shrine in the same temple of Parakesarivarman alias RajendraCholadeva is none other than Rajendra II Chola, in his sixth regnal year A.D. 1058., commences with the historical introduction Tirumagalmaruviya, etc., records a gift of 1,500 **kuli** of land, to be brought under cultivation after clearing the forest, as an **archanabhoga** for worshipping the Goddess Durga standing in the northern corner of the temple, to the sivabrahmanaGautamanRamadevaBhattan by the **devakanmis** and the residents of **ur**, a **devadana** village of the god TiruvallamUdaiyar in KaraivaliTuynadu, of Perumbanappadi, a district of Jayangondacholamandalam.

A Tamil, Chola Inscription,⁵ found on the north wall of the mahamandapa of the same temple of Parakesarivarman alias Adhirajendra, in his third regnal year A.D. 1070. begins with the historical introduction Tingalermalarndu,

etc., records an enquiry into the accounts of the **devadana** villages that belonged to the temple of Tiruvallam and a fresh settlement by two royal officers. The revenues from the villages of Kokkanur and Mandiram in Tuynadu were assigned to the temple for expenses not previously provided for. The **antaraya** income of both the villages had been assigned to the temple in the year following the seventh year of ChakravartikalVirarajendradeva. The **antaraya**, which included the **kiliraippattam**, such as inclusive of the **arkkalanju,kumarakkachchanam, min pattam and tattarpattam, the tarippudavai, velikkasu, tandalirkadamaiandvalangaiidangaimaganmai**, was calculated at 25 **kasu** per 1,000 **kalam**.

Brahmadanaand Chaturvedimangalam

When the activities of the temple increased, 'it required the service of more Brahmins. So, Brahmin families were invited from the northern part of India to settle permanently in the Chola Kingdom. As a result, Brahmins from Telugu, Kannada, and Gujarat regions came and settled in different parts of the kingdom. Special grants were awarded for their settlement. Rajendra I Chola following his invasion of the Gangetic plains brought with him 2000 Brahmin families and helped them to settle down in the Chola kingdom. This paved the way for their permanent settlement.

These grants were called **brahmadana**lands the villages inhabited by the Brahmins well versed in Vedas were called **chaturvedimangalam** Usually the Brahmin settlements were known in various names such as **Mangalam, Agaram, Brahmapuram, Agraharam, Agra - Brahmadeya, Agra-Brahmadesa, Brahmadesamand Brahmamangalam**. They were provided with all facilities. These lands were exempted from taxation. Separate force was deployed for their protection.

Chaturvedimangalam, donated to the Brahmanas, were named after kings, in the names of territories conquered and the Queens, for example Rajarajachaturvedimangalam and Virapandyachaturvedimangalam were named after the Kings. Jananathachaturvedimangalam takes its name after the titular name of Kulottunga I and PavithraManikkachaturvedimangalam" after the titular name of the Kulottunga II, as borne out by the inscriptions of this temple.

The Assemblies of Chaturvedimangalam

The administration of **chaturvedimangalam** was looked after by a **sabha**. The Manur inscription of PandyaMaranjadaian and Uttramerur inscription of Parantaka I provide ample information regarding the functioning of **sabhas** in the respective regions. As member of the **sabhas**, the Brahmanas played an important role in polity. In the boards governed by these **sabhas**, Brahmanas alone were the members. The members of the Village **sabha** assembled under tree shades or temple halls (mandapas) to make resolutions. The village **sabha** was charged with the work of tax collection, exemption of tax, administration of charitable endowment and maintenance of the temples.

We come to know from the inscriptions that the administration of Tiruvalam was carried out by the **sabhas** of Rajarajachaturvedimangalam and Thiruvannaligalsabha," the **sabhas** of Jananathachaturvedimangalam, and Pavithramanikachaturvedimangalam.

The **sabha** members used to honour the Brahmanas by conferring titles and gifts. From the name of Rama Bhattan, MahadevaBhattan seen at the inscriptions in Tiruvalam, we come to know that the titles of Bhattan and MahadevaBhattan were conferred on Brahmanas.

Another Tamil, Pallava Inscription,⁶ found on the north wall of the mahamandapa in the same temple of Pallava, VijayaNandivikramavarman is none other than Nandivarman III Pallava in his seventeenth regnal year A.D. 863., states that the record is a copy of an earlier one. The record refers that at the request of MavaliVanarayan alias VikramaditaVanarayan, He may be identified with the Bana chief BanaVidyadhara (c A.D. 850-95), a gift of the village of VidelviduguVikramadittachaturvedimangalam, which was formed by clubbing together Amarunrimangalam, **adevadana** of the Paramesvara temple at Tikkalivallam the villages Aimbuzi and Vilattur, was granted to the above temple, by the order of Kadupattit Tamil Apperarayan. Probably same as VidelviduguKadupattiTamilapPraraiyan mentioned in the Bahur plates of Nripatungavarmansce El, xviii, no. 2.

The **sabha** of the granted village was obliged to pay the 2,000 kadi of paddy and 20 **kalanju**of gold, which had been paid by the village of Amarungimangalam formerly to God Paramesvara of Tikkalivallam. The

paddy and gold were to be used for sacred food offerings, feeding the Sivabrahmanas beating the drums the drummers, supplying flowers for the god the flower suppliers, singing the **Tiruppadiyam** the singers., The inscription also furnishes the earliest mention of Tiruppadiam the singers, burning of perpetual lamps, the employers, anointing the idol the employers, burning incense, the employers, making repairs, the employers, etc., in the temple. From this it is clear that the three villages and its revenue generation were given as salary to the temple employers namely the Sivabrahmanas, the drummers, the flower suppliers, the singers, the employers connected with ritualistic daily worship of the deity. Further the temple has large number of ritualistic employers as well as administrative staff. All the three villages mentioned above and Tikkalivallam were situated in Miyagunadu, of Paduvurkkottam.

For illustration Tamil, Bana Inscription,⁷ found in the same place. Mahavali Banaraja is none other than Vikramaditya I Jayameru, in his unknown regnal year 5.810-A.D. 888. records that the **sabha** of Vannipedu alias Ranavikkirama **chaturvedimangalam** in Karainadu of Paduvurkkottam received 25 **kalanju** of gold from Madavakramavittan of Vadacheri Ettukur, a hamlet on the east of Kaviripakkam alias Amaninarayan **chaturvedimangalam** in Paduvurkkottam and undertook to supply oil for a perpetual lamp in the temple of Perumanadigal Tikkalivallam in at Miyarunadu in the same kottam. The **sabha** agreed to pay five **kalanju** of gold for daily offerings as mancupadu to the dhunmasanam for default and to maintain the charity subsequently without default.

A Tamil, Inscription of Chola,⁸ found on the west wall of the same temple. Rajarajakesarivarman is none other than Rajaraja II Chola, in his seventh regnal year D. 992. records that one Vikramadittan alias Kirtimartanda Brahmadhirajar, a sivabrahmana of Naratunga **chaturvedimangalam** in Karainadu, of Paduvurkkottam, installed an image of Uma Bhattaraki and provided for a perpetual lamp and food offerings in the temple of Tirutikkalialvar, by purchasing 1,700 **kuli** of land from the sabla of Mandiram alias Jayameru Srikanamangalam in Tuynadu and handed it over to the temple authorities.

A Tamil, Chola Inscription,⁹ found on the west and south walls of the central shrine in the same temple of Parakesarivarman alias Rajendra Choladeva is none other than Rajendra I Chola, in his sixth regnal A.D. 1018. begins with the historical introduction Tirumannivalara, etc., registers a sale of waste land by the residents of Vanapuram mentions Aimbuni alias Vidavidugu Vikramaditya **chaturvedimangalam** in Miyarunadu, of Paduvurkkottam, a district of Jayangondacholamandalam. At the end of this inscription, are engraved certain further gifts of gold made in the 24th and 26th years of Rajadhirajadeva Rajadhiraja I Chola.

A Tamil, Chola Inscription,¹⁰ found on the base of the veranda round the Bilvanathesvara shrine of Rajakesarivarman alias Chakravartiga Sri Kulottunga Choladeva is none other than Kulottunga I Chola, in his twenty sixth regnal year A.D., 1096., begins with the historical introduction Pugalmaduvilanga, etc., of the inscription of the King records that a shepherd of Kalavai donated 96 sheep for a lamp to the temple of Tiruvallam in Karavali of Perumbanappadi in Jayangondacholamandalam. Kalavai alias Ulagalancholach **chaturvedimangalam** was in Chenunranadu in Palkunrakottam.

A Tamil, damaged Chola Inscription,¹¹ found on the east wall of the mandapa, left of entrance in front of the same shrine. Vikrama Choladeva in his fifth regnal year A.D., 1123., records a sale of land by the great assembly of Karai alias Bhuvanamulududaial **chaturvedimangalam** for 621 **kasu** received from Irandayiravi Acharavalli, wife of Ammaiappan Sambuvarayan for the maintenance of a matha.

A Tamil, Chola Inscription,¹² found on the south wall of the ruined temple to the south of the village of Vikrama Choladeva, in his fifth regnal year A.D., 1123., registers sale of three **velio** of land made tax-free by the mahasabha of Karai alias Bhuvanamulududaial **chaturvedimangalam** in Karaivali in Perumbanappadi in Jayangondacholamandalam to the temple of Tiruvaga is varamudaiya Mahadeva Tiruchirrambalapuram in Karaivali. The taxes included **nirvilai**, **antarayakkasu**, **mavattiram**, **uppukkasu**, **vetti**, **amanji**, **echchoru** and **kargunel**. The mahasabha declared the land tax free, the **irailichchi** after receiving enough amount towards indittirayyom and kiraiyattiraviyam. among the boundaries of the land are mentioned the river, the tank

Karai and a land, which had been donated earlier to God Mahadeva at Tiruvallam, as madappuram and **chalabhogam**.

Food offerings to the Brahmanas

Brahmins were also provided with food offerings on certain important occasions at the expense of the temple. Most of these settlements existed in and around the temple streets known as **tirumadaivilagam**. They received royal favours then and there and consolidated their position. They were treated as high caste in the society.

Gift of Brahmadeyam and Chaturvedimangalam to the Brahmanas

The Brahmanas were the highly educated persons. They were appointed as officials in the government departments and priests in the temples. The ministers and officials also hailed from Brahmanas. They were given as **manyam**, the gift, in the public lands and even whole villages under the names of **brahmadeya** and **chaturvedimangalam**. Brahmanas who were experts in the four Vedas were given lands for their sustenance. The inscriptions of Tiruvallam illustrate **brahmadeya** lands which were situated in the nearby region.

Another Tamil, damaged Pallava inscription,¹³ found on a slab built into the floor of the Bilvanathesvara temple of Pallava Vijaya Nandivikramavarman is none other than Nandivarman III Pallava in his seventeenth regnal year A.D. 863. registers a gift of four **patti** of land by one Vinaiyadityan, the son of Monaiyar, a resident of Ilaiyanur in Ilaiyanurnadu for daily provisions of rice and ghee for **olukkavifor** daily **puja** offerings to the Lord Tikkali Adigal. The offerings included rice, one **alakku** of ghee and the flower **fondai**. The gift land four **patti** was left under the care of four Brahmanas of temple administrative staff.

Another Tamil Chola Inscription,¹⁴ found on the north wall of the same shrine, Rajakesarivarman, who destroyed the ships at Kandalur Salai is none other than Rajaraja I Chola in his tenth regnal year A.D. 995. records a gift of land by Paraman Kunjaramallan alias Rajasikhamani Pallavaraiyan, the headman of Kurukadi after purchasing it from the residents of Vanapuram, modern Banavaram. The gift was to provide for the maintenance of the conductors and servants of the **sribali** in the temple of Tiruttikkalialvar at Tikkalivallam in Miyagunadu, of Paduvurkottam.¹⁵

Another Tamil, Chola Inscription,¹⁶ found on the north wall of the central shrine in the same temple is none other than Rajendra II Chola, in his unknown regnal year A.D., 1052., registers a gift of land by purchase by the officer Alatturudaiyar Diva karani Nambiyar alias Vanavan Muvendavelar. Since the officer Divakaran Nambiyar alias Vagavan Muvendavejar of Alattor is also found mentioned in another record above dated in the 4th year of Rajendra II Chola, this record may be assigned to the same King for conducting a festival in Margali and another in Panguni Uttiram and also for maintaining a feeding house for the devotees in the temple of Tiruvallam Udaiyar.¹⁷

Another Tamil, much damaged Chola Inscription,¹⁸ found in the same place. Parakesarivarman alias Rajendra Choladeva is none other than Rajendra II Chola, in his tenth regnal year A.D. 1062., begins with the historical introduction Tirumaruviya, etc., records that a gift of land and certain special rights were given to a sivabrahmana Gautaman Ramadeva Bhattan and his family by the Tiruvallam assembly for conducting the worship of the images of Cholakerala Vitankar alias Tribhuvana Sundara, his consort and the Pillaiyar set up or installed in the temple of Mahadeva of Tiruvallam by the assembly of Tiruvallam in Karaivali, of Perumbanappadi in Jayangondacholamandalam.¹⁹

Another Tamil, damaged Chola Inscription,²⁰ found on the east wall of the mandapa, right of entrance, in front of the central shrine in the same temple. Kulottunga Choladeva who abolished the tolls is none other than Kulottunga I Chola, in his fortieth regnal year A.D., 1110., seems to record a gift of land by previous purchase from the great assembly of Tiruvallam by Rajasekhara-Mavendavelan for feeding worshippers, the **andargal**.²¹

Another Tamil, damaged inscription of Chola,²² found on the south wall of the Nakulesvara shrine in the Bilvanathesvara temple. Rajarajakesarivarman alias Rajarajadeva is none other than Rajaraja I Chola, in his first regnal year A.D. 1006. Commences with the introduction Tirupola, etc., of the inscription of the king records sale

of land to the temple Rajarajaisvaram within the temple of God TiruTikkalialvar for feeding brahmanas. The King's officer AraistrudaiyanIrayiravanPallavan alias MummudichcholaPosan is mentioned.

Kshatriyas

The Tamil Kings were not kshatriyas but merely rulers and they married freely the numbers of other non-Brahminical communities. Kings maintained close contacts with the kshatriya community. They were charged with the duty of protecting the people. They were known for their courage and munificence. They ruled with utter impartiality. Kings led a luxurious life. Their rule was meant for the benefit of the people. The people also showered their love and affection on the King the Kings constructed temples and made endowments. There was a three-tier system of administration at village councils and country level. These councils looked after the administration in their respective territories quite well.

The Kingship

The King ruled over an extensive empire. The kingship was hereditary in nature. Generally, the ruler selected his elder son as heir apparent. The heir apparent was known as yuvaraja. He was given the highest available civil and military trainings: The yuvarajas were usually appointed as governors in the provinces mainly for administrative training.

Duties of the Kings

It was the duty of the King to protect the religious faith of his subjects. Kings themselves were religious-minded. They also constructed new temples. It was one of the duties of the King to render economic assistance to his subjects. The Kings fostered and encouraged fine arts like music, dance and dramas. They toured around the country to acquaint themselves with the grievances of the public so as to discharge their duty of redressing them.

Vaisyas

The medieval commentators on the Tolkappiyam observe that trade was common to Vaisyas and Vellalas. The Vaisyas belonged mostly to urban areas and the Vellalas were by and large rural community. Traders carried on inland and international commerce by transporting their merchandise in carts and on the back of animals. The roads were conducive to local trade. Minor roads were called vazhi and the major roads as peruvazhi.

There was overseas commerce during the Chola reign. Trade guilds like Nanadesikan, DisaiyayirathuAinootruvar and Valzanjian engaged in overseas trade. The government patronised them to a large extent. The trading community had considerable produce and productive lands. They were rich and affluent and enjoyed comforts. They also devoted themselves to social service and enjoyed the goodwill of people. They were keen participants in renovation of temples, conducting festivals and allied activities.

Vellalas

The Vellalas especially the agriculturists were very important link of the society. In the middle age they were the land-owning class and also members of the bureaucracy. This community was keenly interested in religions and charitable activities and attained a commendable status in the social hierarchy. They were especially zealous in renovation and maintenance of temples and conducting festivals.

Kammalas

The five-typed Kammalas were next to the Brahmanas in the social hierarchy. They were the blacksmith, goldsmith, bras smith, carpenter and handicraftsman. They derived huge concessions in the places called Padaivedu, Thiruvannamalai, Madurai and Kanchi. They had the privilege of riding on palanquin and other rights in Kanchi and Virinjipuram.

A Sanskrit, Tamil and GranthaPallava Inscription,²³ found on a large boulder in the bed of the Niva river, a tributary of Palaru one mile north-east of Tiruvallam of Pallava, VisaiyaNandivikiramaparuman is none other than Nandivarman II Pallavamalla, in his twelfth regnal year A.D. 793., records that when Mavalvanarayar perhaps same as BaṇaJayanandivarman or Nandivarman (c A.D. 770-95). was ruling over Vadugavali-12,000, a goldsmith called Aridiran, the son of Madan, a resident of Kilagam in Alinganapakkam in Urukattukottam granted some gift of **patti** of land in Alinchirkalam, the son of Ilankilavar, to the temple Vadasikarakoyil at

Vanapuram, which he renovated. Mavalivanarayar confirmed the grant after circumambulating the hamlet. The imprecation at the end states that those, who caused destruction to the endowment share would incur the sin of killing kadigaielayiravar and pay a fine of 1,000 kanam to the temple.

Kaikoḷas

Another community that held importance during the middle age was the **Kaikola** caste. Though **Kaikolas** were weavers by profession, by and large they formed the bulk of the army and defense forces. Lands were given to them as grants the **manyam**. They were permitted to establish their looms in the temple streets.

Other Communities

During the medieval period, most of the Tamil communities were distinguished from each other by their professions. They were Chettiar, Reddiar. Pipe-drummer, washerman, Sudras and other artisans.

Village Sthanattar

A Tamil, Cholainscription,²⁴ found in the same place of Rajakesarivarman, who destroyed the ships at KandalurSalai is none other than Rajaraja I Chola, in his thirteenth regnal year A.D. 998. records that one ArasarudaiyanIrayiravan alias MummudicholaPosan, the bana chieftain, made **tulabhara** endowments for burning a perpetual lamp. This tulabhara endowment was supervised by TiruttikkaliAlvar at Tikkalivallam in Miyagunadu, of Paduvurkottam, the supervisor of the temple finding that one of the members of the sthanattar of the village had received the gold properly weighed by the standard weight called **dharma kattalaitulainigai**, the **tulabhara** endowments for burning a perpetual lamp founded by Singapiratiyar and that his nephew or son-in-law, the **marumagan** Sarvadichchdangavi had neglected to maintain the lamp, now made a gift of 600 **kuli** of his land for continuing the charity.

Role of women

The position of women, the role of women in the society, the endowments by women to the temples and the status of dancers of those days. Marital life was considered to be glorious. Chastity and morality of women were held in high esteem in life like precious ornaments. Women enjoyed property rights. In medieval Tamil Country, women constructed temples and endowed properties to them.

The women of the royal households, who hailed from different families were epitomes of virtue. The status of royal women was slightly different from the common women. Their lives were closely connected with temple activities.

Royal women participated with the kings in festivals, but they were not allowed to take part in the administration. Good training was imparted to the women of the royal household in education.

Queens also provided gifts and endowments to the temples. They eagerly engaged themselves independently in constructing and maintaining temples and other public causes. Sembiammadevi and KundavaiPirati of those days earned glory among the royal women. A record mentions that KundavaiPirati donated gift of land to the temple."

The concluding part reveals the fact that, it may be seen that during the medieval period, the exalted Brahmanas, the Kshatriyas administrating and protecting the land from invaders, the Vaisyas who improved the economic conditions of the land by their flourishing commerce and the other caste men who pursued variegated trades and arts, and the women, who enjoyed a certain amount of freedom and rights, contributed to the progress of the social conditions with their services to the temples, and endowments and donations.

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