TRADE CENTRES
TRADE CENTRES

Indian History speaks the rise and fall of the three different periods of Urbanisms. The first is said at the time of Indus valley Urbanism\(^1\). Second from 5th Century B.C. to 4th Century A.D. and the third one is at the medieval time. These three urban growths are different in their character and also it is considered that there is no interlink between these three periods. Regarding the Indus civilisation we can say it never influenced or helped in the Gangetic Valley urban development. The raise of urban centres between 4th century B.C. to 4th Century A.D. were independent in character. This is because of the foreign trade. Romans, Greeks and the Sri Lankan traders influenced in this period. Because of this the small market places became well know urban centres.

R.S. Sharma in his work\(^2\) explained the raise and fall of urban centres in between 4th Century B.C. to 5th Century A.D. In his work he states how the internal and external trade helped for the growth of ancient urban centres and also about the urban development in south India. He explained Arikamedu in detail because his work based only on excavation report\(^3\). Punnampalam Ragupathy also worked the early settlement in Jaffna.
Magalithic monuments help to get the knowledge about the political and social life of the Sengam people. Megalithic excavation tells the occupation of the people such as agriculture, bead making industry and trade. Hundreds of artifacts are excavated in this megalithic burials. Among those potsher some bear graffiti like Swesthik, sun, moon, star, fish, bow, comb etc. are said to mention. These excavation materials speak about the life of the various classes.

Not only in megalithic but also in Sangam literature the 'Kudi' is mentioned. In Sangam literature it is said certain areas are called cil kudi' and 'cirukudi'. Sudharshan Seneviratne worked as 'Pre state to state societies in Tamil Nadu. The result of this research may help to rewrite the society of Tamils.

We can come across 'Kudi' in all the Dravidian languages. Thoda which is one among the Dravidian language gives several meanings for Kudi, Kulam, father's clan are meaning for Kudi. Thoda language confirms that ancient people and animals lived under one roof.

In Payampalli houses of megalithic people were excavated. These huts are constructed with mud walls and like round Buddha stupa.

In Marutham 'Ur' means the place where group of people lived. Nagaram, Pattinam, also mentioned. Even though the Sangam
literature speaks about the various people lived at various places but it did not help us to know about development of culture the real nature in the 'Kudi' to 'Padi' and 'Ur' to 'Urban'. But cultural anthropology shows the development from nomadic to pasture and to agriculture and finally to urban raise. The results of anthropology helps to identify the raise of urban centre and trade centre.

Because of trade and also other geographical conditions the ancient people may settle at a particular place which is convenient for them in all their day to day activities. Before this they were just nomads for want of pasture lands they roamed. After entering in other activities such as producing food (in river beds) and other commodities, they started to exchange their excess products. This terms as gift trade and their settlement developed as urban centres.

Urban system is the outcome of internal factors. The initial urban growth of a major centre is based such as long distance trade and not upon purely internal demands.

According to O.P. Bharadwaj pre modern urban development under goes 7 stages. Such as (1) Preurban (2) Urban with weak links with other ares (3) state city (4) imperial city (5) standard marketing (6) intermediate marketing and (7) national marketing. With the help
of available materials we cannot bring out our ancient urban sites in these above mentioned categories. Ancient urban sites had a close link with Roman countries. This trade even collapsed the Roman economy. So, urban centres of our period had international marketing places.

We can identify certain diagnostic marks of urbanisation. Coins have been unearthed at numerous sites and constitute a striking mark of the urbanisation of ancient settlements. Money was the symbol of urban prosperity and its shortage an indication of disintegration of urban life.

Pottery - The higher material culture is attested by the use of the sophisticated types of pottery. Both internal and external make clearly shows their contact with outer world. There is a possibility of pottery industry in certain sites. Hence the disappearance of fine pottery is a symptom of urban decline. Many dies made of stone, bone and terracotta possibly used by goldsmiths come from various sites proves the development of their period. Probably there was some trade in terracottas between important urban centres. This can be said on the basis of exact similarities between tercattas belonging to distant urban sites.
In the first two centuries of the Christian era some crafts such as the making of stone beads manufacture of shell objects and above all fabrication of ivory and glass goods reached their peak. Significantly enough after the 4th century archaeological evidence for such trade is lacking.

Some ancient urban settlements were indulged in the production of iron artefacts. Crucibles, furnaces and iron slag indicating the casting of iron tools are quite impressive.

There are enough foreign coins and pottery to prove close and continued contact between Tamil Nadu ports and cities on the one hand and foreign countries on the other. The above stated are certain diagnostic marks to identify urban centers.

So far more than 100 megalithic sites have been identified. We cannot say that all these sites as urban centres. There are many reasons for this. First only few sites are excavated like Kodumanal Alangulam, Arikamedu etc. Secondly there is no habitation sites near certain megalithic. So, we cannot say those megalithic sites as urban centres. In future there is a possibility to establish and prove so many urban centres like Deccan and North India. But now we can reconstruct the urban centres only upon the few excavation sites with those unearthed materials.
ANCIENT PORTS CONNECTED WITH ROMAN TRADE

Ancient Port
1. Nnura
2. Tyndis
3. Muciri
4. Ne!cynda
5. Bacare
6. Kolklioi
7. Alagankulam
8. Camara

Modern Name
Cannanore
Tondi
Muziris
Kottayam
Varkkalai
Korkai
Alagankulam
Kaveripumpattinam

9. Karaikadu
10. Poduke
11. Sopatma
12. Vasavasamudram
13. Mamallapuram
14. Manarpha

Karaikadu
Arikamedu
Marakkanam
Vasavasamudram
Mamallapuram
Mylapore

Alagankulam may be identified with ancient Saliyur.
The following are the important urban centres in Tamilnadu in ancient period. Most of the sites are near the coastal area or near river banks. This proves the people's geographical knowledge of that time. Water becomes one of the easiest means of communication to them.

Alagankulam, Arikamedu, Korkai, Kaveripattiam (Poompuhar), Vasavasmudram, Kadal Mallai, Marakanam, Nagapattinam, Devipattinam, Kayalpatinam, Uraiyur, Tondi, Muchiri, Kodikari, Kadumanal, Tirukampuliyur, Karur, Boluvampatti, Avinashi, Kanchi, Chengam, Vellalur - these are the important urban centres. Among these Alagankulam, Arikamedu, Korkai, Poompuhar, Vasavasmudram, Uraiyur, Kodumanal, Karur, Tirukampuliyur are excavated. Remaining sites are not fully excavated. Unearthed materials show the clear picture of ancient Tamilnadu with Roman contacts. There is a well flourished foreign trade prevailed at that time. This was supported by the literary evidence and foreign authors notice also. The materials excavation in all these sites are more or less belong to same period. So they will have contact with one another urban centre.

**Excavated Evidences**:

Nearly 25 years excavations are going on in Tamil Nadu, Karur, Uraiyur, Puhar, Boluvampatti, Kanchipuram, Korkai, Vasavasmudram, Arikamedu are important places, where we get enough information to prove that these are urban centres.
Except few, most of all the excavated sites are belong to sangam age. These excavations also not in a large area, it covered only small area. So it is difficult to map the raise of urban centre till the decay. These excavations shows the urban history of ancient period. Which show the urban people from 7th Century B.C. There are no data to identify the settlement before this period data to identify the settlement before this period \(^{10}\) So we can very well say the permanent settlement starts atleast from 7th Century B.C. onwards.

Tamilnadu occupied the stratregic place in the world trade map. It is situated between eastern and western countries. It is easy to contact both the world. Sea routes went around the world by touching of Tamilnadu. So trade centres and urban centres started to raise in 2nd Century B.C. onwards. Eastern seacoast covers the important ports like Korkai, Pukar, Alakankulam, Arikamedu, Sopattinam, Mavilangai, Vasavasamudram, Mamallai and Mavilangai Naravu, Manthai, Vanchi, Musiri are located in the western coastline of Tamilnadu.

**Naravu:**

Naravu is mentioned as 'Cudanaravu' in Patirrupattu \(^{11}\). It is considered both Sangam text Naravu and Naura are same as attested by periplus \(^{12}\). Ptolomy says this is the first port on west coast where as far as Damirica was concerned \(^{13}\). This is said as a wealthy
because of the arrival of Yavana ships. Periplus refers to as navra and Pliny's work mentioned it as Nithris, which refers this Naravu. This is identified with Mangalapuram situated in Nethravathy river which is now in South Karnataka. Deccan which is north of Tamilnadu is said as Ariyakam. Naravu situated Southern end of Ariyakam. Here who ceralatham from Dhandagaruyan who lifted sheeps and Ilancheralirumporai are said to have ruled this place.

Manthai:

Only in Sangam literature this place is said as coastal centre. Some of the Sangam works speaks about this centre. It attracted many people. Chera ruler collected tributous from other rulers in Manthai.

Elil Kundram:

This is called as Elil Malai and Ramakundam. Today it is situated in Magi which was French colony. Gold is taken from Konkan country which is around this mount, as attested by Sangam text. Aagnanuru speaks about the 'Pali' a Nagaram situated in this country. Parama nagaram also under Nannan. It is a wealthy place.

Poozi Nadu:

Next to Chera Nadu Poozi is situated for sometimes it was
Cheras. In Pattirru Pattu it is mentioned. Pooziar lived by cattle breeding and bead making. Strabo says that Indo-Greek ruler Drimitris extended his army till Cheranadu and Poozi Nadu in west coast. This is to occupy the trade centres of Tamilnadu in west coast under him. This cities were recovered from Indo Greek ruler is said in Pattirupattu.

Tondi:

In sangam text it is mentioned as Chera city. Sangam literature says Tondi was surrounded by paddy fields. In foreign notices it is explained a well known trade centre and many yavana ships visited here. Silapathigaram and Agananuru speaks about Tondi. The goods which are exported to Tondi and from Tondi it went to Madurai. Excavation proves that it was a Sangam age site. Shell beads and black and redware potteries are excavated.

Musiri:

In Sangam literature it is mentioned as trade centre Yavana ships arrived her to get pepper in exchange of their gold. Ptolomy and periplus refer to about Musiri. According to Periplus, Greek merchants from Egypt brought wine, brass, lead, glass, etc., for sale to Muchiri (Musiri) and Vaikkarai (Bakara) and who purchased from these ports pepper, betel, ivory, pearl and fine muslins. The Greeks sailed from Egypt in the month of July and arrived at Muchiri in about forty days. They
stayed on the Malabar coast for about three months and commenced their return voyage from Muchiri in December or January.

Kutta Nadu:

People who lived here is called Kuttuvar. Bead making industry and cattle breeding are their occupation. By this these people are wealthy. These beads might have bought by Yavana trader Ptolemy mentions this Kuttunadu. He also speaks about Nelkienda. Aynadu is mentioned by Ptolomy. This Aynadu people may also involved in trade with

East coast centre:

From Sangam literature and Ptolomy work we get informations about east coast trade centres. Periplus did not give much details about this east coast. Korkai, Alagankulam, Marunkur Pattinam, Puhar, Puduke, Sopatma, Mavilankai, Vasavasamudram, Mamallai are noteable centres. Among these Alagankulam, Korkai, Puhar, Puduke, Vasavasamudram are excavated. Among this Korkai and Algankulam are dated to 7-5th Century B.C. Northern Blackware pottery are excavated at Korkai.

Alagankulam:

It is Situated in Ramanathapuram, northern bank of Vaigai.
The excavation gives so many evidence to construct that, it was a well flourished urban centre. Large number of Yavana potsheads were unearthed. A potshead is inscribed with graffiti mark 'Thisan'. It is dated 1\textsuperscript{st} century A.D.\textsuperscript{36} This is in Srilankan Bhrami letters. This proves, there must be a close and regular contact with Srilankan traders by our traders. The place where this trade centre situated is also proves the contact with Srilanka.

Iron furance is excavated\textsuperscript{37}. Large number of crucibile which are used for iron melting is excavated. Melted waste iron slags are excavated. The unearthed beads reveal the possibility of bead industry here. Raw material may be taken from Nilgiri\textsuperscript{38}. Carnelian beads also excavated Northren blackpolished ware are excavated. The date of this site is earlier than 5th Century B.C. This centre flourished as a trade centre till 4th Century A.D.

**Korkai:**

This is mentioned in Sangam literature in various ways\textsuperscript{39}. It is known for pearl port trade centre and capital for Pandian rulers. It is situated on the banks of Tambrabrani river.

Its early date is 7th Century B.C. Black and redware potsherds with Brahmi letters are excavated\textsuperscript{40}. These belong to 2nd
century Ptolomy refers that place as Kolchi or Colchi and says that it was an emporium. Periplus says "From comari towards the north this region extends to cokhi (korkai) where the pearl fisheries are and it belongs to Pandian kingdom. Ptolomy visited Korkai in the 2nd century A.D. He also speaks about the pearl of Korkai and their export.

Ancient port town of Kaveripatinam extended from Puddupuram north of Kannagi statue at Poompuhar as far south as Vanagiri, where the Kaveri presently joins the sea.

Ancient township of Poompuhar of 3rd Century B.C. indicated by the brick wharf of Kilaiyur was destroyed by the sea and as a sequel to the transgression of the sea the township was shifted landward in the 2nd, 3rd Century A.D. It extends Vanagiri, Pallanewaram and Velliyan Irupu. Ancient city of Poompuhar was not confined to the present mouth of Kaveri near Vanagiri. Terracotta ring wells and jars were discovered between Vanagiri and Tranquehar dated 1 - 5 century A.D.

To place brick structures in the first few centuries before christ because they are in 5m depth whereas Tirukampuliyr ring wells are almost on shore. c^{14} date of the brick wharf of Kilayur onshore, excavated by the archaeologists in the sixties is 3rd Century B.C.
Puhar:

Kaveripattinam, Poompuhar, Tranquebar puranancuru explains the goods in this trade centre for trade. Ptolony and periplus refers to Puhur as Kaheris and 'Kamera'. There was a colony for Yavanas or Greeks called Yavanarirrukai. The date for this centre is 3rd Century B.C.

Kilaiyur a part of Kaveripattinam. Here beads, semi-precious stones and amphoraepieces are excavated. Significant discovery is an I shaped brick structure exposed in the ancient channel of Kaveri at Kilaiyur which is now completely sitted up Carban date is 316+103 B.C.

The brick structure with a drain for water flow and a platform supported by wooden posts for handlingcargo served as a what built in the channel of the river Kaveri. The Sanskrit scholars called this town as charitrapura.

Tranquebar (Taranambadi) which was a satellite port or suburb of Poompuhar. The city of Puhar takes shape and form under the spreading light of the eastern sun open terraces, the harbour with its various machines the top rows of windows of tall mansions shaped like the eye of deer, the distinguishable dwelling places of the Greeks and the Romans eye catching in their different type of architecture, the seaside colonies of many foreigners at home attracted to the city of Puhar.
It itinerant sellers of aromatic oils and unguents, of various sweet smelling powders & sandal paste, of flowers in packets singly displayed or strung into garlands of famed perfumes delicately compounded and mixed are already busy crying their wares in the streets. There are also weavers of animal fur, silk and cotton displaying their multi-coloured goods to those interested. There are also those who deal in coral, sandal, myrrh, jewelleries of many kinds, of gold of surpassing purity, of precious stones to be set in jewels who were busy going about crying their own places. And there were the grain merchants who displayed grains and pulses in mounds in their markets. Carriers of readymade morning foods were busy doing their trade. Today selling fisherwomen raised their voices in a strident recognisable cry. Vendors of white salt, of fish fresh from sea and river were crying their wares. Here were to be found meatsellers with kids and other flesh in plenty. The betel chewers had already begun their days destruction of betel leaves chewing them with appropriate accompaniments.

Workers in bronze, copper, gold and strong iron were busy in their respective places so were the skilled workers in wood, hewers and splithers, carvers and makers of furniture in traditional or new
patterns they had begun their day's work. They had always a lot of work on hand. Workers in pith, makers of dolls from rags. Painters of clay, goldsmith and those who work in gems polishing or setting them to work a greater harmony, tailors and tinkers, leather craftsmen, all were busy. There were modest handicraftsmen busying themselves about their handworks which would bring them their day's food, if they were lucky. Each had his own allotted quarter in the part of the city, this street for this craftsmen, that street for that workers or artist.

There lies the broad royal road for the use of king and nobles. There is the wide road on which festive days the temple's decked wooden car is dragged with pomp and ceremony and pipe and drum with plays flying and streaming banners. There is the bazaar continue to be busy till night is far advanced.

Adjacent to the bazaar is the street of the merchant princes of proud lineage whose mansions are tall, each with a lower or high, stately and of immense properties. Beyond are the residences of the learned ones the Brahmins of the city, but their residences are of modest proportions though wellkept. Beyond the street of the Brahmins lie the street of the formers, they who love to till the land making it yield rich harvests enough to feed the people of the city and the kingdom. Beyond that lie the streets of the Ayurvedic Physicians who know all about
human illnesses and can cure some of them for a fee or for love. The street of the Astrologers who can consult the stars and predict what year even though there is no certainty that it will happen as they predict lies beyond that of the physicians. They are well ordered and set apart and self contained, each in its places.

The counch workers of Puhar are famous throughout the land and can turn out a delicate bangle with great skill and labour. They manufacture things that are ever in demand among women folk.

On the other side, between the dwellings of the workers and the street of the workers and the streets of the rich, lies the open marketplace. It is the Day Market where the sheds are set up with live trees for pillars. It is on open area vast and wide the only sound of battle we are likely to hear where is the battle of the buyers and the sellers quarrelling about the prices of merchandise. There is nothing in the world that you can not buy in the Day market of Puhaar if you pay the price\textsuperscript{51}.

\textbf{Veerai:}

This is also one of the coastal city. Aganaunuru says salt manufacture in the important occupation\textsuperscript{52}. It is considered that
Arikamedu is the Sangam age Veerai. But it must have situated at the coast of Tanjore district.

**Arikamedu:**

Ptolomy's work states, 'Puduke' is situated north of Puhar. Puducheri may be identified with Puduke. The excavated materials proves it was a well known and well flourished trade centre. Building structure and tiles roof are explains the urban life. Brahmi letters shows the presence of north Indian traders and Buddhist traders. Roman potties gives the clear cut evidence of the yavana settlement here. Pottery with graffti marks as 'Valavan' is dated as 1st Century B.C. Shell bangles, beads, handloom materials, etc are excavated. These are dated in the time bracket 2nd Century B.C to 4th Century A.D.

**Mavilangai:**

Ptolomy states this as a well flourished trade centre. This is also stated in Sirupannarrupadai. Eeyilpattinam is also mentioned in Sirupanaarrupadai as trade centre. Ptolomy's Soptma is identified this Eeyilpartinam. Now it is called Cadurangapattinam and Satras. All these trade centres are under Nalliya Kodan a velir chief. With Ptolemy's evidence P.T. Srinivasa Iyengar states this Mavilangai is the capital of Aruvanandu, was one of the four dynasty. Other three are Kerabothros (Keralaputra of Asoka), Pandian, and Sorongos with...
capitals, karur, Madura and Uraiyur.

Aruva Nadu:

North of Mavilangai so many coastal centres are located. Vasavasaamudram, Mamallai were their trade centres as attested by excavations. All these are situated in Aruva Nadu. Pattinapalai mentions these places. In a Buddlist stupa dated 1st century B.C. written in Brahmi letters as Aruvaka Kulaanisyer. This Aruvalar led their life as traders.

Thagadur:

It is the capital of Adiyaman. The major trade route went into Vadugar country touches Thagadur. So, it may a well flourished trade centre. Agananuru say that people of various languages lived here. They had settled for trade. Punch marked coins and Roman coins are excavated. Cattle breeding and bead collecting are their profession. This led them to live like nomadic people in their home town. This processds till 5th-6th Century A.D.

Karur:

In Sangam literature it is known as Vanchi. This city situated along the important trade route. So it was a well flourished
Cultural Sequence of Karuji (K)
GOLD - ROMAN RING

TIGER RING
trade centre. Agananuru starts this as 'Thirumaviyanagar' \(^{68}\).

By excavation report it is stated that Karur flourished as a trade centre between 2nd century B.C. to 4th century A.D. Roman coins, jars, black and redware potteries, red ware, beads are excavated \(^{69}\). These are belonged to 1st B.C. century to 3rd century A.D. Spindle show it is well known textile centre. Tamil Brahmi inscription with letters "Ponvanigan Nathi" is noticed at Arnattarmalai and it belongs to 2nd century A.D \(^{70}\). Satavahana's kailoin pottery pieces are also unearthed \(^{71}\). Ptolomy explained clearly in his book about Karur. He says that Karur was the Royal seat of Chera botras and famous emporium \(^{72}\).

**Vellalur:**

It is near Coimbatore thousands of Roman coins are excavated. These coins belongs to 1st B.C. to 4th A.D. issued by Roman rulers Agastus to Vellentnie \(^{73}\). A ring with Roamn women picture and a golden plate are note worthy. This may enough to say that it is a centre where often Romans visited and stayed, here.

**Podini:**

Palani is known as Podini in Sangam literature \(^{74}\). Near Podini in C.Kalayamuthur, Roman coins are excavated \(^{75}\). Podini
situated in the important trade route which links Palghat to Madurai. So it flourished a well known trade centre.

**Vadabudhinatham:**

It was situated on the trade route between Palghat and Madurai. More than thousand Roman coins are unearthed. These coins are made of gold, silver, copper. This proves, it is well known trade centre. Beads and pepper may be the trade goods to Roman from here.

**Anaimalai:**

Number of Megaliths are identified here. Near Anaimalai in Singanallur, forty Roman coins are unearthed from a megalithic burial. It is made up of silver and belongs to Tybirus, who ruled Rome during first century A.D.

Pollachi, Vellanthavalam, Dharapuram, Savadipalayam, Kulathipalayam, Kathangani are the places, where hoards of Roman coins are unearthed. So we can say that they may once flourished a well known trade centre. There must be a close contact between Roman country and Tamil people.

**Koval:**

Modern Thirukolilur is known as Koval in sangam literature. Koval means Mullai land. This lies upon the north Indian route near
Koval on the Bank of Pennai, Variety of coins are unearthed. These coins belong to Chera, dated 2nd A.D. North Indian Punch marked coins also discovered here \(^{80}\). This shows the contact with north India. In Soraiyapatu near Koval 200 Roman coins are unearthed \(^{81}\). There is a possibility of Roman trade here. At Jambai near Koval inscription of Adiyaman period is discovered \(^{82}\). By all this we can come to a conclusion that, there must be a close trade contact with Romans.

**Arcot:**

There are two Arcots located in Tamilnadu. One is on the north of Tamilnadu near Palar another one is in Tanjore. Sangam literature speaks the Tanjore Arcot only \(^{83}\). Ptolomy points 'Arckatoes'\(^{84}\). This is the Tanjore Arcot. Sangam literature also mentions this both Sangam literature and Ptolomy's work says this Arcot as a trade centre.

**Uraiyur:**

It is the capital of Cholas of the Sangam age. Now it is a such suburban of town of Trichi. It is on the southern bank of Kaveri.

Uraiyur is mentioned by Ptolomy and the periplus of the Erythrean sea call the city as 'Orthura Regi Somati' and the latter as 'Argaru' \(^{85}\). In Sangam literature it is known as Urantai, Koli \(^{86}\), Kolimanagar and Varaman. Chalukyan records say 'Uragapura'.

140
Potteries which are unearthed here are belonger to 3rd century B.C. They are black and red ware. Russet coated and painted ware, Rouletted ware etc. Twenty sherds with Brahmi inscriptions are found and dated as 1st century A.D. They are similar as in Arikamedu, Korkai and Kanchipuram, various varieties of terracotta objects were unearthed like human head, male bust, female torse, toys, Gamesman, spindle whorl, dice, smoking pipes etc.

Beads such as agate, chalcedony, amethyst coral, soapstone and crystal, glass beads, terracotta beads are unearthed glass bangles, shell bangles, bone objects, arrow heads are also unearthed.

There is a possibility of the growth of small industries based small capital and local people could have involved in this. Iron objects, broken rails, hooks, knives etc shows the presence of this metal industry. Kaveripattinam may act as outlet for the Uraiyur products. Rouletted ware shows the contact with foreign world. After the fall of cholas of the Sangam age in about 3rd A.D. Uraiyur and Kaveripattinam lost its identity. Tamil inscription in Brahmi character 1st A.D. links Kanchipuram, Arikamedu, Karur, and Kodumanal. Tamil Brahmi inscription found in Pugalur upto Tiruneveli district.
Madurai

Madurai is mentioned in North Indian works, foreign notices etc. Tamil Brahmi in inscription speaks about the traders of Madurai. Madurai is also known as kudal. The Maduraikkanci, the longest poem in the Pattuppattu collection, and datable to the 2nd A.D. gives a graphic description of Madurai as a large and beautiful city with a place, a number of temples, two large markets and well laid out streets with lofty mansions. Roman coins have been found, some in Madurai itself, while a hoard of silver punch marked coins, from a place called Bodinaikkkanur, with the double carp symbol on the reverse, has been assigned to the Pandyas as their issue. Recent discoveries of coins with the legend 'Valutiy' or 'peruvaluity' would add support to the view that local coin issues were influenced by the large maritime commercial transactions of the period.

Kacci : (Kanchipuram)

Kanchipuram, well known in history as the capital of Pallavas as early as mid-fourth century A.D., was the Kacci of the Sangam texts. In early Tamil literature Kanci is known as Kacci, Kaccimurram and Kaccipppedu, the last one probably a suburb, from where a number of Tamil poets hailed. Kanci and Kancinallur also refer to the same town.
TIGER - KODUM ANAL

MAHARA RING
The Perumpanarruppatai gives a graphic description Kacci as a Mudur (old town) formed by a number of settlements. It had tall buildings of brick and was fortified by high walls.

Kanci's contacts with the world outside may be traced back to at least second century B.C, if the work of Pan kou, a Chinese writer of the first century A.D. is to be trusted. According to Pan kou, the Chinese emperor sent presents to the king of Houangtche (Kanci) and asked for a return ‘embassy’ with a live rhinoceros as tribute. Other goods like shining pearls, glass and rare stone in exchange for gold and silk are also mentioned. The journey from China took about ten months to one year through Pagan (Burma).

With the Roman world Kancis contacts seem to have been indirect, perhaps through its port Nirppeyarru. Although no Roaman from the region around it i.e. in Tondainadu - such as Mamallapuram (port), Madurantakam (a place called Alamporai), Saidapet and Mambalam (both in present Madras city) would point to the regions participation in the Roman trade.

Kodumanal:

Kodumanal the earliest trade centre was famous for beads and ornaments. This is attested by Sangam literature and
TERRA COTTA
archaeological finds. This Kodumanam was famous for its ornaments. At Kodumanam many antiquities which belong to the time bracket 3rd century B.C. to 4th century A.D. had been unearthed. Traders from Gujarat and Rome might have visited Kodumanal.

Kodumanal excavations reveal the fact that there are many flourishing one on the other which were made in course of time. Each flourishing must have flourished for 50 years time bracket. Then we can conclude that the settlement must be temporary ones. We cannot give any valid reason for this settlement patterns. This settlement survived with jem industry. Raw materials for jem industry might have been collected by pastoral cum agricultural people. In Padirruppattu, there is reference about the minerals collected by pastoral people after rains. These collection of jems and minerals find market at kodumanal.

**Muttam:**

Muttam was never mentioned in ancient Tamil literature. But rich archaeological finds are unearthed at Muttam. These fields can be arranged Chronologically. With support of archaeological finds, one can reconstruct the history of Muttam from third century A.D have been unearthed there. Also punch marked coins were found. Some gold ornaments which had resemblance to ornaments in teracotta figurires are also excavated by the archaeologists.  

101
Nagaram:

'Nagaram' was known for trade guild and for trade centre. The word 'Nagarathar' referred in Tamil epic. This shows the prevalence of trade centres in ancient times. Some inscriptions mention that the 'nagara' had been guild. Ponnivadi inscription may be cited here. This guild took part in temple administration. they were requested to maintain the gift which were given to temples. Piranmalai inscription refers to about six nagaras in Kongu. Even though there is no enough evidence to state the prevalence of Nagaram in ancient times, but the excavation materials proves the possibilities of Nagaram in early days.

Avanam:

Avanamarugu mentioned in Agananuru. According to Lexicon, it means market and street. Padirrupattu gives that a hunter gave ivory for his toddy credit, to toddy shop where a flag was flying (Kat Kodi nudangu avanam). This shows that there was a method of showing the selling product by flags. The word 'Avanam' was a corrupt form of sanskrit word 'Apana' - means 'people's gathering'. Apana Jeeviga was mentioned in the earliest pallava copper plate dated 4th century A.D. This meant the people who lived exclusively by trade. The word may be split as 'Apana' and 'jeeviga'. Apana means market, Jeeviga means livelihood.
Nigama:

Urban centres were named as Negama and Niyama (Agananuru verse 90). Nagaram was never mentioned in Tamil Brahmini Inscription. But they refer to it as ‘Nigama’. Arittapatti Tamil Brahmi Inscription mentions Velarai as Nigama. Scholars have interpreted the word Negama as trade centre and trader Guilds. In Padirrupattu Aricil Kilar had mentioned one Niyamam, which might have been located in Kongu region (Padirrupattu verse 75). Some scholars had identified this ‘Niyamam with Negamam’ near Pollachi. The word ‘Nigama’ is also mentioned in one of the Kodumanal Potsherd. We have no evidence in Tamil literature or inscriptions which enlighten our knowledge about the ‘Nigama’, its organisation and its functioning. Hence we must turn to North Indian sources for our study about negama.

The prevalence of ‘Negama’ gives the idea that the traders formed in corporate organisation. This reveals the fact that the people were organised in various communal organisations. But there is no direct evidence to support this from Tamilnadu.

All the trade centres and administrative centres, which were unearthed so far had thrived on trade wealth. Archaeological evidence show that these places were full of jewels, gold coins and foreign goods.
Hence they were prestigious places. Accumulation of wealth had reached its peak in the first two centuries of Christian era. Internal restabilization of political condition and also the fall of Roman trade was the root cause of desertation of trade centres. But within two centuries trade was revived. This revival was lasted for five centuries.

2. R.S. Sharma, Urban Decay in India (C 300- C. 1000BC) p.p. 12 - 13

3. Ibid p.p. 102-103


5. Ibid

6. Ibid

7. DED (R) No.1655

8. Ibid

9. Town planning, O.P. Bharadwaj

10. Tamulica Vol.1 p.52

11. Patirrupattu Verse 51 line 18 verse 85 line 8


13. Ibid


15. Ibid

17. Patirpattu Verse 51 line 18 verse 85 line 8


21. Narrinai, verse 391, line 5-7

22. Agananuru verse 258, line 1-3

23. Agananuru verse 152, line 12-13


25. A. Vincent Smith, Early History of India OUP, 1921, p.237-F.N


27. Narrinai verse 8 line 5-9


29. Agananuru verse 149 line 9-11


33. Tamilnattu Varalaru Kulu, Tamilnattu Varalaru, Sangakala-Arasieal. p.164


38. Ibid


40. Damulica Vol 1 p.52

41. K.S.Vaidhyanathan Op.cit p.82

42.Ibid.

43.Ibid.

44.R.Champakalakshmi Op.Cit p.127


46. N. Subramaniam, Sangam Polity p. 24


49. Manual of Madras presidency

50. Silappathikaram

51. Ibid

52. Agananuru verse 206 line 13-14


55. R. E. Martmer Wheeler, My Archaeological Mission to India


56. Iravatham Mahadevan," Arikamedu Graffiti A Second Look"

Damulica vol. 11. Part 111 p. 62.

57. Dinamani 9-5-1991


59. Cirupanarruppatai p. p. 116-120
60. K.N. Sivaraja Pillai, Op.cit. p.177


62. R. Nagasami & A. Abdul Majeed, Vasavasamudran, Madras 1978 p.2

63. Pattina palai p.275.

64. Mayelai Seni Venkataswamy, Samanamum Tamilum I part Madras 1970. p.39

65. Agananuru verse 212 line 14

66. News heard from Director of Archaeology Department.

67. Purananure verse 387, line 33

68. Agananuru verse 93 line 21.


70. Ibid


72. R. Poogundran, Karurin Kendhira Mukklyathuvam(Sanga
KalaKarur Varalaru Karutharangu Karur Agal Vaipahgam 15, 16, May 1993

73. S. Suresh R. A. p. 55

74. Agananuru verse 61 line 16

75. Kovai Kilar Kongunattu Varalaru Kovai 1997 p. 55

76. Suresh Op. cit p. 61


78. S. Suresh Op. cit p. 15

79. Sundarar devaram, Tiruparnkundram, epiogue verse 1

80. Dinamalar 5-10-98

81. Ibid.

82. The Hindu 8th Oct 1981.

83. Narrinai verse 190 line 6


86. Agananuru verse 6, line 5


89. Ibid

90. Ibid


92. Madurai Kanchi Conto 2 p.p331 -669

93. Nagasamy Tamil coins p.75


95. Permarruppatai, 371-6


97. Nilakanta Sasthri foreign notices p.44-5

98. R.Champakalakshmi Op.Cit p.131


100. Kodumanal Excavation Report.

101. R.Selvaraj.Dept. of Archaeology Officer - Paper presented Seminar on Archaeology in Tamil nadu at Tamil University Tanjore-1982

103. Manimegali 19,24

104. S.I.I. Vol- VIII No 442

105. Agananuru verse 122, Padirrupattru

106. Thirty Pallava Copper Plates p.321


108. Agananuru verse 90


110. Ibid.

111. Padirrupattu verse 75

112. M. Arokiyaswamy, The Kongu Country, University of Madras, 1955,

113. Kodumanal Excavation Report