Chapter – III

MIGRANTS DURING THE NAYAK'S PERIOD
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3.1 BASIC GROUNDS OF THE MIGRANTS

During the rule of Nayak and Maratha in Thanjavur, migration of a large contingent of non Tamil speaking people was witnessed in Thanjavur region. The factors were analyzed in the previous chapter.

Migrants were broadly classified into four categories.

* people speaking Telugu language
* people speaking Indian languages other than Telugu and Marathi
* people speaking European languages and
* people speaking Marathi language

The mobile aggressive natured Telugu speaking people, particularly the warriors, helped to build the Nayak state system with far-sighted cultural mission. Telugu warriors were found only at Tanjore and the musicians practiced only the Periyamalankalam. A remarkable feature of the Telugu is its persistence throughout the region between the western and eastern Ghats. With the exception of the southern taluks of South Arcot, in the whole of Tanjore district, Pudukkottai district, the Ramnad and Sivagangai zamindaris and Tirunelveli, south of the Thamirabarani river, Telugu remained throughout in appreciable numbers, though never a majority element. In this

\[1\] Narayana rao, David salmon, and Sanjay Subramanian, Symbols of substance court and state in Nayak period Tamilnadu, p.10

\[2\] F.R. Hemingway, Tanjore gazetteer, VOL II, p.89.
context, two points could be observed - a tendency to dwell in the fertile ground and a preference to the black soil similar to those in their ceded district. The delta or the coastal belts were practically free of Telugus. The stretch of red soil that runs up along the eastern parts of the black cotton soil provided the much needed trusts for them to decide settling down in the central parts of the regions through Sattur, Srivilliputhur, Sankarankovil and Kovilpatti.

The Telugu speaking were sheltered in Thanjavur town alone at the first stage of their settlement. Along with the king they were living in the palace of Thanjavur which was built by the Nayak rulers. The Telugu migrants made their settlement preferably near the Palace, because of the fact that these people migrated from their home country only with the intention of rendering help to the king in his administration, in the court proceedings and in the battle field.

From time to time, Telugu and Kannarese people have found the way down to the Tamil country. As described in earlier chapter, the rulers of Tanjore encouraged their own countrymen to migrate because of diversified reasons. First they needed those people speaking their mother tongue who were alien to Tamils. Secondly, the rulers obviously needed genuine people for taking important decisions regarding the administration and war tactics. Consequently, they have opted their own talented people to take up the assignments in secretarial and other administrative services.

\[3 \text{ Census report. 1871 VOL I. p.67}\]
The census of 1891 shows that, on the basis of linguistics, out of the total population of 29,82,670 persons of composite Thanjavur, not less than 28,76,292 persons were Tamils; Telugu language is the mother tongue for 57,419 persons, while Saurashtra was spoken by 16,978 persons, Marathi by 8,317 and Urdu by 10,608 persons.

Reigning of the non Tamil rulers in Thanjavur for more than 400 years was one of the causes for large number of conglomeration of people from different parts of the India and foreign countries in this region. The important outcome of their rule and the consequent migration of a large number of Telugu speaking people into Tamil country was the evolution of a collegial form of Telugu admixedtured with a large proportion of Tamil words.

3.2 TELUGU BRAHMINS

Brahmanism had found its presence in majority segments of the Telugu community. There were also Brahmins other than Tamil Brahmins in the district, though they were only a few in numbers who identified themselves as the Telugu Brahmins. The Telugu Brahmins migrated into Thanjavur and got undue advantages from their rulers, by way of usurping the posts in government and other services. They also played a vital role in the society and in the royal court. Some Brahmins lived outside the city and some of them lived adjacent to the palace.

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4 B.S. Baliga, Tanjore district handbook, p.124
5 V. Vriddha Girisan, The Nayaks of Tanjore, p.179
6 B.S. Baliga, op.cit, p.127
The Telugu Brahmins were categorized into vaishnavites and saivites. The Telugu Vaishnavites had a territorial subdivision in the Golconda. The Telugu Brahmins were living today in the regions of old Tanjore district and they were called as

* Karnakammulu
* Murikinadu
* Velannadu
* Vegninadu
* Niyogi
* Telugaiyam

The Telugu Brahmins are divided into two groups.

* The Niyogis or Laulikas who came from Telugu region as officers both in civil and military.
* Vaidiks came from Telugu originally as purohits and some as officers.

They are sub divided into Murikinadu or Mulakanadu Brahmins, Velmadu Brahmins, Vegi or Veginadu Brahmins, Karnakammulu Brahmins and Telungana Brahmins.

These sects had no marriage contacts with the Tamil Brahmins and they maintained separate customs and manners. Telugu Brahmins got their names not after their region but from their language, as their mother tongue.

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7 Census of India 1901, VOL I, p. 149
9 Venkatrama Ayyer, Manual of Pudukottai state, pp.104 -105
was Telugu and they spoke Telugu in their houses. In Tanjore district, there were six brahmanical divisions distinguished from the languages spoken. Brahmins migrated from Andhra were divided into two language groups - one was Telugu and another Kannada. Both the sects migrated during the Nayak period in Thanjavur district.

Among the two groups of Brahmins in Thanjavur as they are still continued to be regarded, the Telugu's were the most numerous. Next to these in point of numerical strength were Marathas followed by Kannarese while the Gujarati and Konkani were the fewest. The migrated Brahmins heralded much importance in the Tamil society. They had received good patronage and were held in high esteem.

The dominance of the Telugu Brahmins in medieval Tamil society was due to many causes.

* Primarily they were strangers to the land to which they brought new culture which elicited the administration of some Wiseman in Thanjavur. Many of the Wiseman went to the extent of becoming Brahmins by converting themselves to the new culture, assuming gotras and wearing the sacred thread and performing the tasks prescribed for the Brahmins.

* Second by the local rulers took a fancy towards them and put their arrival to some profitable use by persuading the Brahmins to treat them as Kshatriyas.

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10 Ibid, p.164
11 Ibid, p.166
The new status of the Telugu Brahmins had two consequences

* One is they assumed themselves as superiors and the other is
* Their influence in the society exceeded even than that of the king in important matters.

There was still another and socially very important consequence of the status of the Telugu Brahmin in the Nayak period. Some non-Brahmin castes began to imitate the Brahmins in their daily routine, dress, food, style of speech, wearing of the sacred thread, adding brahmanical suffixes to their names and so on. All the non Brahmin migrating communities except Chakkiliyan and Kuravas claimed that they were also of Brahmin race. Sourasrtras, Kammalas, Chettys and Rajus wore the sacred thread and lived as pure vegetarians which are true even today. This type of situation prevailed in Tamil country, in general and Thanjavur region, in particular. It is believed that the occupation provided to the Telugu Brahmins by the ruler, patronage enjoyed by the Brahmins and their special status which treated them as persons exempted from taxation were the valid reasons for the climate for these non-brahmin migrants to pronounce themselves as Brahmins. Free land donation by the ruler like Sathurvedimangalam, separate dwelling place for their living like Agraharam, appointments as advisor to the ministers, warrior chiefs, and temple priests were the attributing reasons for the claim. The Brahmins got the place in the royal court as chief priest and priest of the palace. They had powers to decide the functions of the palace and movements of the ruler. The rulers' patronage led to the abnormal development of the Telugu Brahmins. Vijayrahava
Nayak’s *jama* [breakfast] took place at 9'o clock only after feeding 12,000 Brahmins in his kingdom\(^\text{12}\). The secure class of Telugu Brahmins, called the *Niyogi* was quiet as enterprising as the Tamil Brahmins. They were chiefly employed in the government services. The Vedic class earned their livelihood like by priestly office more especially by *Panchargis* or minister of *Kudras*\(^\text{13}\).

Vijayarahava Nayak’s work *`Rahunathapalyam`* has mentioned about the names of Brahmin officials of his period\(^\text{14}\). Ayyanarkovil inscriptions of Nagathi village in Thanjavur district near Melattur stand as evidence which narrats the information that Chinna Sevappa Nayakar donated Arcot village in Thiruvaialyaru taluk to Thiruvanekatanatha Ayyar\(^\text{15}\).

Sometimes the Telugu Brahmins acted as the judges in the villages and rendered justice to the disputed groups. Their judgment was considered final and attracted no further court of appeal. Devapuriswarar temple inscriptions of Pattiswaram describe the court of judgment by Dikshituar Ayyar in the cases of disputes between Pattunulkarans and Chettyars\(^\text{16}\).

During the period of Sevappa Nayak, the Brahmins got the entire village as a gift. By way of this gesture, he encouraged Brahmins and motivated them. Arulvilimangalam renamed as Arulmozhimangalam in

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\(^{12}\) \text{136/1905, S.I.I, VOL V, p.238}
\(^{13}\) T. Venkasmamy rao, *op. cit.* , p.171.
\(^{14}\) Telugu manuscript, p.334
\(^{15}\) A.R.E., p. 275 of 1968 - 69
\(^{16}\) Madras report of south Indian epigraphy, 1927
Kudavasal taluk, Nagai district was donated by Sevappa to Vijayendra Ayyar\textsuperscript{17}.

The census report showed the settlement of the Telugu Brahmins in the district. Telugu Brahmins were living not only in Thanjavur town but also all over Thanjavur region, on the banks of River Cauvery. It was the unique feature that most of the Telugu migrants lived in and around the Palace while the other migrated Brahmins lived everywhere.

The total population of Telugu Brahmins in Thanjavur district was reported to be 5,463, comprising of 2,541 males and 2,922 female genders\textsuperscript{18}. It prompts that Brahmins were living in all parts of the district and settled in hamlets. Further, the entire village was controlled by the Brahmins or atleast the entire street was controlled by the Brahmins. Of the total Brahmin population of Tamilnadu, majority of Brahmins were living in Thanjavur region, including Telugu, Maratha, and Kannarese. One of the main reasons behind is that the Brahmins were living near the banks of river and fertile soil fit for agriculture. Even though Thanjavur, Madurai and Sengi were ruled by Nayaks, the Telugu Brahmins migrated largely only to Thanjavur. They worked as priests, teachers, officials, lawyers and clerks. Of the total population of 1,01,22,070 in Madras presidency, the proportion of Brahmins on the total Hindu population was 3.94 percent. Most of the

\textsuperscript{17} Epigraphical India, VOL XII, p.38
\textsuperscript{18} Census of India 1931, VOL XII, Madras part II, p.267
Brahmins lived in Tanjore district\textsuperscript{19}. Naturally Tanjore Nayak rulers were generous in nature and gifted so many villages to the Brahmin community.

In the Tanjore region, they maintained a scrupulous and studied distance between themselves and others and just floated above the feelings of the society, reluctant to be too close to it. They were self exiles from the north, becoming a distinct floating population in the land to which they had come. Having lost their roots in their old homeland and being unable to acquire roots in the new habitats, they were in the society though they found it difficult to be part of it.

The elitist nature of the Brahmins is unmistakable. Who is elite? In all societies, two classes of people appear - a class that is ruling and a class that is ruled. The first is always less in numbers, perform all political functions, monopolizes power and enjoys the advantages the power brings whereas the second is directed and controlled by the first\textsuperscript{20}. The Brahmanical elite however had to be distinguished from this general pattern, for it did not function politically. Its powers were indirectly exercised, especially in the case of Vijayarahava Nayak who was greatly influenced by his guru Thathacharya\textsuperscript{21}.

The back seat driving of the Telugu Brahmins in Thanjavur society was brought out by the real rulers. Baghot wrote “the real rulers are seated in second rate carriages, no one cares for them or asks about them, but they

\textsuperscript{19} Census of India 1871, Madras I p. 111
\textsuperscript{20} Perry, classical elitism quoted in his political elites, p.13
\textsuperscript{21} N. Subramanian, Tamil social history, VOL II, p.141
are obeyed implicitly contagiously by reasons of the splendor of those who eclipsed and preceded them.\textsuperscript{22}

Some Brahmin community had migrated from Tamilnadu and return to their mother country. Kulothunga I was called as Chalukya Chola. They were living in the region of Tamilnadu and Andhra. During that age, the Tamil Brahmins migrated to Telugu region and came back as Telugu Brahmins to their mother country. The Konasima or the konasamudram, the Dravidas etc were Tamil Brahmins settled in the Telugu country, spoke Telugu language, adopted customs and returned to Tamil land.\textsuperscript{23} According to the census of 1881, among the total population of the Thanjavur region the Brahmin priests were 1,34,584, and among them males were 65,999 and female 68,585.\textsuperscript{24} In Tanjore region Tamils were the native people. But so many new language speaking people were migrated into the region. Tamil was spoken by 19,92,626 persons or 93.54 percent of the total population.\textsuperscript{25} The remaining 6.46 percent were speaking Telugu, Kannada, Marathi, Sourashtra and other languages.

There were different types of Brahmins in the Tamil country.

* The immigrant Brahmins - mostly they were known as the northern Brahmins or the Vadama.

* The native wise people who became Brahmins like the Brahatcharya and the Ashtasahasra, the Ennayiram groups which dominated local region.

\textsuperscript{22} W. Bagehot, the English constitution 1963, p.249
\textsuperscript{23} Venkatrama, Op.cit., VOL II, p.105
\textsuperscript{24} census of India, 1881 VOL I, p.272
\textsuperscript{25} Ibid, p.271
* The Vedic chanting Brahmins
* The temple priests – Gurukals
* The Soliyars who were also forelock Brahmins hailing from the Chola country.
* The Saivaite Brahmins.
* Smartra, the follower of the injunctions of the smith's – are designated as Ayyars
* The Vaishnava Brahmins designated as Ayyangar
* The Madhava Brahmins, immigrants from Mysore and speaking kannada
* the Maratha Brahmins, hailed from Maharashtra
* the Telugu Brahmins from the Andhradesa
* Purohits, the domestic priests serving in only Brahmin households.
* Domestic priests serving in non Brahmin households.

Among the Brahmin groups, each had matrimonial alliances and maintained their own identity. We have noted above that the Brahmins were not violating Varna and caste rules and being occasionally responsible for the emergence of a category of mixed breeds like the Brahmarajas and Brahmavaisyas. The Parasavars were the children of Brahmin male and Sudra female union. It seems that they were dancers by profession. Grants of villages to Brahmins continued till the end of the 18th century. This practice was came to an end with the beginning of the British rule who out-rightly denied

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26 M. Raghava ayangar, Sasantamilkari charithram, p.89
brahmanical privileges called off the gifts and forbidden the right of going to temples and they seem to have been in favour of Brahmins and granted a recognized legal status called ‘Brahmedya’ to the lands gifted.

### 3.3 TELUGU NON-BRAHMINS

Telugu non-Brahmin migrants divided themselves into different social groups.

- Balija – Telugu trading caste
- Kammalas – Telugu toddy drawers
- Gunda - Kannarese cultivators.
- Raju – Agriculturists
- Reddy - Agriculturists
- Komati - Telugu traders
- Totiyan – Telugu cultivators or the kammalattans of the Tanjore district
- Medara – Telugu care splitters and mat makers
- Dammula – Telugu beggars and priests in the temple of village goddesses
- Madiga – Telugu leather workers
- Chakkiliyan – Telugu leather worker
- Oddas – Earth workers

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27 K.A.Nilakanda.Sastri, Pandiyan kingdom, p.78
28 Narayana rao, David salmon, and Sanjay Subramanian, Symbols of substance court and state in Nayak period Tamilnadu, p.10
29 Census of India 1901 VOL I, p. 142
30 Edgar Thurston, caste and tribes in south India, VOL V, p.94
* Kuravas – Hunters
* Slay
* Jendra
* Padmaysolay
* Twokata
* Devanga
* kaikkolar
* Pangram
* cedar
* vadugan
* seniyan
* kannadigas seniyan
* Sourashtra
* Vokkaliga
* Musician Telugu melakaran
* vadugan kammalars – menial staff
* Nayakkar
* Nayudus
* Velamas
* Kavaries
* Ceniars
* Sengunthar

31 Census report 1871, VOL I, p. 155
33 Edgar Thurston, op.cit; VOL V, p. 59
* Valluva
* Padmasallvar
* Telugu barbers
* Washerman
* Kambalatars
* Jettys
* Musicians
* Balisia
* Gamalia
* Gauda
* Pattapu
* Medara
* Kammas
* Kapus
* Oddars
* Devanga sale
* Janappan
* Dasari
* Kammalas
* Devanga
* Saliyar
* Tuluvas
* Ceniars
In the 16th and 17th centuries, when the Vijayanagar Empire expanded its territory into Tamil country, several new castes appeared on account of the inflow of Telugu and Kannadigas settlers in the Tamil country. They were undertaking various works and dominated in the existing society because of the encouragement of rulers of Thanjavur to settle here. They occupied high positions in the royal court and administration. Telugu Migrants divided themselves into different social groups. These mobile aggressive Telugu speaking people particularly the warriors helped to build the Nayaka state system with far-sighted cultural vision. Although many castes migrated to Thanjavur region major castes alone discussed in detail.

3.3.1 Nayakkar

According to Varna system, the rulers are next only to the Brahmins. The Nayak rulers were also migrants as they migrated along with the other people. They have made their settlements permanently here. In course of time the Nayakkar caste was called as Naidu. Kavars, the numerous and most important Telugu caste bear the title Nayak in Thanjavur Regions. Some controversies existed in the history of Thanjai Nayak kingdom. The founder of Thanjai Nayak, Sevappa did not belong to the royal family. He served the royal court of Vijayanagar as a staff. He got Thanjavur as a marriage gift from the Achuthappa Devaraya. Sevappa married Moorthiamma who was a sister of Tirumalaiammal, wife of Achuthappa.

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34 H.M. Nayak, B.R. Gopal, South India studies, p.279.
35 Narayana rao, David salmon, and Sanjay Subramanian, op.cit; p.10
36 T. Venkassamy rao, op. cit, VOL I, p.204
Devaraya\textsuperscript{37}. According to the available sources, by his loyalty, sincerity and valour, Sevappa got Thanjavur. According to Ramapatura, Chinna Sevappa was a great ruler among the rulers and got Thanjavur by his ability and war skills\textsuperscript{38}. We come to the conclusion that Sevappa was the founder of Thanjai Nayaks and got Thanjavur by dint of his merit.

Nayak caste was divided into number of sub-castes. They are Kamavar, Balija and Kavare. All the Nayak castes were brought under three major heads including the ruling community\textsuperscript{39}. The kavare Nayaks were divided into about 18 sub-castes. They were primarily an agricultural group holding lands, deemed to be superior caste, more superior to the original agro community, holding high positions in the social system of India\textsuperscript{40}. Among the castes of Nayak, the ruling class belonged to Kavare Naidu community. But scholars argued differently. According to N. Venkataramaiya, the Nayak rulers belong to Balija sub-caste\textsuperscript{41}. Balija is the chief Telugu trading caste, whose ancestors were supposed to have been the Baliya Nayak kings of Madurai, Tanjore and Vijayanagar or provincial governors in those regions\textsuperscript{42}. But some insessional evidences show that Sevappa belongs to upper caste.

According to the inscriptions of Swamimalai Temple\textsuperscript{43}, Kuthalam inscriptions\textsuperscript{44} and Manthai inscription\textsuperscript{45}, the Nayak rulers were supposed to

\begin{itemize}
\item \textsuperscript{37} A.R.E No. 289 1950 – 51, S.L1 VOL XXIV, p.440
\item \textsuperscript{38} Tanjore Saraswathi Mahal Series No. 32, Rahunatha Nayak udhayam, 1951, p.21
\item \textsuperscript{39} Kudavayal Balasubramanian, op.cit; p.5
\item \textsuperscript{40} Census report of India, VOL IV, p.145
\item \textsuperscript{41} Tanjore Saraswathi Mahal Series, Op. Cit, p.21
\item \textsuperscript{42} Census of India 1901, VOL I, p.144
\item \textsuperscript{43} S.L1 VOL XXIII, p.497
\end{itemize}
belong to Sudhra community, in the social ladder of Tamil society. Kannan, one of the avatars of lord Vishnu, was believed to belong to this varnam. Hence the Nayak rulers were Vaishnavites and worshipped Vaishnava gods, except Sevappa Nayak. Sevappa was a Shiva worshipper. The successors of Sevappa, Rahunatha and Vijayarahava Nayaks were known as ‘rama bakthas’ and ‘mannar bakthas’ Mannar represented Mannargudi Rajagopalsamy. Hence we came to the conclusion that the Nayak rulers belong to Kavare Naidu caste.46

Another controversy also did exist on the origin of the Sevappa Nayakkar. Some scholars argued that he came from Telugu region to Thanjavur. On the other hand, some other scholars believed that he came from other parts of Tamilnadu only.

Kudavayal Balasubramanian in his work is of the opinion that Sevappa came from Nedunkundram of North Arcot district.47 Some inscriptional evidences also supported this argument. From the inscription of Virudachalam, it is learnt that Sevappa Nayak is the brother of Nedukundram Malappa Nayak.48 The Swamimalai Swaminathasamy temple inscriptions reveal that Sevappa Nayak was the son of Nedukundram Thimmappa Nayakkar.49 Similar statement is also seen in the inscriptions of Kuthalam and Manthai.50

44 A.R.E. No. 497 of 1901
45 A.R.E. No. 72 of 1925
46 Kudavayal Balasubramanian, op. cit. p. 6.
47 Ibid. 4.
48 Kovil saamakal 91, 2875-6
49 S.I.I VOL. XXIII. No. 497
50 A.R.E. 497 of 1907
Hence it could be concluded that Sevappa Nayak was born in Nedukundram. But he was a migrant to Thanjavur. Though his father migrated from Telugu country, he was born in Tamilnadu only and migrated as Telugu Balija to Thanjavur.

The Nayak queens played an important role in the administration. Some chattrams and lakes were named after them. This tradition prevailed in the Vijayanagar kingdom and was duly followed by the Nayak rulers. Tirumalai samuthram near Vallam in the Thanjavur - Trichirappalli highway was named after Achuthadevaraya's wife, Thirumalaiamma. Its old name was Thirumalai Amman samuthram. Moorthiammapuram was named after Sevappa's wife who was known as Moorthiamma, in the inscriptions. During the period of Sevappa Nayak, some villages were renamed as Thirumalai ammanpet, Thirumalai samuthram, Achutadevaraya samuthram, Moorthiammapuram.

After the migration of the rulers, Telugu people migration also occurred in Tanjore regions. The existence of large number of Telugu speaking persons is accounted by the fact that the region was for a long time under the Telugu Nayaks. The following table shows the population of the district.

<table>
<thead>
<tr>
<th>Community</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brahmins</td>
<td>1,26,757</td>
</tr>
<tr>
<td>Rajus</td>
<td>6,800</td>
</tr>
<tr>
<td>Komati</td>
<td>6,127</td>
</tr>
</tbody>
</table>

51 Ibid, p.22
52 Ibid, p.24
53 B.S. Baliga, op.cit: p.124

PhD Thesis – V. Ravichandran
Europeans - 38954
Sengunthar kaikkolar – total 22,249 male 10,634 and female 11,615
Valluvan – total 7,147 male 3,433 and female 3,714
Vishvabrahman Telugu – total 1,935 male 925 and female 1,010
Chakkilian – total 4,243 male 2,174 and female 2,069
Christian – total 91,658 male 44,347 and female 47,311
Roman Catholics – total 81,392 male 39,371 and female 5,268

3.3.2 Reddys

Among the Telugu communities, the Reddys were more in number and they were attached to agricultural profession. The Reddys are originally agricultural community; they have decided to migrate to Tamilnadu as agriculturist. Hence they migrated to the granary of Tamilnadu and prosperous region, namely, Thanjavur. They occupied major agricultural regions in Cauvery delta.

The Madras museum copper plate reveals the existence of 14 subs castes in Reddy community. Today their major population mostly settled on the banks of the river Cauvery and resorted to the cultivation of their lands in an appropriate manner. Some of them were running hotels. Even today, a village known as Reddypalayam adjacent to Thanjavur town is fully inhabited by the Reddy community. The Reddys were generally divided into two

54 T. Venkassamy rao, op. cit, VOL. II, p.155
55 Ibid, p.71
56 Ibid, p. 303
57 T.V. Mahalingam, op.cit; p.30
58 M.C.P. No. 2
classes as *Bangala and Banta Reddys*. The Reddys are in the habit of gathering in the Tamil month of Panguni at Vaitheeswaran kovil to ascertain their collectiveness. They did not have their own mandapam in vaitheeswaran kovil where housed mandapams for all other major castes. Hence the Reddys decided to construct their own mandapam to perform *Thiruvilaku pooja, Pichaimutty, Maheswara pooja, Nandavanapari*. So they bought a house in the South Main Street of the Vaitheeswaran kovil village and remodeled it as a *Madam* [community hall]. Today it is called as Reddy Mandapam. Some people of Reddy community in Tamilnadu were elected as members of Legislative assembly and of Parliament from Tamilnadu constituencies. In general, among the Reddy population, 33% of them are speaking Telugu while 67% only Tamil. This observation exhibits their accommodative character into the fabric of the region to which they have migrated.

### 3.3.3 Jettys and Tuluvas

Jettys and Tuluvas were wrestlers. Both were Telugu speaking and wore sacred threads. The jettys were apparently a Telugu community and the Tuluvas as their name implies were native of Tuluva country. Very probably both came to Tanjore from the Telugu country. They were very faithful to their masters and kings employed them exclusively in guarding the

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59 T.V. Mahalingam, *opcit*, p.30  
60 M.C.P. No. 2  
61 P.V. Jagadeesa Aiyar, *District history of Tanjore*, p.7
treasury and jewel room. Jettys were professional wrestlers and gymnasts in the Telugu districts. They massage with herbal oil extracts and ointment to cure nerve pains and other disorders. Although they were living in a Tamil environment, they speak Telugu in their homes and in their social gatherings. As they wore the sacred thread, they assumed themselves as superior caste and never descending to any degrading work. They settled in the nearby palaces and their works were called in Tamilnadu as vasthathu.

The Jettys had been, some times, employed as executioners and dispatched their victims by a twist of the neck. They are still considered to be skillful in setting dislocated joints. From a note in the early part of the last century, these persons were observed to have constituted a distinct caste, trained from their infancy in daily exercises. For the purpose of exhibitions of those interesting but cruel sports they used to perform their art form which perhaps the whole world could not produce more perfect forms than those exhibited by these people. The combatants used to clad in a single piece garment of light orange colored drawers extending half way down the thigh, have their right arm furnished with a weapon which was composed of buffalo horn fitted to the hand and pointed with four knobs resembling very sharp knuckles with a fifth of great prominence at the end nearest to the little finger and at right angles with the other four, although different from the roman

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62 T. Venkasamy rao, op. cit, VOL II, p. 185
63 Edgar Thurston, op. cit, VOL II, p. 456
instruments of that time. For want of more appropriate term for the art, it is proposed to call it by the name of the caste itself.

The majority people were living in and around the city. At the entrances of Thanjavur town we have a chavady called *mela vasthachavady* on the western segment and *keela vasthachavady* on its eastern part. The wrestlers were settled there and that area got the name after them. After the downfall of the Maratha rule, most of them immigrated to other places in Tamilnadu and other states. A few families alone remained in Tanjore and resided in the old town area. They were living in groups along with their kith and kin.

### 3.3.4 Komatis

Komati Chettys migrated from Telugu region and settled in Thanjavur during the period of Nayaks. Among the various trading communities of Tanjore who were popularly believed to be of Vaisya caste are komattis. The coromandal coast Telugu chettys had migrated from the Krishna and Godavari delta regions of Andhra, during Vijayanagar period and settled down in coromandal. There is inscriptional evidence which referred to the komattis as Telugu speaking merchants from Andhra. Edgar Thurston in his work attested the same fact. Even today Telugu traders are enjoying trading activities in Thanjavur region. The Vijayanagar and Nayak rulers

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64 Ibid, p.57
65 T. Venkasamy rao, op.cit: p. 151
66 F. Ferd Fenger, History of Tranquebar mission worked out from the original paper, p.108
67 S.I.L. VOL V, p.121
68 Edgar Thurston, op. cit, VOL II p. 94
brought into the Tamil country with them the traders like komattis and balijas, the communities which ply their trade in Thanjavur regions\textsuperscript{69,70}. These people continued to engage themselves in active trade, even today. The komattis are said to have lived and still live in large number on the banks of river Godavari. The komattis everywhere speak their mother tongue\textsuperscript{71} but in Thanjavur region they speak in addition to Telugu, in Tamil also. Today they became the native of Tamilnadu. Komattis, the Telugu speaking traders, found everywhere in the Thanjavur region. In the Telugu districts where people are easy going in matters of social beliefs, they assumed themselves to be treated as vaisyas. However in Tamil districts, their claim to rank them along with those group of people who profound two births, is questioned. There are points to show them to be of Dravidian origin by their custom of obliging a boy to marry his maternal uncle's daughter; however they were not attracted to the usage of puranic or lower rituals in their ceremonies.

The caste is classified into two main endogenous subdivisions - the Gavara and Kalinga komattis. A section of the Gavara is living in the Krishna, Nellore, and Kurnool district. The Kalinga are living in the Godavari District\textsuperscript{72}. Hence we come to the conclusion that the komatti chettys of Thanjavur region belong to Kalinga endogenous from Godavari region.

\textsuperscript{69} census of India 1901, VOL I, p.93
\textsuperscript{70} K.K. Pillai, \textit{studies history of India with special reference to Tamilnadu}, p. 329
\textsuperscript{71} Edgar Thurston, op. cit, VOL IV, p.307
\textsuperscript{72} census of India, 1901, VOL XII, p.162
3.3.5 Raju

Raju is a Telugu caste represented by a small segment in Tamil country. They are considerably numerous in Cuddapah region of Andhra Pradesh. From there, they came along with Vijayanagar and Nayak army to Tanjore region. These people originally migrated from Telugu regions as warriors in Nayak army into Tanjore.

The madras census report 1901 says that the Rajus are perhaps the descendants of military section of the kapu, kamma, and velar castes that followed the Vijayanagar governors. They have three endogenous subdivisions - murukinadu, nandimangalam, and suriyavamsam of which the first two are territorial. Raju caste was not found numerously in Thanjavur regions in comparison to other Telugu castes. After the end of the Nayak rule those people slowly migrated further to Madurai regions. It is of interest to note a new feature which categorizes under each caste, the language spoken by its members or if in one caste there are a considerable number of people speaking more than one language, the language which was favoured most. There is little practical intercourse between persons who speak different languages even though they do belong to the same caste and for administrative purposes. They are now settled in majority in Rajapalayam, Srivilliputhur, and other neighbouring places.

At the weddings, the Rajus worship a sword which is deemed to be a ceremony that usually associates to a soldier’s attributes. They wore the

73 Edgar Thurston, op cit, VOL IV, p.248
74 Census report of 1901, VOL I, p.165.
75 Venkataramayyar, op. cit, VOL I. p.132
sacred thread and their marriages and other customs were similar to those of Brahmins. But they ate fowls which an orthodox Kshatriya would not have advocated and hence their claims to be superiors are not usually admitted by other Hindus. They claimed that they were Kshatriya Brahmins to attain superiority in the caste ladder and wanted to assume themselves as brave people by birth. Today Rajus are working in the public as well as in private sectors. Some of them became business magnets.

3.3.6 Kammalan

Kammalan is a general name given to the five classes of craftsmen - goldsmiths, carpenters, sculptors or stone masons, blacksmiths and coppersmiths, claiming to be descended respectively from *manu*, *maya*, *silpa*, *thavashtra* and *daivanga*, sons of *visvakarma*, the architect of gods. They are working in different fields even today. They are living mostly in the town and villages of Thanjavur region and observed the customs of Telugu Brahmins. Among the major five divisions, subdivisions are also available. A small community of goldsmith is called as *vaduga kammalas*. They speak Telugu and are apparently colonists from the Telugu country. The kammalas are very important community for more than one reason. For one thing, they included all the smiths. They considered themselves equal to or even superior to the Brahmins, wore the sacred thread, performed the *upasna* and so on. They were known as the *visvakarma* or the latter

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76 ibid, p.132
77 Venkatramayyar, *op. cit.*, p.123
78 T. Venkasamy rao, *op.cit.*, VOL II, p.188
visvabrahmana, the universal creators. They were the rathakaras, the makers of the temple procession car\textsuperscript{79}. During auspicious as well as funeral occasions they could sound the double conch and beat the drum. They could wear the sandal chapels when they walked in the streets. They could white wash the walls of their houses. They constructed two storied buildings available for visvabrahmana association office. They decorated the front of their houses with garlands of lilies\textsuperscript{80}. The five sections mentioned above intermarry and took food together. The kammala women unlike those of the many other non Brahmin castes wore the upper portion of their cloths like smarthra women. The Nattu is their distinctive ornament\textsuperscript{81}. In 1577 the goldsmith of Thanjavur got exemption from professional tax\textsuperscript{82}. Like the Brahmins community, they were patronised by the Nayak rulers. They also lived in separate places in the towns. The kammalas lived in the Nayak kingdom in Madurai and Thanjavur\textsuperscript{83}. The Kammalas claimed to be in no way inferior to the Brahmins and in their marriages, they closely followed the brahmanical ceremonial customs, including homams. Widows are not permitted to remarry but unlike the Brahmin widows they wear jewels and chew betel. Each of the five kammala sections had a selected nattamaikaran and a kariashtan to settle disputes over them. For instance, Anjuvittu Nattamaikaran was elected by the representatives of the five subdivisions. In the marriage in kammala houses, blacksmiths were given betel first because

\textsuperscript{79} N. Subramanian, \textit{op. cit}, VOL II, p.150
\textsuperscript{80} S.L.J. 238 136/1905
\textsuperscript{81} Venkatramayyar, \textit{op. cit} VOL II p.123
\textsuperscript{82} N. Subramanian, \textit{op. cit}, VOL II p. 150
\textsuperscript{83} census report of India 1901, VOL I, p.142
it was explained that they made tools for themselves and for other kammalas. Telugu kammalas neither intermarry with Tamil kammalas nor take food with them. Their mother tongue is Telugu and their practices resemble those of Telugu Brahmins\textsuperscript{84}.

3.3.7 Melakarans

The Melakaran or musician is a caste chiefly found in Tanjore region. There are among them two distinct groups - the Tamil and the Telugu Melakarans\textsuperscript{85}. The Telugus are found only in Tanjore region who are known as Periyamelam\textsuperscript{86}. The Telugu melakaran speak Telugu and follow the customs of the Telugu Brahmins. They commonly practiced what is called the Periyamelam, a band consisting of one or more clarions, nadhasurams, a pipe, a drum and a pair of cymbals. They do not associate themselves with dancing or dancing girls\textsuperscript{87}. They developed the music with the patronage of the music lovers of Thanjavur rulers.

3.3.8 Dasari

Dasari, the Telugu beggars are numerically the strongest and they are found in comparatively larger numbers even in Tamil districts like Tanjore and Madurai. They are said to have followed the Telugu Kavriarais, Balija and Kammalas who were lived in Thanjavur and Madurai Nayak's regions\textsuperscript{88}.

\textsuperscript{84} Venkatramayyar, op. cit, VOL II, p.124
\textsuperscript{85} B.S. Baliga, op. cit, p.132
\textsuperscript{86} F.R. Hemingway, op. cit, VOL I, p. 89
\textsuperscript{87} Venkatramayyar, op. cit, p. 135
\textsuperscript{88} Census of India, 1901, Vol. I, p. 142.
In the town of Tanjore, the Telugu speaking barbers practice music of the Periyamelam. They are exceptional class. They were designated with a characteristic and specific assignment in the society. They were associated with the rituals allied with the death and funerals of both Brahmins and non-Brahmin Telugus. They were supposed to be the communicators of deaths of persons and the callers of the diseased by means of musical instruments, especially the conch and sigandi—a bronze metallic plate with a beating stick. They were provided with dwelling places, generally on the northern outskirts of the towns and villages, adjoining the cremation or burning ghats. They were believed to be the link between the humanity and the Yamadharma and Chithragupta. These people were assigned the work of going round houses of the Telugu community in the town, daily in the month of Margali and to play the conch to drive the evil forces [pedai] from the dwelling places. They earn their livelihood by getting hands, in kinds, from the Telugu community.

3.3.9 Chakkiliyan

Chakkiliyan, one of the lower castes, was not mentioned in early Tamil Literature. They seem to have come from the Telugu regions to Thanjavur region. Their Mother Tongue is Telugu. Today these people are engaged in leather works. Chakkiliyas are known as shoe makers, leather dressers and tanners. In some parts of the district, the Chakkiliyas speak Telugu and wears namam. They migrated from Telugu regions to

90 Ibid., p. 204
Thanjavur during the Vijayanagar and Nayak regime\textsuperscript{91}. Like other Telugu people chakkiliyas also speak two languages Telugu among themselves and Tamil language with the Tamil people. When they migrated, Leather works were already done by the native Tamil leather workers but after the advent of chakkiliya community in Tamilnadu or Thanjavur, the local people changed their profession from leather work to manual work in the society. The chakkiliyas, the lowest in the caste hierarchy of Telugu community, came along with other people to Thanjavur region.

Chakkiliyas are divided into four endogenous sections namely Reddy chakkiliyas, Anupa chakkiliyas, Mora chakkiliyas and Tottiya chakkiliyas. Of these, the Vernacular of the first three seems to be Telugu, and that of the last class, Tamil. They were held low in social status. Their food habit is similar to low caste peoples like Paraiyars and Pallars. The washermen did not wash for them. Their clothes were washed by a special class of washermen known as Podara Vannan. Their marriages were arranged for them by their Nattamaikkarai\textsuperscript{92}. Today, the chakkiliyas community people lived in groups in villages or towns near the residential areas of lower caste people. They belong to the scheduled caste Community in the sub castes of Tamilnadu.

\textbf{3.3.10 Oddas}

The oddas are Telugu people who are supposed to have come to south at the time of the Nayak’s rule in Tanjore and Madurai\textsuperscript{93}. They were

\textsuperscript{91} Stewart Cordon, \textit{Maratha Marauders and state formation in Eighteen the century of India}, p. 203
\textsuperscript{92} Vekatramayvar, \textit{Op.cit} p. 131
\textsuperscript{93} Ibid : 1901, p. 133
doing earth work along with house construction\textsuperscript{94}. The laying of roof concrete forms an important aspect in house construction. This work is being done by the oddas community. They are masters in their profession and are doing excellent job in the work. They speak generally in Telugu because oddas are in the habit of living in groups. But they are capable of conversing in Tamil with Tamil people. Tamil became their working language today while Telugu continues to be their mother tongue. The oddas are observed to be not a part of any fixed population of the district except that a few families live in huts in small clusters in parts of the Thanjavur district\textsuperscript{95}. They are almost behaving as nomadic tribes due to their profession.

3.3.11 Kuravar

The kuravar community also is a migrant to Thanjavur region. They are divided into five endogenous sections.

* Uppukkuravars (one who make salts from sea water)
* 2, Basket weaving kuravars
* Narikkuravas
* Pannikuravars.
* Dhombars\textsuperscript{96}

Though kuravars and Dhombars are not found in large strength in the Thanjavur region, they are in sizeable number\textsuperscript{97}. Among the five

\textsuperscript{94} Census of India, Vol. I, p. 93
\textsuperscript{95} T. Venkasamy Rao, \textit{OP. Cit.} p. 204
\textsuperscript{96} Venkatramayyar \textit{op.cit.;} Vol. II, p. 131
endogenous subdivisions, the basket weaver is the original kurava community while the remaining four were recruits to the caste. They ate anything including the cats and squirrel. The Narikkuravas eat foxes as their name itself implies Nari = fox. They sell needles. The Pannikuravars breed and sell pigs and are employed as scavengers⁹⁸. The kurava community is doing wonderful jobs in the society. Even though they migrated from Telugu region and speak in Telugu, cleaning the streets, villages and houses particularly the Toilets, these people are speaking colloquial Tamil and living a nomadic life. Their mother tongue was Telugu but today Tamil was the main language of the people. In Thanjavur region, in some villages like Melauloor, Needamangalam, Pudukkudi, the Kurava community lives in majority as permanent inhabitants. They have shelters and lived permanently and they differ from their nomadic life. Even they live an unhealthy habitat they are free from diseases as natural gift.

3.3.12 Thottiyans

The first among the colonist that deserves some examination are the Thottiyans or Kambalattars. Originally shepherds, they became petty poligars in the south⁹⁹. The Kambalattars, who came as shepherds, gradually turned agriculturists and they were the hardworking people. By their hard work more lands came under cultivation¹⁰⁰. The Vijayanagar rule was instrumental in bringing them into the Tamil country as soldiers.

⁹⁷ T. Venkasamy Rao. OP. cit; p. 204
⁹⁸ Ibid; p. 131
¹⁰⁰ T. Venkasamy Rao., OP. Cit.; Vol. II p. 204
Thottiyans were the Telugu cultivators of the Tanjore district. Some zamindars of the Madura District belong to this caste. Thottiyans speak Telugu and no doubt they came to Thanjavur regions along with the Nayak army.

They were divided into nine endogenous divisions. To settle their caste dispute they had a Periyatanakaran or headman who conducted inquires on a blanket or kambli. Hence perhaps the Thottiyans are called Kambalattars. Thottiyans used the title Nayakan especially their village headman. The Thottiyans did not admit the superiority of the Brahmins and did not worship the usual Hindu gods. Their caste deities were Jakkamma and Bommakka. Many of the Thottiyans were believed to be adopts in the black art and able to control evil spirits. Among the Thottiyans, young boys were married to grown up women. According to the census of 1931, the population rate of Tottiyan from 1891 increased. So a number of families were living in Tamilnadu particularly in Thanjavur Region.

<table>
<thead>
<tr>
<th>Year</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>1891</td>
<td>146</td>
</tr>
<tr>
<td>1901</td>
<td>150</td>
</tr>
<tr>
<td>1911</td>
<td>156</td>
</tr>
<tr>
<td>1921</td>
<td>154</td>
</tr>
</tbody>
</table>

3.4 WEAVING COMMUNITIES

This group comprised Kaikolar, Devanga, Saliyar and Pattunulkaran. Kaikolar were ranked the highest on account of their ritual link with temples.

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101 Ibid, p.180
102 Venkatramayyar op.cit., Vol. II, pp. 132 - 133
103 Census of India of 1931, Vol. II p. 162
Kaikolar Mudalis were appointed in highest post\textsuperscript{104}. Among the weaving community, the Pattunulkarar only engaged silk manufacturing in Tamilnadu. They made their settlement from Gujarat. The Pattunulkarar had settled in only three towns in the district, Viz. Tanjore, Ayyampet and Kumbakonam, in large numbers\textsuperscript{105}. The Migrant weavers such as \textit{Cenias}, \textit{Cedars} from Telugu Region and \textit{Pattunulkarar} from Sourashtra region were experts in weaving particularly silk fabrics. The Pattunulkarans were numerously found in Thanjavur regions\textsuperscript{106}. The weaving community in Thanjavur region consisted of the traditional indigenous as well as foreign stock. \textit{Kaikolar} and \textit{Ceniyas} were important indigenous groups whereas the \textit{Ceniar}s, \textit{cedars}, \textit{Canadians} and \textit{Pattunulkaran} formed the foreign stock\textsuperscript{107}. The Jesuit record of 1647 registers the existence of numerous weavers in Thanjavur region\textsuperscript{108}.

The weavers in Tamil district are known as

<table>
<thead>
<tr>
<th>In Tamil</th>
<th>In Telugu</th>
<th>In Marathi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kaikolar</td>
<td>Salay</td>
<td>JawaiMah</td>
</tr>
<tr>
<td>Seriugar</td>
<td>Jendrar</td>
<td></td>
</tr>
<tr>
<td>Jendravar</td>
<td>Padmaysalay</td>
<td></td>
</tr>
<tr>
<td>Saliyar</td>
<td>Twokata</td>
<td></td>
</tr>
<tr>
<td>Sedan</td>
<td>Devargalu</td>
<td></td>
</tr>
</tbody>
</table>

\textsuperscript{104} S. Jeyaseela Stephen, \textit{The Coromandal Coast and its Hinterland Economy and Society}, p. 176


\textsuperscript{106} T. Venkasamy Rao, \textit{OP. Cit.}, Vol. II. p. 186

\textsuperscript{107} \textit{Ibid}; p. 186

\textsuperscript{108} Annual letter of Fr. Da. -- costa to general 1647

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These numerous sub divisions amongst them, the weavers and colonists from northern countries settled in the south, hold no inter transactions with the southern weavers, either professionally or socially\(^9\).

The main divisions of the weaver classes in Tanjore are

* Caliyas
* Kaikolar
* Ceniars
* Cedars
* Kannadiyar
* Pattunukarars\(^{10}\)

The silk weavers were said to have come from Sourashtra or Gujarat. The Nayak rulers are said to have invited the Pattunukarars from the north, as having dissatisfied with the cloth woven by the local weavers\(^{11}\).

They seem to have migrated to the south during the Vijayanagar times. They were the suppliers of cloth in the Peninsula. They lived at Vijayanagar for long time and when that empire expanded to the south, they also moved down and settled in and around Madurai and Thanjavur. Largely dependent on royal patronage and being able to supply fine clothing for the nobility, they soon became the flourishing community in South India pursuing their Industrial activity\(^{12}\). They spoke a dialect of Gujarati, wore the sacred thread and associated to the Vaishnava seer\(^{13}\). Sourashtras being a

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\(^{9}\) Census report. 1871, Vol. I, p. 155
\(^{13}\) B.S. Balliga, Op. Cit.; p. 131
microscopic linguistic minority and peace loving community live in full co­
ordination with their neighbours spreading the rays of love and friendship. Characteristically, unlike other group migrations which were guided by the rulers, sourastrians migrated only under the guidance of their own leader and the process of migration tended to increase the powers of kingship.

The people were divided into four heads; chief was called as Govinda while eiders were known as Sarlins. Physicians were known as Voyddos, while religious men were called as Bhoutuls.

Some traces of the division still survive in the now neglected institution of the Govindas. Their Vernacular is patnuli or Khatri, a dialect of Gujarati, languages foreign to the Thanjavur Region. The Inscription dated 473 - 474 A.D. at Mardasar in Western Malwa reveals how the pattavayas as the caste was then called, were induced to migrate thither from the coast of Gujarat by the King Kumara Gupta or one of his Lieutenants to practice the art of silk weaving.

The Inscription says many flattering things about the community and poetically compares the city to beautiful women and the immigrants to the silk garments in which she decks herself when she goes to meet her lover. Further, their culture and customs followed in important life linked ceremonies stand to prove their migration and the origin of migration and the reasons for the same. One such illustration is their process of betrothal and wedding, still followed as their unique custom. A curious ceremony

114 K.R. Sethuraman, A History of the Sourashtras in South, p. 16
115 W. Francis, Madura Gazetteer, pp. 110-111
confirming this conjecture is performed to this day at Pattunulkaran
weddings in South India. Before the date of the wedding, the bridegroom’s
party goes to the bride’s house and asks formally for the girl’s hand. Her
relatives ask them in a set of form of words who they are and where they
come from for which they reply that they are from Surat, the old name for
Sourashtra or Kathiawar which is located in Devagiri. They led to South
owing to oppression by Muslims. Then they ask the bride’s party the same
question and receive the same reply. Most of the Pattunulkaras can still
speak Telugu which raises the inference that they must have resided for a
long time in the Telugu country while their patnuli contains many Telugu
words.

The members of the caste prefer to be called Sourashtras. They say
that they are Brahmans. The claim is no new affairs, as in the reign of Queen
Mangammal, eighteen of the members of the community were arrested by
the governor of Madura for performing the Brahmanical ceremony of
Upakarma or renewal of the sacred thread. The queen convened a meeting
of those learned in the Sastras to investigate the Pattunulkara’s right to
perform such ceremonies. This declared in favour of the defendants and the
queen gave them a palm leaf award accordingly, which is still preserved in
Madura. The caste now follow many of the customs of the southern
Brahmans regarding food, dress, modes of worship and names, and has
recently taken the adoption of Brahmanical titles, such as Ayer, Achari and Bhagvatar\textsuperscript{116}.

The affairs of the Pattunulkaran in Thanjavur region are now managed by a Sourashtra sabha. The community sabha constructed a shopping complex near Thombankudisai, now known as Tolhapiyar Sathukkam rented for commercial people and maintain the sabha in a successful manner. Some of the members from the community became the members of local administration, legislative assembly and parliament from Thanjavur and Madurai regions. The Pattunulkarar have a very strong technical expertise and this has stood them in good stead in their weaving, which is more scientifically carried on and in a more flourishing condition than is usual elsewhere.

Sourashtra Brahmans were originally leading a purely religious life, but now they have begun to do business of different descriptions fitted to their position. Their chief occupation is agriculture, but some are trading, dyeing and weaving. However it can be safely affirmed that their business interferes in no way with their religions, creed and ceremonies. The name Pattunulkarar means silk weavers, and is sometimes erroneously applied to the Sourashtras too; but on the contrary, the term strictly applied to all classes of weavers in Southern India called Ceniars, Kaikolans, Devanga, Kshatris, Parayas, Sengindas, Mudaliars, Saliyars, Padmaslays, but not to the Sourashtras in any way. The Sourashtras are now seen as a mercantile community. They are brave but humble, god fearing, hospitable, fond of

\textsuperscript{116} Edgar Thurston, \textit{op.cit.} Vol. VI, p.167
festivities and amusement. The Sourashtras, it is said, were originally a
class of sun worshippers. Sour meaning sun, but the term Saurashtra
smears inhabitants of the fruitful kingdom\textsuperscript{117}.

On entering a Pattunulkarars house, we are led to a courtyard,
spacious and neat where all the necessary arrangements are made for
weaving purposes.

The Pattunulkarars lived in streets. A male Pattunulkarar resembles a
Tamil Vaishnava Brahmin in outward appearance but the women follow the
custom of the Telugu Brahmins alike in their costume and ornaments. Their
Jewels exactly resemble those of the Telugu Brahmin women and indicate
their temporary stay in the Telugu country on the way from Gujarat to
Madurai. There is a Tamil proverb to the effect that if a male Pattnulkaran is
seen without his wife, he will be taken for a Vaishnava Brahmin whereas in
the case of a woman without her husband will be taken for an Aiyangar.
Children wear the \textit{Karai} round the neck. Tattooing prevails on a very large
scale\textsuperscript{118}.

Saurashtras have totally lost all their direct contacts with their
homeland and most of them do not know even the geographical location of
the exact area of their land. But they are preserving very piously their mother
tongue for so many centuries and interact with their friends and relatives only
in their mother tongue. Even after many centuries their neighbors are not
familiar with Sourashtra language though Sourashtras fairly mingle with

\textsuperscript{117} Ibid, p. 172
\textsuperscript{118} K.R. Sethuraman, \textit{OP. Cit.}; p. 386
others. Sourashtras are generally bilingual and the educated of the present generation of Sourashtras, is trilingual\textsuperscript{119}. The present generation has lost touch with the original Sourashtra words but manage the conversation supplementing with equivalent Tamil words. The present generations do not even find the equivalent original Sourashtra words for counting numerals, brain, lings, liver, kidney, pancreas, steps etc. They speak and write fluently in Tamil like their neighbors\textsuperscript{120}.

3.5 EUROPEANS

3.5.1. Portuguese

The Europeans came to Tanjore as traders and made their settlement in Thanjavur regions with the permission and patronage of local Nayak rulers. The Vijayanagar ruler was eager to have the alliance with the Portuguese because he was engaged in battle against his enemies\textsuperscript{121}. Among the Europeans, the Portuguese settled first at Nagapattinam which was one of the earliest Portuguese settlements on the Coromandal coast. It was taken from them by the Dutch in 1660 and from the latter by the English in 1781\textsuperscript{122}. The European slowly started their religious activities in India through Christian missionaries. Missionary works in the Tanjore region were carried on by four different bodies, namely the Roman Catholics, the society for the propagation of the Gospel, the Leipzig Evan Political Lutheran

\textsuperscript{119} Direct Interview with Prof. S. Govindaraman. Dated on 16.10.2005.
\textsuperscript{120} Ibid.
\textsuperscript{121} P.N. Chopara, N. Subramanian and T Raviendran, History of South India, Part III, p. 14
\textsuperscript{122} T. Venkasamy Rao, OP. Cit.; p. 127
mission and the Wesleyans. Of these missions, the Roman Catholic is by far the most ancient. It is stated that Xavier, who inaugurated the missions of the Portuguese Jesuits at Madura and Mylapore, preached and converts the people at Nagapattinam in the middle of the sixteenth century, and the Italian traveller Caesar Frederick said that this cities belonged to a noble man of the kingdom of Bezenegar, being gentle nevertheless the Portugal's and other Christians are well treated. They have their churches there with a monastery of St. Francis Order with great deviation and very well accommodated with houses around. But it was apparently not able to trace till 1610. Nagapattinam became the seat of the active labours of the Goanese Catholic missionaries. Children of Portuguese fathers and native mothers, these people have been called Portuguese. Portuguese having once possessed the dominion of the East Indies, their language, half perhaps altogether corrupted as kept up amongst those native who were in the closest connection with Europeans even when the latter were of a different nation.

The Tanjore town where this church was built in 1854 is one of the oldest in South India. It has a population now of about 60,000 people of whom about 1200 are Christians, principally Roman Catholics and Lutherans. The Rev C.T. Schwartz of the S.P.C.K. Tanjore mission commenced evangelistic work in the town sometimes between 1778 and

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1790\textsuperscript{126}. Tanjore is therefore again one of their mission stations and missionary ousters have become the resident for many years. Out of nearly 900 souls of whom half live in or near Tanjore and the remainder are scattered in 30 villages\textsuperscript{127}. In 1810, when the settlement was in the temporary occupation of the English, Europeans were 487; mixed breed born in India were 370; Native Christians were 601\textsuperscript{128}.

The church at Velankanni, six miles south of Nagapattinam, seems to have been built about that time. It is now the center of a great Roman Catholic festival which lasts for ten days at the beginning of September and attracts pilgrims from every part of Southern India\textsuperscript{129}. In the Initial stages of settlement, Portuguese made only some services to the poor community and built 10 churches around Nagapattinam. Through that type of activities, Portuguese spread Christianity among the Native Indians\textsuperscript{130}. Christian contact with the Tamils begins with an unpleasant note, if the legends of St. Thomas persecution and martyrdom in Mylapore are to be believed. It is a matter to be pondered as to why for many centuries in between, the Tamil society had absolutely no contact with the Christians till the successors of Vascodagama came to the northern districts of Tamilnadu for purposes of proselytisation. Very little information is available to show the progress of the Roman catholic missionaries in the interior of the district in the early days or the attitude of the then ruling power. The Jesuits enacted a sacred drama

\textsuperscript{126} Frankie penus. Church in Madras. Vol III, p. 202
\textsuperscript{127} F.R. Baierlein, The Land of the Tamilians and its mission, pp. 191 – 192
\textsuperscript{128} T. Venkasamy Rao, Op. Cit.; p. 125
\textsuperscript{129} F.R. Hemmingway, Op. Cit.; p. 56
\textsuperscript{130} Malabar Province Annual letter of 1643.
at Pondicherry in the course of which the images of Hindu gods were broken and tampered under foot. Tanjore Brahmins were eager to avenge this humiliation of their religion. They invited the king to witness a drama enacted before his astonished eyes the same play that the Jesuits had performed at Pondicherry. When the king expressed his honour at their seeming impiety, they burst out. It is thus they had exposed that the Christians to whom the king had hitherto afforded protection in his dominions had insulted and professed their gods. The king at once prepared a particular Christian community in his dominions and cruelly persecuted those who would not renounce this insolent to religion\textsuperscript{131}. The native Christian community of this presidency numbered more than half a million of souls and it formed a really important section of the population whether Roman, saurian or Protestant. In the districts north of the Godavari, Christianity had made hardly any progress amongst the native population. But south of the Coleroon River, the Christians were in large proportion. It is difficult to determine how the early Christian churches were organized in India, for many centuries past, and long before the advent of the Portuguese and their crusade against Indian idolatry. Christian churches were flourishing in Western India. The Jesuit fathers of the 17th century labor indefatigably in the propagation of Christianity in the southern districts especially in Madura, Trichinopoly and Tanjore\textsuperscript{132}.

\textsuperscript{131} F.R. Hemming way, \textit{OP. Cit.;} p. 57
\textsuperscript{132} \textit{census of India, 1891,} Vol. IV, p. 72
In 1555, Portuguese got permission from the Nayak ruler to make their settlement at Nagapattinam with some terms and conditions. Portuguese were not permitted to construct Fort or to establish fort force. But the later Nayak rulers granted permission to the Portuguese to construct 10 churches and an hospital with their own expenditure\(^{133}\). The relation between the Nayak rulers and the Portuguese was not cordial because of the activities of Portuguese. They made an attempt to convert the Hindu people into Christianity. During the South India expeditions, Vitala Devaraya clashed with Portuguese and destroyed them at Nagore. In 1551, the Parava community clashed with the army of Vijayanagar Empire on the instigation of the Portuguese. The Vijayanagar army arrested a young Portuguese clergyman, Paulo De Valle. After accepting the compensatory kinds and treasures from the Parava community, Vijayanagar Empire released the clergyman\(^{134}\). The Nayak ruler Sevappa also clashed with Portuguese before they made their settlement\(^{135}\). After getting permission from the Nayak ruler, they established their settlement at Nagapattinam. But they violated the terms and conditions of the local ruler. They have made number of attempts to spread Christianity among the poorest community in the society. Hence the Nayak rulers invited Dutch with an intention to evacuate Portuguese from the soil of Nagapattinam. From the beginning, the relation between the Portuguese and the native Nayak rulers was not cordial.

\(^{133}\) Malabar province Annual letter of 1643
\(^{134}\) COU To VII p. 249
\(^{135}\) V. Vriddha Grison. The Nayaks of Tanjore p. 78
3.5.2 Dutch

In 1658, The Dutch defeated the Portuguese at Nagapattinam and established their factory. They have signed an agreement with Vijayrahava Nayak of Tanjore on 5th Jan, 1662. A silver plate containing the details of the agreement in Telugu is still preserved in the Holland Pavatia Museum. The agreement provided 10 villages as donated by Nayak ruler to Portuguese and a fort were handed over by the Nayak to Dutch. The following is the list of villages which were reported to be donated by the Nayaks:

- Puthur
- Muttam
- Poruvallancherry
- Anthipet
- Karuveppakkadu
- Atchuthamangalam
- Sangamanglam
- Niruthina Mangalam
- Manchakkollai
- Nariyankadu

Among the villages Anthipet was a Christian village.

The Dutch established the first trading factory at Palaverkkadu near Chennai in 1609 and in 1610, at Devanamppatinam. But the Dutch wanted a trading factory at Thanjavur region. They made an attempt to get permission from the Nayak ruler, but the Nayak turned down the request in 1609.

The Maratha king of Tanjore had a few European Officers of Dutch origin, in his administration, as early as 1762 and probably still earlier. Some of these were in friendly correspondence with the Dutch clergy at Nagapattinam which was in the Tanjore territory. The Dutch people also made an attempt to convert the local people from Hindu to Christian religion.

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136 Direct interview with Telugu Pandit Saraswathi Mahal library dated on 17.12.2005
137 T. I Poonen – The Dutch Beginnings in India, Chapter - VII
The census of 1871 and 1881 reveal that the Christian population arose\textsuperscript{138} to 66,409 and 78,258 respectively.

### 3.5.3 Danish

The Danish East India Company was started in 1616 at Copenhagen by Christian IV, the Ruler of Denmark. He wanted trade link with India like other European countries. He got permission from the ruler of Thanjavur in 1620. That permission letter was like a manuscript and made up of gold which was preserved in Copenhagen Museum\textsuperscript{139}. The English Translation of the letter is appended (Annexure VI).

According to the treaty, the Danish East India Company built a fortress on the seashore of Tranquebar in 1620. It was named Danish Borg. Hen Erick Hess appointed as commander of the Fort and Judo Roland also appointed as equal status in the Dasburg\textsuperscript{140}. In 1622 Furs Land wrote a letter to the Directors of English East Company. The content of the letter was that the Tranquebar was donated by Ragunatha Nayak to Danes and the Danes built a Fortress at Danes Borg and 36 Tanks were stand up on it\textsuperscript{141}. After two years of the Treaty, Danes started collecting rent for 15 villages from the Nayak. Even today the beautiful church and fortress at Tranquebar stand as the indelible monuments of the Danes.

\textsuperscript{138} Church in Madras Vol-I. p. 605.
\textsuperscript{139} Dr. R. Nagasamy, Tarangampadi
\textsuperscript{140} Letter from Methwold to company, The English factory records Vol. I p. 286.
\textsuperscript{141} Ibid, p. 117
3.5.4 English

The English East India Company was established on the east coast line at Masulipattinam. But the English people wanted trade link with the Thanjai Nayak areas. They made a number of attempts to establish trading centre at Karaikal, in the territory of Thanjai Nayak. The attempt was made in vain during the time of Ragunatha Nayak\textsuperscript{142}. In the year 1722, Ragunatha Nayak wanted trade link with English East India Company. Johnson, a sailor from England made an attempt, in this regard. But due to the friendship with Danese, the rulers were not ready to give permission to English to establish their trading company. English never won the battle during the reign of Ragunatha Nayak. Only after him, the English could make their settlement at Karaikal\textsuperscript{143}.

There had been disagreements on the aspects of the areas of operation by the various missionaries' bodies. According to some previous arrangements and the concordat of 1886, and with its subsequent modifications, a few towns had been left to the Goanese under the Bishop of Mylapore, while the rivers Vettar and Vennar had been made the boundary between the Jesuit Archdiocese of Pondicherry in 1899, and embraced all the portions of the district belonging to the pondicherry field of work. The Roman Catholic Christians far out numbered those belonging to other denominations and constituted seven eights of the total Christian population\textsuperscript{144}.

\textsuperscript{142} Ibid, p. 333
\textsuperscript{143} Ibid, p. 337
\textsuperscript{144} F.R. Hemingway, \textit{Op. Cit}, p. 57
European Christians came to Tamilnadu in three distinct capacities - first as missionaries, then as traders, and later as rulers by right of conquest. They became rulers by the time immemorial right of conquest. They became traders by charter issued by their home governments and by the permission granted by Indian rulers. They were missionaries on their own, operating here on the authority of the church of the Rome so far as in regard to the other missionaries. The earliest, Protestant mission, the Lutherans, had their headquarters at Tranquebar. It was started in 1706 by Frederick IV of Denmark, who sent out two ministers named Pitsaw and Ziegenbalg, of whom the latter laboured indefatigably. In his death in 1719, Schultz became head of the mission in 1720 and by him the work was extended to Madras and the city of Tanjore. Claims have been made on behalf of a certain Danish political offender, who spent the last years of the king, 1680 to 1691 at Tranquebar under sentence of deportation that he translated the Bible and preached in the streets. But no traces of his work seem to have survived him. From 1706 onwards, however, efforts of Protestant missionary proceeded without a break. Plutschian returned permanently to Europe in 1711 but Ziegenbalg after a visit to his home between 1714 and 1716 devoted his life to his work, and died at Tranquebar in 1719 at his early age of 36. He is the author of a quaint but valuable description of the South Indian gods.

145 Census of India, 1891, Vol. XIII, p. 63
146 F.R. Hemming way Op. Cit.; p. 57
Schwartz, the most illustrious member of this mission, landed in India in 1750, at his age of 24. He worked for eleven years at Tranquebar, started the mission at Trichinopoly in 1762, settled at Tanjore in 1778\textsuperscript{147}. He found that the Rajah and others were well disposed towards him as the native of India always were towards a religious teacher\textsuperscript{148}. Schwartz was on excellent terms with Tulsaji, the Raja of Tanjore, who on his death-bed entrusted the care of his son to him. This son erected a noble monument to Schwartz's at Tanjore. The Tranquebar mission languished on the death of Schwartz, and its work and Churches were taken over by the society for the promotion of Christian knowledge, the precursor of the society for the propagation of the Gospel. The Tanjore mission was continued by Gerick and others, and the Lutheran Church is still fairly strong in the district\textsuperscript{149}. The English mission in Tanjore city was founded in 1778 by Schwartz, acting on behalf of the S.P.C.K. The society for the promotion of Christian attained his efforts. It is sufficient to say that he was loved and respected by all classes of people, and was trusted by native rulers and Madras Government\textsuperscript{150}. He thought it better to settle in Trichinopoly where he was welcomed by a large number of British soldiers, than to stay in a place where the Europeans were few in numbers. From Trichy he paid visits once a year to Tanjore, unless political circumstances prevented him. In 1772, a marriage was arranged between one of the European officers of the Rajah's army and the daughter of another native people. Schwartz was requested in his presence. This

\textsuperscript{147} Census of India, 1891, OP. Cit.; p. 64
\textsuperscript{148} Church in Madras, Vol. I, p. 605.
\textsuperscript{149} Census of India, 1891, OP. Cit.; p. 64
\textsuperscript{150} F.R. Hemingway, OP. Cit.; p. 58
remarkable incident brought Schwartz into prominent Public Notice with all classes of Tanjore natives as well as Europeans\textsuperscript{151}.

In 1820, the society for the propagation of Christian knowledge was presented by the head of the Tranquebar mission with the congratulations and churches of that mission outside Tranquebar. In 1826, it withdrew from foreign missions and surrendered its work to the society for the propagation of the gospel. This body has been working in the district ever since\textsuperscript{152}. The native Christian community of the Thanjavur district is 3.3 percent of the total population\textsuperscript{153}.

Children born out of the male English and female Indian were called as Anglo-Indians\textsuperscript{154}. European presence in Madras resulted in the emergence of a new segment of the popular by-product called the Anglo Indians. During the 17th and 18th Centuries, their population had its beginnings. The composition of the medieval Tamil society underwent changes from time to time due to the entry and exit of certain social groups. These movements were motivated differently. The early bureaucrats in top positions were also Europeans, chiefly English man. Till many decades in the 17th century have passed, these Europeans came here alone leaving their family behind. So, many of them freely moved with native women bringing forth an Anglo-Indian population. The Anglo-Indians spoke English as their mother tongue though it was their father tongue. They were not

\textsuperscript{151} Churches of Madras, Vol. I, p. 605
\textsuperscript{152} F.R. Hemming way, Op. Cit, p. 59
\textsuperscript{153} Census of India of 1911, Vol. I, p. 72
\textsuperscript{154} Census of India, 1891, Vol. XIII p. 159
wanted in England, nor could they get absorbed in the local Hindu Society. They stayed apart and formed all exclusive groups.