52. ARE.1893, pp.609-612.

CHAPTER – V

CULTURAL PRACTICES IN THE ANCIENT PALANI

Tamil Nadu is a Tamil country which steadily developed through the ages and maintained a long cultural continuity. This chapter is a detailed discussion of the Tamil people especially the people of Palani, focusing on life around their homeland, history and culture. The purpose of the study is to identify the earliest culture of the Palani and also diagnose how the people practised their culture.

To trace out the early man, the archaeological evidence suggests that Neanderthals lived in South India 40,000 years ago. Homo sapiens (the contemporary human species) came into being over 100,000 years ago in Africa.¹ Complex and numerous migrations by Homo sapiens then occurred by land and sea between Africa and places eastward, all the way to islands in the South Pacific Ocean. South India is in the centre of this region, and the Homo sapiens reached South India at least 60,000 years ago.² The anthropologists have labelled these people as Negritos and Australoids.³

The racial and cultural bedrock of all South and Southeast Asia is provided by these aboriginal peoples, a number of whom (including Kurumbas, Irulas, Paniyas, Paliyans, Kadiris, Kanikarans, and Vedans) continue to live in the Western Ghats.⁴ The tribal people Paliyas are the native people of the Palani Hills. There are so many theories have commented on the physical similarities between some of the South Indian aboriginal people and certain Malaysian and Australian aboriginal people.⁵ The Paliyans various physical types fall within the range of South and Southeast Asian-Australoid types, formerly termed Negrito, Malid, Veddid, and proto-Australoid. They are physically most similar to the Semang of Malaya.⁶
1. Thapar, Romila, *Early India from the origins to AD 1300*, 2002, p.149.

Whereas the people could continue to live on their own terms only in areas such as the forests and jungles of mountain areas, where some of their descendants have remained to this day.

**Megalithic Culture**

In India principally in South India, Megalithic culture flourished in every part. The Megalithic monuments are divided into two divisions such as, art of rock painting culture and burial culture.

**Rock Art Culture**

Megalithic art is an important cultural resource in many regions. A widespread feature of Megaliths is the presence of paintings or carvings on their slabs, making them a distinctive assemblage of Megalithic art. For aboriginal people, art is an expression of cultural identity and connection to the country. Generally, the art of painting was more important than the painting itself so many older paintings have been covered by more recent paintings. The artist was not concerned about preserving an image for posterity but simply wanted to paint to tell a story. It is also an important historic and scientific record of human occupation of the region. Rock paintings are generally found in sheltered areas away from the direct effects of the elements. A common language, ancestry or lifeway, there are several aspects of their material culture that give credence to this notion. The rock art is a vital piece of evidence, linking man with his creations left behind for posterity. This study throws enormous light on the lifestyle of the early man. The rock art conveys a message either simple or quite complex of the early people life, culture and tradition. The rock art is the oldest known art form or drawing style, communication other than oral or body language.
The rock art is the oldest recorded history of human thought patterns, behaviour and
provides us with a peek into a long gone ancient culture. We can gain valuable
insights into the socio-religious aspects of this ancient culture, including their myth
and their beliefs.


The examining of the Palani rock paintings contact images in rock art seems to
confirm the similarity of the distinctive features of Megalithic period.

These paintings, offer fertile ground for archaeologists and ethnologists as can
be seen in the work of contemporary researchers.\(^{10}\) Here are some basic facts about
Palani rock art such as,

1. Paintings on rock.
2. Painted Pebbles- portable art painted on smooth oval pebbles.
3. The paints were made of natural minerals such as iron oxide
   (hematite) that was ground into a red paint pigment with stone wooden
tools. To liquefy the pigment, binders like animal fat and emulsifiers
   such as soapy yucca root sap were added.
4. The colours were shades of red, black and white.
5. The leaves of forest plants provided fibre for brushes.
6. In some figures crayons were also used.
7. The paintings were moulded from dry pigment.
8. In some drawings draw in finger painting and spattering were used.
9. River claim shells and thin stone tablets served as palettes.
10. The artists, probably shamans, created some incredibly large
drawings that could only have been done by using special equipment.
11. The heights are indicating that the artists used wooden ladders and
scaffolds.
The rocks are sandstone, the shelters are rather shallow, so that the paintings have always been done in the daylight. On the wall, hundreds of characters are very often superimposed upon one another, constitute a fantastic canvas.\textsuperscript{11} The paintings were many times reused to paint white and red figures.


Humans figures were dominant in the Palani area paintings. They are nearly always present even among the earliest paintings. In their case too, variety is the main characteristic, even if they seem to have been given less details than the animals, except for the horse riders and fighters of the later ages.\textsuperscript{12} They may be stick figures (Photo.5.1) and be stiff or, on the contrary, quite dynamic, seeming to be running, dancing, hunting or fighting. Others have double lines for the body and arms and sometimes inner decoration, though far less than are the case with animals. Their heads are rarely detailed, even if they may occasionally sport some headgear. They wield weapons, such as bows and arrows, shields, variously tipped spears. They are often engaged in activities with other humans in the way of dancing, fighting, carrying, sometimes with animals (hunting), riding horses, elephants or oxen, driving carts. The abundance of scenes of all sorts in rock art is one of its major and most appealing characteristics.

The diversity of the animals and of the ways to represent them is much greater than what is found in the art. Nearly ten different species were identified in Palani (Plate.5.2). The techniques used to render them are also far from stereo typed. For example simplest figures, only the outlines may be drawn, or they may be in flat tint with the whole body coloured. A great many animals, however, have a body infilling with sometimes very intricate motifs in the form of parallel lines, grids and all sorts of geometric patterns which make the art distinctive.\textsuperscript{13} The two colours generally red and
white or black may be used for the same subject. The animals may be represented in isolation or in herds or in conjunction with humans.

In Palani, various objects, as well as geometric signs, can be represented independently of humans and animals. The particular portions of rock were probably sacred parts of shelters or the artists painted upon the old drawings simply to enhance the power of his new pictures. There are so many layers found in the drawings (Plate.5.3). One is confronted with two types of drawings. One is very clear, bright and fresh looking, while the other, underlying them is faded, fragmented and hardly visible.

Plate 5.2.
Animal Drawings

Plate 5.3.
Types of Drawings

The fresh ones feature mainly bands of marching and fighting soldiers, cavaliers being chased and aimed at by masked hunters equipped with bows and arrows and barbed spears. In between these two types of figures sometimes we find a third category, these are of long-horned cattle, other domesticated animals and men engaged in activities which can be associated with a primary stage of civilization, such as the beginning of sedentary life.

The paintings themselves extend over a very long period of time (nearly 3000 years) and exhibit marked stylistic and thematic differences. The sites provides an invaluable record of the cultural beliefs and practices of the local people and must be considered as a precious and outstanding archive. Many are superbly rendered and as good as any great work of art. The style of the Palani rock paintings are divided in to their life and culture such as, prehistoric, transitional and historic.14

1. Prehistoric: Depicting the Life and Environment of Hunter-Gatherers

Phase 1: Large size animals (buffaloes, elephants), outlined and partially infilled with geometric and maze patterns; no humans.
Phase 2: Diminutive figures of animals and humans, full of life and naturalistic. Hunters mostly in groups. Deer are dominant. Colours are red, white and black. (the latter with humans in S-shaped bodies, dancing).

Phase 3: Large size animals with vertical strips and humans.

Phase 4: Schematic and simplified figures.

Phase 5: Decorative. Animals drawn in fine thin lines with body decoration and concentric square pattern.

2. Transitional: Beginning of Agricultural Life

Phase 6: Quite different from the previous ones. Conventional and schematic. Body of animals in a rectangle with stiff legs. Humps on bovines, sometimes horns adorned at the tip.


3. Historic:

Phase 7: Riders on horses. Group dancers. Thick white and red.

Phase 8: Face of the soldiers, equipped with long spears, a little curved. Horses elaborately decorated and caparisoned.

Phase 9: Geometric human figures, designs and religious symbols.

The studies of Palani rock art gives us an idea of the meaning and cultural function of rock art. However, the investigation of Palani region is problematic due to the narrow-mindedness of the researchers and for the censorship of these documents that always occurred.

Palani is very special and not well understood and it is our only peek into the socio-religious aspects of these ancient cultures. There are any numbers of theories purporting to explain rock-art. The trance experience convey the message about the altered state of consciousness and the shamantic journey and further suggest that a true appreciation and understanding of ancient tribal life can only be understood through the acceptance that rock art can only be understood through metaphor. The
paintings produced in a specific tribal social and religious context bear any resemblance to the belief system of modern society of today. Finally, the researcher would be remiss not to mention that at least one source provides us with a not so convincing argument that aliens from outer space drew the rock art.

The sites are probably a country folk of the earlier period. The rock of the sites are an endangered species of Tamil Nadu.15 It is also a national treasure and the countries around the world are realizing they have a national riches at their door step disguised as rock art. But due to naturally occurring deterioration by natural climatic conditions and abuse by humans, the rock art is disappearing. A study of the rock art, throws enormous light on their thinking process, their everyday concerns and their fight for survival in a difficult era. It also displays the artistic talent inborn in early man. Their study is at once fascinating and illuminating. Hence the urgency for a speedy and proper documentation is necessary before the original things are destroyed.

15. godp mUNf Nkw;F njhhl;r;rp kiyapy; 3 Mapuk; Mz;LfSf;F Ke;ija Xtpaq;fs;>jpdj;je;jp> mf;Nlhgh; 4> 2007.

**Burial Culture**

The term *megalith* is derived from Greek *megas*, which means great and *lithos* meaning stone.16 The megaliths refer to the monuments built of large stones. But all monuments constructed of big stones are not called megaliths.

The term has a restricted usage and is applied only to a particular class of monuments or structures which are built of large stones and have some sepulchral, commemorative or ritualistic association. In other words, the megaliths usually refer to the burials made of large stones in graveyards away from the habitation area.17

As the megalithic culture overlapped with the end phases of Neolithic-Chalcolithic culture it is found in association with Neolithic-chalcolithic wares at the lower end and with the rouletted ware at the upper end. In other words, the late phase of these cultures merges with the early historical period. On this basis the time bracket
of the Megalithic cultures in South India may be placed between 1000 BC to 300BC.

The megalithic culture in South India was a full-fledged Iron Age culture when the great benefits of the use of this metal were fully realised by the people. Hence, normally the stone dropped out of use as a material for the weapons and tools to a large extent. The megalithic people of South India, or, for that matter, the Iron Age people of the subcontinent in general, found out new uses of stones in their daily life. Most of the information about the Iron Age in South India comes from the excavations of the megalithic burials. Iron objects have been found universally in all the megalithic sites.

In the Sangam period the Tamil land was divided into five divisions such as, kurunchi, mullai, marutham, neithal and paalai. The Kurinchi and Mullai regions comprised of hill and forest regions, which were favourable for the construction of the cairn circles, dolmens and cists. They are requiring rocks for the erection of the burials. They are also found in the slopes of mountains and in plain areas.


The urn burials are identified mainly in the Marutham and Neithal regions which comprises of agricultural lands. Urns are considered as the oldest forms of burials as the ancient settlements were in river side areas which pioneered in the erecting memorials for the dead. The burial grounds are generally called as Kaadu, Purankaadu.

The Sangam works signifies that though the people die and society is destroyed, only the burials will remain as permanent memorial. The size of the pits or burials were they are inserted varies on the basis of the size and shape of the sarcophagus. The size of the structure varies depending upon the size of the deceased (child to adults). Few cases had capstones which are plain and sometimes had animal and bird
symbols. This interment custom is mostly seen in the burial monuments of Palani region and they are called as Pandiyan veedu.\textsuperscript{22}

The megalithic burials have yielded a variety of objects, which prove to be very important for us in the study of megalithic culture. It is observed that right from the later Palaeolithic period, an intentional burial was accorded to the dead for manifold motives. The megalithic people were no exception to the age-old custom and, therefore took pains to construct elaborate and much labour-consuming tombs. They furnished them with as many essential objects as they could afford. They thought this practice to be necessary as they believed in after-life of the dead.\textsuperscript{23} The dead were suitably provided for a place to live in with goods of their essential needs.

In the South Indian megalithic, the grave furniture consisted of a large variety of pottery, weapons and implements mostly of iron but often of stone or copper ornaments like beads, semi-precious stones, gold or copper, shell, etc., strung into necklaces or rarely the ear or nose ornaments, armlets or bracelets, diadems and terracotta objects. The food is indicated by the presence of paddy husk and chaff. In some other cereals, skeletal remains of men and animals found in the graves.

\textsuperscript{22} K.,Rajan, \textit{Archaeology of Tamilnadu (Kongu Country)}, 1994, p.30.
\textsuperscript{23} Ibid., p.44.

The excavations and explorations in Palani area does not reveal the various aspects of Megalithic culture. But this chapter investigate the stages of development in human settlement from nomadic life to domestic and finally to cultivation of crops. In Palani, the excavations have been conducted in the burial monuments and also in habituated areas. The correlated study and interpretation made with the materials and in the habitation debris. The burial sites reveal that the settlements were located near the burial grounds. The people earned their economic source through agriculture.

Most of the areas, their settlements were around the water sources. It shows that the people had progressed from rain-fed cultivation to sourcing of water from
ponds, lakes and rivers. Such activities would have enabled the then Palani society to advance in civilization.

The Megalithic remains are related to the funeral customs of the primitive people. It reflects the surviving burial practices and understanding the customs of the Megalithic builders. The existing burial practices of the megalithic burials with grave goods including food items and the use of stone circles to mark the place of the burial (Plate.5.4). The burial monuments shows their belief in rebirth. It was a primitive form of idol worship, paving the way for constructing structural monuments of bricks and stones. These type of constructional activities shows the changes in cultural status.

While most of the containers found in the graves were made after the person's death, there was one container that showed signs of use. The Porunthal graves also contained a large number of beads, which were predominantly glass. The pottery in the grave was also engraved with Tamil-Brahmi script (Plate.5.5). In two of the graves, the excavation team found over 11,000 beads, which were made from glass or paste. The beads were originally made in the Vidarbha region, indicating a trade relationship between the two regions.

Iron

The iron and steel industries and their metallurgy were well developed in ancient Tamil Nadu. Many types of artefacts were made and also exported to the Roman country. The early classical literature of West like the Historia Naturalis, mention the export of steel from South India to the Roman Egypt and other countries in the West. The Roman literature mentions that the steel imported into Rome from Peninsular India was subjected to duty in the port of Alexandria.
The archaeological excavations conducted at Adichanallur, Paiyampalli, Appukkallu and other places in North Arcot, Dharmapuri, Coimbatore and Dindigul districts established a firm datum line for the beginning of iron in Tamil Nadu.  

Iron made its appearance in the horizon of Tamil Nadu around 500 BC. The archaeological studies in the districts of North Arcot and Dharmapuri clearly established the datum line for the Iron Age in Tamil Nadu. The historical and literary studies show that the iron industry flourished in Tamil Nadu and the export of steel to the countries like the Roman Egypt. The early Roman literature refers to the import of steel from the Chera country in South India. The maritime trade with the Roman world witnessed the growth of Indo-Roman trade in the peninsular part of the Indian subcontinent from 100 AD to 300 AD. Periplus mentions the kingdom of the Cheras and their port Muziri as the chief port and an active shipping centre on the western coast.

The encyclopaedia of the Roman Empire, compiled by the elder Pliny under the title *Historia Naturalis*, refers to the iron from the Cherasol. Iron and steel especially wootz from South India was famous from early historic times. The famed South Indian steel was the most sought after product in the Roman Egypt and other countries in the middle-east.

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The Roman knowledge of the peninsular kingdoms and especially that of the kingdom of the Cheras seems to have originated from Sri Lanka as it refers to the Cheras as Seres (in the Sinhalese language, the Tamil Chera became Seri). The Wootz steel, Roman Egypt imported from peninsular India, was high grade charcoal steel produced in a crucible furnace. The process of manufacturing was jealously held in
secret by the producers in the Indian sub-continent and unknown to the Romans and others in the west. Periplus mentions *Ferrum-Indicum* among the list of articles, subjected to duty at Alexandria.\(^{31}\)

The discovery of an industrial and trade centre at Porunthal and Ravimangalam exposed iron and bead making furnaces at Palani (Plate.5.6). The ancient industrial site is located on an ancient, trade route connecting the West Coast with the east in the early historic time. Palani was a flourishing industrial and trade centre in the early Tamil classical literature *Pattiruppattu*.\(^{32}\) In the archaeological sites of Palani region, iron ore spread over the ground level. It reveals the people of Palani knew the use and making tools of iron. The places like, Ravimangalam, Ayakudi, Veppanvalasu, Vakarai and Thoppampatti are the best sites of the iron ore found.

The Tamil classical literatures (Sangam) indicate the existence of three different varieties of iron viz., *irumbu* (wrought iron), *urukku* (steel) *ekku* or *ekkam*.\(^{33}\) It also abounds, with reference to the blacksmith forge, the smelting operation, and his importance in the ancient war loving Tamil society. The various type of people did the smelting of iron from ore and converting it into steel and manufacturing of weapons. Their relative position in the society was mentioned in the Tamil literature *Purananuru*.\(^{34}\) The iron smelting operation was carried out by people of low caste as against the blacksmith who converted them into steel and made artefacts. The excavations at Porunthal corroborate the relative living quarters of iron and steel producers mentioned in the Tamil classical literature.

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The living quarters of the iron smelters were simple structure with mud flooring and was on the periphery of the habitation area, while the well paved floor of the steel manufacturers was found in the midst of the habitation area.\textsuperscript{35}

The blacksmith formed an integral part of the early historic society. The blacksmith formed part of a state sponsored workers group in the armies of the Tamil
kingdoms. *Purananuru* \(^{36}\) states that it is the duty of the blacksmith to manufacture *vel* or dart for the gallant soldiers. The blacksmith's forge and his instruments are aptly referred to in the classical literature in different context.

The *Kollan* or iron-maker or iron-monger cum blacksmith, *Karumkai kollan* the skilled worker in iron, *ulai* or his furnace, *turutti* or *visaiturutti*, the hand worked or pedal bellows, *Kuruki*, the blow pipe or nozzle, *ulaikkal*, *the stone - anvil, kudam* - the sledge hammer, and *kuradu* - the tongs are mentioned in the classical literature. The blacksmith's forge with all its equipment is mentioned in the classical literature *Ahananuru*. \(^{37}\) It refers to the sparks flying off the blacksmith furnace, the fire in it blown through the blow pipe or nozzle and the work up by the pedal bellows, operated by treading on it repeatedly with the foot by the assistant and the related shocks that the anvil (*ulai kal*) receives where the object of work on it is struck by the powerful hammer. Three different types of furnaces in the ancient Tamil Nadu such as, bowl furnace, crucible furnace and twin elongated oval shaped furnaces were found to be employed by the ancient smelters.

The megalithic people, identified with the authors of Iron in Tamil Nadu appeared on the horizon of Tamil Nadu during the late phase of the Neolithic culture datable to 600-500 BC. \(^{38}\)

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37. *Akananuru*: 202


In Tamil Nadu most of the districts formed the nuclear zone of Iron Age culture. They represent a distinctive phase of culture that came in succession to the primitive Neolithic culture. The new settlers by their knowledge of mining and metallurgy and their exploitation of rich natural resources enriched the pattern of living in the area of
their settlement. The overlap of Neolithic and the Megalithic periods witnessed at Paiyampalli and the excavations at Porunthal, Ravimangalam and Kodumanal have provided a clear cut picture about the developmental stages of the transition from Neolithic to Iron Age.\(^{39}\) The Megalithic period in Tamil Nadu had a short span of time and ended with the beginning of early historical period in the late centuries of before Christ and the Historic times. The settlement pattern of megalithic habitation sites showed their preference for perennial rivers or their tributaries and in the absence of major river system, they made their settlement near perennial ponds.

The Iron Age habitations at Palani area are found at river side, lower and upper part of the hills. The Megalithic folk at the time of their entry had an essentially pastoral economy. The migration from the point of entry to the interior region showed their development from village based economy to the establishment of large towns where trade, commerce, and industry flourished. Archaeological excavations brought to light iron and steel producing furnaces besides slags in the lowest stratum of the Iron Age settlements in the sites excavated at Palani.

The discovery of cast iron producing furnaces at Porunthal in Palani are datable to 450 BC and iron and crucible steel furnaces at Kodumanal are datable to 300 BC.\(^{40}\) The furnaces revealed the technical skill of the ancient smelters. Besides these two industrial sites exposed in the year 2009 and 2010, at the mounds containing vestiges of ancient iron industry brought to light of the Iron Age. In the Porunthal habitation site, an oval shaped glass polishing furnace, with hearth was unearthed at the centre of the floor. The side (hearth) wall of the oval shaped furnace had crumbled inside the furnace. The hearths formed due to intensive and continuous heat process were noticed on the side walls of the furnace.

\(^{40}\) Ibid., pp.280-283.

Three trenches were laid in the bead mound to identify various technological aspects of glass making. Three floor levels were identified in 1.5 m cultural deposit dating between 1\(^{st}\) century AD and 3\(^{rd}\) century AD.\(^{41}\) There are nearly 2000 glass
beads of various sizes and colours collected from 50 sq.m digging area. The 50 sq.m amounts to 0.25 % of the total bead mound. If one exposes the entire mound of 5.5 ha. area, one may encounter with minimum of a million beads. These too are the refuses left by our ancestors as the best ones were being used or sold. The furnace was made below the floor surface and looks like an oval depression. Two holes probably used for placing the bellow were noticed. A flat stone, probably used by the glass-smith, was noticed in association with the furnace. On the southern end of the furnace, base of a 30 cm thick wall was noticed. This mud wall would have risen above the ground close to furnace to prevent air flow. Such short walls are being used even today in the furnace of a black smith.

The wall oriented north-south was extended beyond furnace. Two holes probably used for placing the bellow and a flat stone used by the glass-smith. The several identical red ware bowls with wide mouth and narrow bottom were noticed in association with furnace. These bowls might have been used in the workshop to keep the glass beads in heated condition. The bowls were having sand and bead. The sand might have retained the heat for a longer period. The heat might have facilitated to polish the glass beads or helped to remove the impurities attached to the surface of the glass bead. Several triangular terracotta pieces were recovered in association with these bowls. These terracotta pieces might have been used to polish the glass surface. The non-availability of glass slag, raw material for producing beads, tuyeeres and waste material clearly points to the fact this furnace might have restricted to the use of polishing the glass beads. The furnace and its associated material like red ware bowls and triangular cakes suggest that glass beads were not manufactured at this place. The manufacture of beads might have taken place on some other part of this mound. The non-availability of glass slag, tuyeeres and waste material clearly points to the fact this furnace might have restricted to the use of polishing the glass beads.

41. *Porunthal Excavations*, Report by Dr.K.Rajan, Project Director & Head, Department of History, Pondicherry University, Pondicherry, 12th May 2009.

The people who made their production of glass beads, their external trade contact was kept at minimal level. They might have involved in the manufacturing of
beads rather than marketing. Marketing of these beads would have taken place at some other marketing sites, maybe located along the trade routes.

Life

The excavated places yielded numerous number of burials with varied megalithic assemblages like iron implements, gold objects, different types of potteries like black and red ware, black and red ware urn, graffiti marks, skeletal remains and various other related materials.

Habitation

The site Porunthal is the best example to understand the archaeological wealth of the Palani. It is covering an area of 5.5 ha. lies on the left bank of the river Porunthalaru. The habitation site reported the cultural material of the earlier people.

In total, three trenches were laid, one on southern part of the habitation mound and the remaining two at the central part. The two trenches were laid adjacent to each other in east-west orientation yielded similar cultural deposits (plate.5.7). The material recovered from the cultural deposit suggests to a tentative date of 1st Century BC to 3rd Century AD.

A brick structure was exposed on the north-eastern corner of the third trench. The brick wall with five courses was raised over a base made of 20 cm thick clay foundation (Plate.5.8). The bricks were laid using the English bond method. The size of the brick is 7x21x42 cm and 8x24x48 cm in the ratio of 1:3:6 cm. The stretcher and header method was adapted alternatively.

In the habitation site, the removal of the floor, another thick floor was plastered with lime surfaced along with post holes. The floor finished with five cm thick and made of red gravel, mixed with lime. In removal of the floor, the structure of the soil changes from loose ashy to light compact reddish.

42. K., Rajan and V.P., Yatheeskumar, *New Evidences on Scientific Dates for Brahmi Script as Revealed from Porunthal and Kodumanal Excavations*, 2013, pp.280-287.
43. Ibid., p.282.
There were seven post holes noticed at regular intervals at the site. One of the post hole, a wooden piece was found, it was a part of Palmyra tree. Such wooden
pieces were noticed at several places in this part. The excavations to prove the ideal knowledge of the ancient people particularly in the civil engineering

**Antiquities**

In Palani, the important antiquities were recovered from the excavated sites. In the clay materials several type of pots, jars, four legged jars, plates, ring stands, bowls and miniature bowls were discovered (Plate.5.9). The pots were black and red ware and red ware and black. The pots recovered from the excavations, most of them were for industrial activity or religious purposes rather than domestic activity. The regular household pots used in the day to day domestic life were missing.

In the burial sites, beads made of glass, paste, quartz, shell, garnet and bangles were identified (Plate.5.10). Antiquities recovered nearly 2275 were of glass beads. In the trenches red with brown coloured button shaped beads were also identified. The bangle pieces were glass and shell. Two pendants one made of gold and another of glass were also unearthed. The discovery of several antiquities like, terracotta objects such as, terracotta humped bull (Plate.5.11), weight and also gamesmen, stopper, spout, glass slag, bones, brick pieces, stone pebbles, stirrups, ivory weight, Copper bell, Ivory dice (Plate.5.12), etc., The weights were made of quartz and ivory, iron tools like sword, arrow heads, skeletal remains, swords and knife were of noteworthy.\(^{44}\)

The human figure generally dated to 1\(^{st}\) Century AD (Plate.5.13). The well-modelled human (male or female?) figurine was also unearthed. The prominent human facial feature made out of pinching method, elongated body, broad shoulder and short legs. In addition to these figurines, three torso figurines were recovered. Besides, a female head was recovered (Plate.5.14). The head with curling hairs was shown with prominent elongated ear. Near to these figurines, a square (Sangam Age?) copper coin was also recovered. These several associated important cultural material that required close attention to the life style of ancient Palani.

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\(^{44}\) *Report* of the field work undertaken by the researcher to study the Megalithics at Porunthal, under the supervision of Dr. K.Kalyana Sundari, 6\(^{th}\) May 2011.
Plate 5.9.
Antiquities found in Tasaripatti

Plate 5.10.
Quartz found in the Grave
Courtesy: Dr.K.Rajan

Plate 5.11.
Terracotta – Humped Bull
Courtesy: Dr.K.Rajan

Plate 5.12.
Ivory Dice
Courtesy: Dr.K.Rajan
A square copper coin was also recovered in Palani. In the coin, one side has semi-circular top. The fragile condition of the coin was prevented to identify any royal
insignia or any other symbols both on the reverse and obverse. In Porunthal, also unearthed a skeleton adorned with a necklace of beads in one grave, but the researchers did not analysed the bones. The excavation team also found pottery with a peacock design on it (Plate.5.15). Thus, the availability of early historical vestiges, Palani clearly points the potentiality of the site.

**Paddy**

A detailed study made by Dr. K. Rajan to strengthen the ancient rice evolution in the Tamil country. Dr.K.Rajan had excavated one earthen pot containing rice samples in the Porunthal site (Plates.5.16 &17). In the Sangam period, Palani was one of the part of the *Marutham* Land. In the Sangam period, paddy was cultivated only in the *Marutham* Land (*Nilam*).

In the excavation, two kilograms of paddy samples were collected by the team. The paddies were contained in air tight pottery engraved with Tamil-Brahmi script (Photo.5.18) All the goods kept in the grave including the paddy and the ring-stands with the Tamil-Brahmi script are single-time deposit. The symbol that followed the three Tamil Brahmi letters showed an etched gem and bead, with a thread coming out of the bead.

The scientific analysis of the rice paddies found in the pottery were from 5th century BCE as dated via radiocarbon analysis (Plates.5.19 & 20). Also, the paddy samples were submitted to Beta Analytic Inc. America, for Accelerator Mass Spectrometry (AMS) dating. As a result, the rice samples were dated 450 BCE. The scientific analysis of the paddy sample indicates the rice cultivation and storage were in existence in Tamil Nadu even before 500 BCE.

45. K., Rajan and V.P., Yathees Kumar, *New Evidences on Scientific Dates for Brahmi Script as Revealed from Porunthal and Kodumanal Excavations*, 2013, pp.280-283.
46. Ibid., p.291.
Plate 5.15.
Peacock Design
Pottery
Courtesy: Dr. K. Rajan

Plate 5.16.
Jar containing
Paddy
Courtesy: Dr. K. Rajan

Plate 5.17.
Paddy Jar
Courtesy: Dr. K. Rajan

Plate 5.18.
Ring Stand with
Script
Courtesy: Dr. K. Rajan
The AMS dating of the Tamil-Brahmi and the Porunthal paddy grains (Plate.5.21) has the following implications. The context of the Tamil-Brahmi goes back to 490 BCE. Therefore, pre-Asokan period. Tamil Nadu's ancient history can be pushed back to 5th century BCE. The paddy cultivation goes back to 5th century and it establishes that the megalithic graves introduced in the Iron Age continued into the
early historic times. The discovery of paddy grains has the following implications to understanding of paddy culture in Palani.

1. Two kilograms of paddy found from the air-tightly closed jar is the first kind of rice which has been sent for dating for its period. The Accelerator Mass Spectrometry (AMS) dating of the paddy done by Beta Analysis Inc., Miami, U.S.A., assigned the paddy to 490 BCE.

2. The paddy species belongs to the *Oryza sativa* (confirmed by known archeobotanists) which was a preserved cultivated crop. It proves that highly qualified cultivable process took place in this region.

3. The preserved paddy found in the jar raises the assumption that the paddy may be kept for its uniqueness and preciousness. Though it is used for rituals, it is assumed that the variety is precious. Does it denote the basic idea of passing it to the next generation?

4. The script read as *Va-yi-ra* found at the jar, supports the research of paddy that *Vaira* could be a precious variety, a kind of paddy which was cultivated at *Marutham* lands.

5. The folk and available documents in *Pallu*, Tamil literature, mentions the kinds of paddy such as, *Vairava sambah* or *vaira mani*.

   \[
   \text{Vaira means name of the paddy, Vairava Sambah,}
   \]

   \[
   \text{Mani means (single piece of paddy)}
   \]

   \[
   \text{Vaira + Mani = Vairamani. (name of a paddy)}^{48}
   \]

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Vairamani has another meaning of diamond. But here Vairamani definitely denotes the paddy, because, the beads which were found along with paddy are not diamonds. Tamil people always called glass beads, quartz as Palingu but not as vairam (diamond).
6. Paddy had been used in each and every rituals and customs of Tamils in Marutham lands. Where the Pazhani Cheppu Pattayam strengthen the views of traditional knowledge on paddy and also discloses that Pazhani is the traditional paddy zone.\textsuperscript{49}

7. According to Dr. K. Rajan, the date given to the paddy is applicable to the Tamil-Brahmi script also. So the date of evolution of Tamil-Brahmi could be pushed 200 years before Asoka. Hence Tamil Nadu's ancient history can be pushed back to 5\textsuperscript{th} Century BCE and paddy cultivation goes back to 5\textsuperscript{th} Century BCE.\textsuperscript{50}

**Trade**

In earlier, the formation of ports, towns, trade centres and trade routes are depended upon the economic resources like iron ores, gems, pearl fishery and forest products. The optimum utilization of these materials and subsequent exchanges are within and outside of the region. The detail of the trade is seen in the epigraphical, numismatic and archaeological evidences. The recent excavations conducted in Palani area, resource based production centres provided a clue to the emergence and expansion of trade. The discoveries of glass bead making furnace at Porunthal could be cited as one of the finest examples of recent excavations in Tamil Nadu. The whole realm of trade is seen as a single component due to limited nature of evidence. However, an attempt is made to provide a platform to understand trade and other cultural linkages in Palani. The archaeological sites suggest that the human occupation is widespread in this region transcending different ecological zones. The continuous human occupation led to resource mobilization and that led to resource transaction through trade.\textsuperscript{51}

\begin{flushright}
\textsuperscript{49} Yatheeskumar, ‘Palani Excavation Triggers Fresh Debate’, Porunthal blogspot.in.
\textsuperscript{51} Porunthal, The Hindu, Sunday, June 28. 2009, p.3.
\end{flushright}

The archaeological and epigraphical findings of the region in this chapter reveal discussed the vibrant trade over extensive and reliable trade networks. The long
survival of trade centres in economically viable resource zones are the fine indicators of its natural growth and expansion. The state protection and the formation of trade guilds had an indirect impact on the development of trade. These multiple factors played a crucial role in maintaining these commercial activities over a period of time. These dynamic trading activities have been discussed in the backdrop of recent archaeological evidences that surfaced in the study area. The survival of Iron Age monuments over thousand years and its transformation into early historic without any cultural break show continuous occupation. The occurrence of Tamil-Brahmi inscribed potsherds from Porunthal suggest their transformation (Plate.5.22). These all denote the continuity of custom of erecting Iron Age monuments in Early Historic period.

The cultural transformation is diagnose by the excavations and explorations. Trade played an important role in the formation of inter-regional network and also for territorial expansion during the Early Historic period. For instance, Cheras made trade to the Kongu country to valued economic products such as, gem stones, iron ore and forest products. The habitations and the dolmens prove the trade networks. The merchants specialising in salt, sugar, ploughshare, cloth gold, oil and gem found mentioned in Tamil Brahmi inscriptions as donors suggest the organized trade. There are several medieval trade guild inscriptions located on the trade routes at Thamaraikulam, Rajapuram (Plate.5.23) and Kothaimangalam are strengthen the above hypothesis.

The collection of numerous luxurious objects particularly beads from four excavated graves at Palani is suggestive of accumulation of wealth. The host of coin hoards, particularly the Roman coins and Punch-Marked coins, unearthed on trade routes are another pointer of the external trade network. Interestingly most of the Roman coins are found in association with Punch-Marked coins. Besides, several local issues were also recovered.

In the present context, it is very difficult to assign the authority of minting these coins either to the king or trader or trade guild. The
Punch-Marked coin did not carry any legend. However, the coins issued in the name of Chera kings like Kolliporai, Makkotai and Kuttuvan Kotai are in contrast to contemporary Punch-Marked coins. The concentration of Punch-Marked coins, Roman coins and other local issues in trade centres and on trade routes was a indicator of the existence of both inland and external trade networks. These trade networks exclusively depend on supply and demand system on one hand and conducive business atmosphere on another hand. The production, procurement and transportation of trade goods through well-established trade routes to a potential consumption area are a prerequisite for flourishing trade.

The high valued objects of export recovered from archaeological sites located in different ecological zones demonstrate the existence of well-established trade network with inland towns, capital cities, trade centres and port towns. The movements of export items between different trade centres are well attested in the archaeological, epigraphical and numismatic records. These trade centres played a vital role in accelerating inter and intra-regional trade contacts. The exchange of goods through sustained trade contacts with mutual benefits between two cultural groups is seen as a dynamic process. The sustained trade contact over a longer period of time goes with well-established trade networks and production centres. Thus, a close view of the archaeological evidences encountered in the study area helped to understand the existence of such network.

Glass

The term glass includes a wide range of products that are characterized chiefly by their desired rate of cooling from a state of fusion to a solid state. Generally, glass is produced by melting a mixture of silica (sand 75%), soda (15%) and calcium compound (lime 10%). For the colours of glass add metallic oxides that serve as colouring agents.

In India, from the excavations at Indus Valley Civilization, glass is not referred.

But in Harappa their contacts with Mesopotamian, which was a type of proto-
glass were discovered. There is some archaeological evidence in the form of glass
beads found at Maski, a Chalcolithic site in the southern Deccan, is older than the
beginning of the first millennium BC. Indian glass industry began three or four
centuries before and after the Christian era.\textsuperscript{56} The knowledge was limited to beads,
bangles and various types of similar minor objects. The excavations at thirty sites,
India have produced several glass objects and colours such as green, blue, red, white,
orange and some other shades. In Tamil Nadu, several archaeological sites generated
glass beads. However, the sites of Arikamedu, Manikollai, Thiruchanur, Ariyur and
Porunthal are unique as these sites yielded several thousands of beads.\textsuperscript{57}

There are so many scholars made limited study on glass technology. Recently
Gratuze has made some scientific study on the glass material collected from early
historic sites of Poompuhar, Kodumanal and Alagankulam which provided a good
picture on the nature of glass technology in Tamil Nadu.\textsuperscript{58} Moreover, the recent
discovery of a glass making furnace at Porunthal near Palani providing fresh evidence
on glass. The excavation in Porunthal met with more than 2000 glass beads from a 50
sq.m area. The scholars who examined the glass objects and glass technology in
ancient India is to understand the technology in broader perspective.

The uniqueness of glass beads of Porunthal is met with a glass furnace thereby
suggesting its involvement in production of large number of beads. The data available
about the technique of glass production in India is deficient in quantity.

On the basis of various beads found at Porunthal, it is indicated that the beads
were probably made by this method by coiling the fused glass rod around a wire or
spoke and twirling it to obtain the desired shapes. The technique of preparing the
multiple-wound beads of opaque glass of different colours was also known.

\textsuperscript{56} Alok Kumar Kanungo, Glass in Ancient India: Excavations at Kopia, 2013,
p.17.
\textsuperscript{57} K., Rajan and V.P., Yatheeskumar, op.cit., 2013, pp.280-281.
\textsuperscript{58} T.S., Subramanian, ‘Kodumanal Excavation Yields a Bonanza Again’, \textit{The
The archaeological excavations at Palani, reveal a glass industry in that area. The excavations reported lenticular beads and cylindrical beads. Excavation at Porunthal habitation site, sprinklers and hopscotches were recovered along with quite a number of pots. The pots were mostly of bowls with narrow round base and out flared rim. In the pots, beads of quartz and glass beads were recovered. Among the beads, paste beads were found in numbers. The beads were various colours like green, black, violet, brown, blue and white (Photo.5.24). The beads found at Porunthal are waste products and the good ones would either have been used or exported. In total, the graves yielded beads of etched carnelian, agate, quartz and steatite totalling more than 8000 beads.59

The chemical analysis carried out on glass beads by Dr. K.Rajan used XRF (X-ray Fluorescence Spectrometer) method.60 This scientific analysis made on the beads of Porunthal clearly points to the cultural and trade contacts that existed between them. According to K. Rajan, Professor of Archaeology, Pondicherry University, who leads the excavation team, these “Indo-Pacific beads” could have been exported through Musiripattinam in Thrissur district of Kerala, though there is no literary evidence to substantiate this claim. But the glass bead unit is the first of its kind in Tamil Nadu, he said.61

The explorations provide tangible conclusion about their origin and diffusion. They are,

1. Highest number of glass beads in 1744.
2. Highest number of beads in number of 8533 from a single grave.
3. Highest number of quartz beads in number of 328 from a single grave.
4. Highest number of steatite micro beads in number 7020 from a single grave.

61. K.,Rajan and V.P., Yatheeskumar, op.cit., 2013, pp.280-283.
Tamil-Brahmi

A cist-burial excavated in 2009 at Porunthal village, unearthed a four-legged jar with two kilogram of paddy with inscribed Tamil-Brahmi script reading va-y-ra (meaning diamond, in Tamil Vairam). When Dr. K. Rajan, Professor, Department of History, Pondicherry University, excavated this megalithic grave, little did he realise that the paddy found in the four-legged jar would be instrumental in reviving the debate on the origin of the Tamil-Brahmi script. Accelerator mass spectrometry (AMS) dating of the paddy done by Beta Analysis Inc., Miami, U.S.A, assigned the paddy to 490 BCE. In his opinion, “since all the goods kept in the grave including the paddy and the ring-stands with the Tamil-Brahmi script are single-time deposit, the date given to the paddy is applicable to the Tamil-Brahmi script also. So the date of evolution of Tamil-Brahmi could be pushed 200 years before Asoka”.

This dating, done on the Porunthal paddy sent to the U.S. laboratory by Dr. Rajan, took the antiquity of the grave belonging to the early historic age to 490 BCE, he said, “it held great significance for Tamil Nadu's history”. This was the first time an AMS dating was done for a grave in Tamil Nadu. The scholars are varied or divergent views on the date of Tamil-Brahmi such as,

1. Tamil-Brahmi was introduced in Tamil Nadu after 3rd century BCE.
2. pre-Asokan period.

According to Dr. K. Rajan, “the AMS dating of the Porunthal paddy grains goes back to 490 BCE and it is therefore, pre-Asokan period. Tamil Nadu's ancient history can be pushed back to 5th century BCE. The paddy cultivation goes back to 5th century BCE and it establishes that the megalithic graves introduced in the Iron Age continued into the early historic times”.

62. Porunthal Excavation News, Porunthal.blogspot.in.
63. Porunthal AMS Dating, Porunthal.blogspot.in, October 14, 2011.
But the scholar Mr. Mahadevan opined, a leading authority on the Tamil-Brahmi and Indus scripts, described the dating as interesting but multiple carbon-dates are needed for confirmation. Dr.Y. Subbarayalu, Head, Department of Indology, French Institute of Pondicherry, said it was difficult to reach a conclusion on the basis of one single scientific dating.\footnote{66.}\n
Mr. Mahadevan said, “Supposing a large number of carbon-dating are available from various sites, which will take us to the period of the Mauryas and even the Nandas, we can consider Dr.K.Rajan’s conclusion. But to push the date of the origin of the Tamil-Brahmi script a couple of centuries earlier with a single carbon-dating is not acceptable because chances of contamination and error are there.”\footnote{67.}

Dr. Subbarayalu has also argued that on the basis of one single scientific dating, it was difficult to reach the conclusion that Tamil-Brahmi was pre-Asokan.\footnote{68.} There should be more evidence to prove that Tamil-Brahmi was earlier to the time of Asoka, in whose time was available the earliest Brahmi script in north India. This date is as yet the most reasonable one, in spite of minor points of difference on his dating of individual inscriptions.\footnote{69.}

The date of the Tamil-Brahmi script found at Porunthal, on palaeographic basis, could be put only in the first century BCE/CE and cannot be pushed back to such an early date [490 BCE]. The three letters \textit{va-y-ra} found on the ring-stands were developed and belonged to the second stage of Tamil-Brahmi. It is premature to revise the Tamil-Brahmi dating on the basis of a single carbon date, which is governed by complicated statistical probabilities.

Dr. Subbarayalu said, “the word \textit{vayra} is an adapted name from the Prakrit or Sanskrit \textit{vajra} and it is difficult to explain convincingly the generally dominant Prakrit element in Tamil-Brahmi inscriptions found on rock and pot-sherds. If Tamil-Brahmi is indigenous and pre-Asokan and transported from south India to north India”.\footnote{70.}

\footnote{66.}Porunthal Excavation News, Porunthal.blogspot.in.\footnote{67.}Ibid.\footnote{68.}Ibid.
On the other hand, Dilip K. Chakrabarti, Emeritus Professor, Department of Archaeology, University of Cambridge, called the Porunthal Tamil-Brahmi script “an epoch-making discovery in the archaeology of Tamil Nadu” and said there is no doubt that Tamil-Brahmi belonged to the pre-Asokan period. In two of his books, An Oxford Companion to Indian Archaeology and India, an Archaeological History the author had written that the evolution of Tamil-Brahmi should go back to circa 500 BCE.\(^{71}\)

Dr. Ramesh, who retired as the ASI’s Joint Director-General in 1993, said, “the Porunthal scientific dating strengthened the argument that Tamil-Brahmi was pre-Asokan”. He dismissed the assessment that Tamil-Brahmi was post-Asokan as “the argument of people who say that there cannot be pre-Asokan inscriptions.” How can the scientific dating given by an American laboratory be questioned. The Tamil-Brahmi inscriptions found at Mankulam, near Madurai, were pre-Asokan. The Mankulam inscriptions are the earliest Tamil-Brahmi inscriptions and they are dated to second century BCE. The consonants in the Mankulam inscriptions do not have vowel value attached to them. They are pre-Asokan and the script is more rudimentary than the Asokan-Brahmi.”\(^{72}\)

According to M.R. Raghava Variar, former Professor, Department of History, Calicut University, “The date given by the American laboratory was a wonderful one, because the earliest date given so far to a south Indian site was 300 BCE.” The archaeological sites of Uraiyur in Tamil Nadu and Arikkamedu in Puducherry fell within the time-limit of 300 BCE and Arikkamedu belonged to a later period than Uraiyur.

While the pre-Asokan date given to a Tamil-Brahmi inscription found at Anuradhapura in Sri Lanka has not been proved convincingly, there was a convincing date at Porunthal and it was based on a scientific dating system. Its importance lay in the fact that while the Asokan-Brahmi began in the 3rd century BCE, the Porunthal script could be dated to 5th century BCE. “But it cannot be argued that Brahmi was invented by the southern people. That is a different issue.”\(^{73}\)
Historic Culture

History can be defined in many ways such as, History is a systematic written account of events, particularly of those affecting a nation, institution, science, or art, usually connected with a philosophical explanation of their causes. More simply stated it is the interpretation of how people of the past have shaped today. Culture has been defined as the characteristic features of a civilization or group of people which often includes how they dress, their language, architecture, poetry, art, religion, pottery, tools and other aspects of day to day living. Culture is the physical remains, whether through the written word, art or the actual materials, of day to day life left by people of the past.74

The historic culture of Tamil Nadu has its own individual cultural traditions and rich creative expressions.75 There is no better way to safeguard them, than providing opportunities for performance, and ensuring favourable economic conditions for the artistes and craftsmen who keep these traditions alive. The dances and music of the people of Tamil Nadu encrypt within them the joys and jubilations of generations and hold the imprints of their social and political history. Their hopes and dreams are transmitted through the art forms. The artistes of present generation are aware of this and they reinterpret them and rediscover their eternal relevance.

Temple Culture

Tamil Nadu is the home of Dravidian art and culture. Tamil Nadu is rich in various art forms and each form is unique and has its own merits. The contributions of the state to the treasure house of national heritage is exceptional and invaluable.76 The different phases of growth and development of a society find their expression in art and culture. They are also measures of cultural uniqueness and accomplishments of linguistic and ethnic groups. In South India, exclusively in Tamil Nadu is a store house of a fairly large number of temples. The temples of Tamil Nadu reflect the typical south Indian culture and they are built in the Dravidian style.77

75. J. Alsair, Aspects of South Indian History, 2000, p.61.
Most of the temples have lofty towers and they are the torch bearers of the
glorious heritage of Tamil Nadu. The architecture of Tamil Nadu will enchant the
tourist with its divine charm. The plethora of temples with their detailed structural
design is indeed a delight for the culture of Tamil Nadu.

Temple worship is intertwined with Tamil life and culture. People depend on
temples and good governance for peaceful living. Tamil Nadu has innumerable Saivite
temples, Vaishnavite temples, abodes of Lord Muruga, popular Amman temples and
village temples etc. spread all over the part. Most of the temples have been endowed
with movable and immovable properties donated from kings to the common people.
The bounden duty and responsibility of the Hindu Religious and Charitable
Endowments Department lies in protecting and preserving the movable and
immovable properties belonging to the temples and looking after the temples
themselves. It is also the duty of the department to look after the devotees who come
to visit the temples and provide enough facilities to them.

Tamil Brahmi script was prevalent in Tamil Nadu from 3rd century BCE
onwards and continued with variations up to 4th Century of Common Era. During
this time, the practice of writing Sanskrit letters in Tamil Nadu, commonly known as
Grantha script was popularised by the Pallavas. This continued for nearly two
centuries from 4th to 6th Century. The Tamil script evolved from the Grantha script
around 7th Century AD.

Inscriptions in the Tamil script are found from the beginning of the 7th Century
AD. Inscriptions in this script are found only in the northern portion of Tamil Nadu up
to the beginning of the 11th Century AD. In the extreme South the Pandya country,
Vattezhuthu was in use. But with the occupation of the Pandya country by the Cholas
after conquest in the closing years of the 10th Century AD the Tamil script came to be
used there also. Thereafter, it has been in use throughout Tamil Nadu.

78. R., Champakalakshmi, (1975-76), ‘Archaeology and Tamil Literary Tradition’,

CHAPTER – VI
CONCLUSION

This research brings out the cultural wealth of entire Palani area, for the first time, through the reports of intensive archaeological excavations and explorations. The intimidating evidences on Megalithic culture, provide a new dimension to the Palani area. The cultural links with adjoining regions and the cultural dynamics expose a picturesque on the ancient Palani. This research turns the attention of archaeologists to go for such region specific archaeological research to unravel the diverse cultural heritage of the Indian subcontinent.

Palani occupies a position of greater importance in serving as a connecting link between the West Coast and Kongu region. This geographical location has favoured the growth of a distinct cultural landscape in Palani. This is one of the regions where one could observe the continuous archaeological records since the Megalithic period. In Palani, Megalithic monuments and the early historic sites are spread over the parts of the taluk. But still there is hardly any excavation to prove inter and intra cultural relationship both stratigraphically and chronologically. The excavations provided a good picture on the potentiality of the region.

The studies of Palani rock art gives us an idea of the meaning and cultural function of rock art. However, the investigation of Kozhiuthu is problematic due to the narrow-mindedness of the researchers and for the censorship of these documents that always occurred.

The paintings of Kozhiuthu is very special and not well understood and it is our only peek into the socio-religious aspects of these ancient cultures. There are many numbers of theories purporting to explain rock-art. Some theories suggest the rock-art