CHAPTER I

INTRODUCTION

Located in Southern Asia, India is known for more than its traditional fashions we perceive today. There is more to its mere modern society. India is an ancient country with a very captivating background. From social, religious, to historical aspects, ancient India has been created on a foundation that stands strong in its beliefs. There were countless steps taken in order to instill a value in its large society. History and religion play the most important role in doing so. Having a powerful structure will insure any society of their chance at gaining an advantage in understanding the value of the society’s beliefs. This has allowed the caste system to stamp its position in India’s ancient history. The caste system is a division of society based on differences of wealth, inherited rank or privilege, profession, occupation, or race. The creation myth is also an important aspect in creating ancient India’s norms. The caste system of 200 C.E. and creation myth of 500 B.C.E goes hand in hand. As we uncover the numerous explanations of why society is in its present condition, we will gain a detailed understanding of its many influences. While referring to the Rig Veda and Aryan influence, it is evident that the Hindu creation myth has helped established society’s caste system.
The influence of Aryans around 1500 B.C.E. in the Indian society influenced the Indian caste system drastically. The Aryans had a system of cosmic and social order. When the Aryans arrived in India they disregarded the local cultures. They began conquering and taking control over regions in north India and at the same time pushed the local people Southwards or towards the jungles and mountains in north India. This prompted the society to create a system of class. As the influence of a class system hardened in Ancient India, the idea of Varna’s had become so deeply embedded in the Indian mind that its terminology was even used, for the classification of precious commodities.

In correspondence with the Hindu creation myth, Vedas are the basis of understanding the Hindu society. A Veda is any of four canonical collections of hymns, prayers, and liturgical formulas that comprise the earliest Hindu sacred writings. “Around 500 B.C. Indians began to record their extensive oral religious traditions in what became known as Vedic literature.” The Rig Veda, one of the oldest serves as significance because the Hindu creation myth and caste system can be found in it. Chapter five of the Rig Veda introduces the Varna.

There were four main class levels or Varna’s in the caste system, Brahmanas, Kshatrias, Vaishias, and Sudras. According to the religious aspect of the ancient creation myth, each level of class was created from
each body part of Purush. In reference to the ancient Hindu book, Purush was the primal man. The body parts of Purush play a significant part in establishing boundaries of the caste system. It is understood that Purush destroyed himself in order to create human society. Each part of the body determined a level class based on its order from the top to the bottom. The Brahmans which were created from Purush’s head were acknowledged as the highest level of the caste system. Following Brahmans were the Kshatriyas created from his hands, Vaishias (thighs), and its lowest class, Sudras (feet). As things progressed including the Aryan invasion, ancient India’s system of class became more sophisticated. This is evident in the creation myth of Rig Veda. Lines eleven and twelve of the Rig Veda simply stated, “When they divided Purusha how many portions did they make? What do they call his mouth, his arms? What do they call his thighs and feet? The Brahmana was his mouth, of both his arms was the Rajanya made. His thighs became the Vaishia, from his feet the Sudra was produced.”

The Aryan’s distinguished different classes and brought attention to a system known as the caste system. Understanding where you came from and why was now more important than any time before. This prompted the difference in gender and the role it played on levels of class as well. Men were more dominate in the caste system. Women were born into their varna and it could not be changed. “Relations between classes and social groups in later Hinduism were governed by rules of endogamy (marriage was only legitimate
within the group).”\textsuperscript{11} If a man wanted to marry outside his class he had the option to marry and descend to a lower class but there was no moving of the woman to a higher one. “The natural reproductive role of child-bearing and nursing was at one time thought to be the factor that constrained the “economic” activities of women, being translated, for instance, into restriction to such activities as gathering, rather than hunting.”\textsuperscript{12} The Hindu creation myth did provide a basis for a caste system, with this in mind, the conclusion drawn was that, the caste system was not a fair system nor was it moral. The caste system could have easily been thrown out to make ancient India a more prosperous and justified society. Yet, with the impact that the creation myth played on society it was not.

![The Hierarchy of Indian Caste System](image)

The Hindu creation myth and Aryans worked hand in hand. The Aryans powerful influence impacted the ancient Indian society’s caste system. As stated earlier, with the help of Aryan influence the Hindu creation myth
influenced the creation of the caste system. According to this system of class, being a priest, warrior, trader, or laborer determined your status in ancient India. The Brahmanas, Kshatriyas, Vaishias, and Sudras were more than a mere comparison with Purush’s body parts. Each level also served as a social standing. Brahmanas were considered the priest, Kshatriyas were warriors, Vaishias (traders), and Sudras serves as laborers. Without the creation myth there would be no beginning to the caste system. The Hindu creation myth serves as the caste systems fundamentals to enriching the society. It has allowed the ancient Indian society to stand in firm belief of its system. Every culture has influenced one another with great impact. The ancient Indian civilization has allowed people to compare and contrast many events that take place in society today. While comparing the significance of things today it also allows one to reflect back to religious aspects of other beliefs. This helps determine how many creation stories are similar.

The legacy of the Ancient Indian civilization is marked in a way by the Hindu Creation Myth. The Hindu Creation myth established society and government in ancient India in a remarkable way. It is apparent that the myth has had the most influence based on many different laws and rules of the civilization. In referencing to the creation myth, as Purush developed a system of social class from the parts of his body, while the Aryan invasion is what prompted the major change is establishing the social system of class. When thinking about the effects of many different influences in ancient societies the
question is often proposed, how does or has this effected today’s society? Everything taken place in the past has led up to the norms of today’s society. From ancient civilizations to modern cultural aspects everything has derived from the beginning. The attributes of ancient India can be related to the modern American society today. The American class system, upper, middle and lower class is in close comparison with ancient India’s caste system.

Although there are many aspects that differ, the concept is much of the same. Understanding the past of ancient India is a contribution itself. Being knowledgeable about ancient India allows one to put several religious and cultural influences in somewhat of a timeline to better understand why society has led up to where it is today. This again goes back to the point made earlier, from ancient civilizations to modern cultural aspects; everything has derived from the beginning. The explanation of the Hindu Creation myth and its influence on Ancient India’s caste system has been proven remarkable.

The purpose of this Research is to analyse the development of caste in South India in the period from about 1st century B.C. to about 12th century C.E. This will be done by using sources that, while critically important, have been ignored by anthropologists because they have been unavailable. Tracing the history of caste involves creating a definition of it. Obviously, if one says that caste is simply varīa, then early South Indian sources will be of little use. If, on the other hand, one looks at other features of caste that seem
to be more important to how it actually functions—the nature of untouchability, for example—then the early Tamil sources have much to reveal.\textsuperscript{13}

The earliest Tamil texts show the existence of what seems definitely to be caste, but which antedates the Brahmins and the Hindu orthodoxy that are usually thought to be necessary for its existence. Rather, caste is seen to depend on a belief system that has peculiar notions about sacred power. The continuance and welfare of society are caused by the presence of power in its auspicious form, power that must be generated by all those who are truly members of the society—especially the king and high-born women. The maintenance of this auspicious and ordered power presupposes the control of its analogue, dangerous natural power that must feed the king, but that must be controlled in its many everyday manifestations. This power cannot be handled by those who are actually in the society, but must be controlled by classes that are low and, in a sense at least, outside of the boundaries of society. These classes, of which there are many, are the untouchables. They are characterized by their ability to manipulate dangerous power whether in dirty clothes or in a drum or elsewhere—and by being possessed by dangerous spirits, especially during performance. Because they could act as receptacles and controllers of dangerous power, these low castes were important to the king, since he acted as a sort of engine, transmuting the dangerous power they supplied him into its auspicious analogue. It is difficult to generalize about the numbers and nature of upper castes in ancient Tamilnad. The
poems that describe marriage with a relative and arranged marriage, and the many names given to people of different occupations, suggest that society had many endogamous groups. On the other hand, the hierarchy of the groups seems less pronounced than it became later.¹⁴

South India as considered here is a complex, composite region consisting of diverse physical, social, and cultural components. Definition of its distinguishing characteristics constitutes a crucial and, often, difficult problem. To a large extent, the difficulty is conceptual. That is, delimiting the distribution of some element or related elements which distinguish one segment of the time-space continuum from another requires both adequate and relevant distinguishing elements chosen to constitute the region. The adequacy or relevance of the elements according to which a region is defined are related to and are alone justified by the problem at hand. Naively conceived spatial units of study have been called ‘traditional’ or ‘historical’ regions, and it is in a naive sense that terms like ‘Bengal’ or ‘Andhra’ or ‘Maharashtra’ have frequently been used. The choice of such spatial units may of course be perfectly adequate and relevant if properly defined.

The difficulty of treating broad regions as units of study as done here in the case of ‘South India’ is obvious. If it were not obvious, a review of the early historiography on the Deccan would make it so. Since R.G. Bhandarkar,¹⁵ around the turn of the century, the ‘Deccan region’ has
received the serious attention of historians who have studied the vast, highly
differentiated expanse as a single spatial entity. The presumed validity of
treating the entire peninsula as a unit of study arises primarily from physical
facts.

Thus the northern face of the Deccan plateau - the Vindhya- Chota
Nagpur- line has been treated as an effective barrier to substantial population
movement from the Gangetic plain Southward. The double impasses of the
Vindhya and Satpura hills backed by the Narmada and Tapti rivers, on the
western side of the peninsula and the dense jungle and deeply cut landforms
in the east, justify the widely recognized status of the peninsula as a major
natural region. Discontinuities in topography cannot, of themselves, however,
create viable regions for the purposes of the historian or most other scholars.
There are few significant social, linguistic, artistic, political, or administrative
elements with which these topographic discontinuities are reliably and
explicitly associated. Even as early as Ashoka, and perhaps the Mauryan
precursor, Mahapadma Nanda, Gangetic military power had moved South-
westward, and possibly South-eastward as well, to the coasts of the peninsula
thus bypassing a large portion of the jungle-covered territory on the northern
and Southern faces of the double peninsular barrier and establishing outposts
in the Godavari Krishna basins. These extensions of Gangetic power were
probably prompted by the availability of gold, iron, and copper. Subsequently,
kings of the Deccan from the Shatavahanas of the first century CE to the
Marathas of the eighteenth century CE looked as often northward, beyond the natural barriers of the plateau, as Southward for the extension of their tributary regions and for cultural contact.  

“W.M. Day” does as much in conceiving of the sub-continent as harbouring two perennial cores of civilization: the Gangetic plain with its extension into the Chambal basin, or ‘Hindu-Aryan India’, and the Coromandel plain with its extensions to the table lands of the interior peninsula, or ‘Hindu-Dravidian India’. Each of the cores consisted of great populations and each attracted the interests of quite distant people. What separated these primary cores of civilization was not simply the up thrusting Deccan plateau, but a broad cultural and political zone between the Krishna in the South and the Kaimur Range in the north. This intermediate, zone between the two, primary cores of civilization has its own ancient historical career which was consistently influenced by the developments of the Gangetic and Coromandel cores and little affected by natural barriers. It is not contended that this conception of what is, in effect, a trizonal (north-central-South) rather than the conventional bizonal (north-South) division of the subcontinent overcomes the basic difficulties of using gross division of this sort. However, for the problem at hand, this kind of distinction may serve to focus attention more clearly upon the perennially influential character of the Coromandel plain for a major part of the sub-continent. Moreover, it is ultimately to recognize that, for many
historical purposes, it may be most useful to concentrate upon nodal regions or cores, rather than upon uniform regions, or boundaries.

The term ‘South India’ has been used at times to designate the entire peninsula, but that is not its meaning here. In this study, ‘South India’ refers generally to that portion of peninsular India South of the Karnataka watershed (excluding modern Kerala) on the west, and the Krishna-Godavari delta on the east. Within this portion of the peninsula, there has existed a region characterized by a high degree of sharing of significant social, cultural, and political elements and an order of interaction such as to constitute a viable unit for the study of certain problems.

Delineating what might be called the ‘macro region’ for this study that portion of the peninsula which lies South of an imaginary line from about thirteen degrees north latitude, at the Western Ghats, to about eighteen degrees of north latitude on the Bay of Bengal, still leaves a complex, composite region. It includes most of what has been called the ‘Dravidian culture sphere’ following the linguistic usage first suggested by “Francis W. Ellis” in 1816 to describe a family of languages in the Southern peninsula. “Spate” employs the term ‘Dravidian South’ to refer to this part of the subcontinent and sees it as consisting of a group of ‘perennial nuclear regions’ of which he lists: Kalinga country or Orissa, Andhra or Telugu country, Chola and Pandya parts of Tamil country, and the isolated South-western littoral of
Kerala or Malabar. A.H. Dani has also spoken of the portion of the peninsula South of the Krishna River as a paleographic region. In social terms the Southern peninsula has also been recognized as distinctive. "Irawati Karve" delineates a separate Southern zone of kinship organization which includes Karnataka, Andhra, Tamilnadu, and Kerala. Marriott, in his discussion of caste ranking among Coromandel peoples has also suggested that parts of Karnataka and Andhra share Coromandel characteristics. Such general attributions alone do not justify the usage ‘South India’ adopted here, but they do support the definition of macro region used here by indicating its broad cultural and civilizational correlates.

Within that macro region, primacy may be accorded to the Tamil plain as a major source of the influence of civilization. The Tamil poetry of the first several centuries A.D., better than anything symbolizes this primacy, for classical, or Sangam, poetry- in the anthologized form we have it today- are creations guided by a highly sophisticated poetic canon, and the resultant poetic corpus establishes the Tamil language as the most enduring, living classical tradition in India. Institutions of Sanskrit and Prakrit learning were contemporary with the production of most classical Tamil poems and clearly influenced this latter poetic tradition. The very term Sangam to designate this poetry derives from a Jaina learned community (sangha) established at Madurai during the late fifth century that provided not merely grammatical models to Tamil poets. Ghatikas and other institutions of high learning in the
Tamil plain of this time and later attracted men from everywhere in the South Indian macro region, even those from distant Banavasi in northern Karnataka from where Mayurvarma, founder of the Kadamba dynasty, came for education in Kanchi (Kancipuram). In this South-eastern coastal lowland, from the fifth century, a civilization developed whose social and cultural forms profoundly influenced people over a great portion of the Southern peninsula. A substantial part of this influence was carried by people of the Tamil plain as the peasant agrarian system, there expanded during the Chola period. In fact, the macro region is almost conterminous with the maximal extent of the Chola overlordship, and the provenance of Tamil language inscriptions of this period helps to define the macro region as much as other evidence.\(^{23}\)

Thus, a part of the modern state of Karnataka-its heartland consisting of the modern districts of Mysore, Bangalore, and Kolar once comprised an area of Tamil influence called Karmandalam, a name which persisted in Tamil usage long after the time when the territorial name Gangavadi replaced it among Kannada speakers. There were similar extensions of dominance by Tamil speakers peasant settlers and warriors-northward over the Andhra plain to the delta formed by the Krishna and Godavari rivers. Modern Nellore was within the overlordship of Rajaraja I and, under the last of the great Chola overlords, Kulottunga I, the Krishna-Godavari delta was firmly within the overlordship of the Cholas based in the Tamil plain. Along with this expansion of peasant peoples of the Tamil plain and the Chola overlordship into territories
contiguous to the coastal lowland, including portions of modern Karnataka and Andhra as well as the uplands of modern Coimbatore and Salem, went many elements of culture and society. Such elements were transformed, of course, especially in interaction with Andhra and Karnataka cultures. These other Dravidian language cultures, though less ancient or refined in literary terms, and without a corpus of literature of classical antiquity such as existed in Tamil, underwent continuous development during the medieval age.24

Each of these South Indian cultural traditions so changed as to constitute distinctive subcultural variations, each substantially and, over time increasingly, different from the early Tamil culture of the plain proper. Even after these cultural traditions had emerged a mature after the thirteenth century, there were continued influences from the core of Tamil civilization in religion, for example, while a reverse flow of political power emanating now from the northern territories under the Vijayanagara overlords was carried by peasant warriors who were possibly, in many cases, descendants of the earlier migrants to the north. Such interactions between the core of Tamil civilization in the coastal plain with those territories which had been extensions of the plain produced a supracultural zone and contributed to the distinctive macro region and directly influenced the peasant society of South India.25
Physical elements of the macro region are complex. The Southern portion of the peninsula shares with the northern portion a peninsular configuration. Both parts of the peninsula are linked by the old and stable Deccan plateau formation comprising the core of the entire peninsula. The plateau has affected the pattern of settlement over much of the peninsula because, as a result of its geomorphological character, fertile lands capable of supporting relatively dense populations were scattered and isolated nodes of prosperity and civilization surrounded by forest clad uplands capable of supporting small, and often predatory, populations. Spate’s four ‘perennial nuclear regions’ of the ‘Dravidian South’ alerts one to this scatter configuration. However, within each of these four regions Kalinga, Andhra, Chola, and Pandya countries further sub-regions may be delineated consisting of small clusters of sedentary, advanced peoples amidst forest and hill peoples. Spatial relationships resulting from the pattern of isolated settlement and one other major factor - the significance of the sea - have critical historical importance for the macro region under discussion; these characteristics are shared by both portions of peninsular India (i.e. ‘South India’ and the Deccan) in contrast to most of the continental portions of the sub-continent.\textsuperscript{26}

Within ‘South India’ itself, the most important element relating to historical agrarian relations is the Coromandel plain on the eastern littoral, extending from the tip of the peninsula to the northern edge of the broad delta
of the Godavari and Krishna rivers. Never deeper than one hundred miles, in the Kaveri basin, this lowland is moulded into a complex structure by the rocky extensions of a broken range of low hills that parallel the coast, called the ‘Eastern Ghats’, and by patches of lateritic soils and rocky marine deposits. The Coromandel plain is traversed by streams draining these broken hill ranges as well as those of the more imposing highland blocks of the western side of the peninsula, the ‘Western Ghats’, including the Nilgiris in the north and the Annamalai, Palni, and Cardamom hills in the South. Peaks of this western highland attain an elevation of 8,000 feet. The most important streams are the Godavari, Krishna and Kaveri, each of which forms extensive, fertile deltas; other important rivers are the Penner (or North Penner), Palar, Ponnaiyar (or South Penner), Tambraparni, and Vaigai. 27

Using the attributional and interactional markers discussed above, it is possible to delimit the macro region of ‘South India’ as understood here from other parts of the Southern peninsula. Specifically, this study will deal with what is called Dravidian kinship or culture including Tamilnadu, Karnataka, Kerala and Andhra Pradesh.

**Scope of Research**

Thematically the Scope of this Research is to analyse the development of caste System in ancient South India. Chronologically, it deals with the period from about 1\textsuperscript{st} century C.E. to about 12\textsuperscript{th} century CE Geographically the
research covers present day Karnataka, Kerala, Tamil Nadu and Andhra Pradesh states of South India.

**Importance of the Research**

Caste System has been an established institution of Indian society since time immemorial. Hitherto many researchers have tried to throw light on caste system and untouchability in their own states or under particular dynasty. The importance of the present research lies in the fact that it is undertaken to analyse the genesis of Caste System in the whole Ancient South India comparatively from 1st Century CE to 900. CE.

**Aims and Objectives**

The present research is undertaken with the following aims and objectives.

1. To study the Political History of Ancient South India
2. To analyse the Genesis and development of Caste system in Ancient India
3. To analyse the Genesis and development of Caste system in Ancient Karnataka
4. To analyse the Genesis and development of Caste system in Ancient South India
5. To analyse the differences between caste practices in North and South India
Hypothesis of the Research

On the basis of the study of some sources research works done. So far the following hypothesis were formulated.

1. The history of ancient South India covers a span of over thousand years during which the region saw the rise and fall of a number of dynasties and empires.

2. Dynasties of Pandyas, Cholas, Cheras, Shatavahana, Chalukya, Pallava, Rashtrakuta, Kakatiya and Hoysala were at their peak during various periods of history.

3. Theory of division of mankind into four varnas or groups of castes such as Brahmana, Kshatriya, Vaishya and Sudra was wholly foreign to the Southern Dravidians.

4. The Caste System in Ancient South India was different than that of North India

5. The ancient South India the people were divided into five different clans ("kudis") based on their profession not on Varna or birth.

Research Methodology

With an intention to develop pure historical perspective, it is proposed to apply the means, methods and techniques falling within the historical methods. In other words, the entire research has been based on the
contemporary and near contemporary historical sources like literary works, inscriptions, secondary sources, Tamil works etc. The entire research is based on the caste system in ancient south India. But wherever records fail to give full explanation to the mechanism and functioning of the caste system, conceptual methodology has been relayed upon.

The research of historical method requires the study of plenty of contemporary literature for the purpose of finding of truth in history and corresponding with already established truth on historical evidences. During the recent years the research in history is perceived by new several methods like oral, documentation, annals, traditions, subalterns, statistical methods, quantitative analysis, besides the traditional historical method, which is the most suitable methodology required in developing perspective in the present study. The validity of the authenticity of sources which are proved by means of internal and external criticism.

But, the difficulties of the research scholars especially working on the aspects of culture, civilization and caste system are many. The main problem though an unique the most neglected and rarely thought as an important field in the history by most, the culture historian of each one of the classified sources may be outlined as follows. The literary sources are more elaborated and explicit and therefore reflect the various facts of culture in a lucid style and comprehensive manner.
Review of Literature

The origin, rise genesis and growth of caste system in ancient south India is a significant epoch in the annals of Indian History. “G.S. Ghurye’s” work can be considered as the bible to know the features of the caste system in different regions, he also says about the nature of the caste groups, subcastes, tribes in various regions. He further says about the caste through the Ages, right from the Rig Vedic period to the earliest stage. He explained the origin of the four classes; the Taittiriya Samhita is an immortal work throws a flash of light on four classes. He further states that when the Aryans occupied in the North, at this hour the Dravidian may have moved to the Southern India. So thanks to “G.S. Ghurye” who have taken the lead in this perspective. In ancient India there was no linguistic barriers, it has nothing to do with caste. During this hour many social and religious reforms took place where the people lived in harmony and peace. “John Fryer”, says when he played his visit in 1670 to India, he has come across more than 200 hundred castes were existing. “F.J. Richards” who has done research in the case of Salem district observes, the unit of Hindu society is the endogamous group or sub caste. The descriptions of the sub caste of Hindustani caste given by “Shearing” illustrates that the Barhal or Carpenter caste of Hindustan that its seven sub-caste are so distinct from one another that they hold no direct social intercourse with each other, either by marriages or by eating or
smoking together. At the same time “Jackson” terms that caste-society was a force, affecting such social intercourse, in the beginning of the nineteenth century linguistics boundaries fixed the caste limits. In the south i.e., the south Indian Brahmins carry their religious differences to such an extent that generally the smart as and Vaishnavas are regarded as sub caste. “Gautam Buddha” says, men who do their duty honestly and dedicatedly, will be rewarded and enjoy after death. In the literature work “Apastamba”, it states that, sinful persons are born as low castes and even as animals. “T.V Mahalingam”, in his Administration and Social life under Vijayanagar states about the social divisions, he also says that the caste system was inextricably interwoven with religion. The anxiety of the rulers to maintain the social solidarity of the Hindus is clearly seen in the titles they assumed such as the supporter of the four castes and orders. He also says about the social institution prevailing during the times of Medieval, “K.K. Pillay”, in his Tamil society in the early and medieval periods, says that caste system in the Tamil country was introduced by the Aryans. He says that the institutions of caste, the typical Hindu social organizations was a creation of the Aryans.

“Stein Burton’s” work peasant state and society in medieval south India, he comes across and he speak about the Brahminical dominance in the region of south India i.e., Karnataka, Kerala, Tamilnadu and Andhra Pradesh. He says that the Braham locality power associated with land control. “Edgar
Thurston” gives us information of castes and tribes of southern India. He says how the caste were divided into tribes and their various aspects. Next is the changing role of the caste system by “Sangeet Kumar” gives us a vivid picture of the caste system through history, the caste system in the contemporary period and present and future of the caste system.

“Bougle”, has explained caste as hereditary specialised and hierarchiacally arranged groups. He has given three characteristics of the caste system, hierarchy, hereditary, specialisation and repulsion. Next “Srinivas” and “Dumont” consider caste system as a cultural reality. According to them, the caste system is a unique system as it is based on Hindu religion which is found only in India. These sociologists stree the pre-eminence of religious values in the caste system. “Barth” and “Berreman” consider caste as a structural phenomenon. According to this view, caste at the level of social relationship, is based on role and status and not on values. The studies of Hutton, Hocart, Myrdal, Leach and Marriot, Lewis etc., highlighted the fact that caste would adopt itself to meet the challenges and exigencies of a variety of situations.

**Chapterisation of the Thesis**

Depending on the theme of the theme of the topic, convenience of sources the present thesis is divided into **Six** chapters
Chapter I Introduction, which deals with the short introduction on origin meaning and characteristics of system in India Scope of the research, Importance of the research, Aims and objectives of the research, Hypothesis of the Research, Research Methodology adopted and Chapterisation of the Thesis.

Chapter II Political History of Ancient South India, which gives us glimpse of political history of ancient South India with reference to Sangamas, (Pandyas, Cholas, Cheras, Sangam) polity, Shatavahanas, Pallavas, Badami Chalukyas, Kalyani Chalukyas, and Chalukyas of Vengi, Kadambas and Gangas.

Chapter III Origins and Growth of Caste System in India, where the genesis of caste system in India since earliest i.e., RigVedic period to the British Period are dealt where in The Beginning of the Caste System in India, The Possible Genetic Origin of Caste System, References of Caste System in Hindu scriptures (such as Rigveda, Manusmriti, Epics, etc), Historical Records about Caste System in India, Evolution of Rigid Caste Structures in India, Mobility across the Castes, Historical Advantages of the Caste System, Caste System under British rule, Reform Movements for Eradication of Caste System, are dealt in.

Chapter IV Caste System in Ancient South India, where the genesis, development of caste system in ancient South India is analysed during the
period from Pandyas to Hoysalas i.e., during the Pandyas, Cholas, Cheras Shatavahanas Chalukya, Pallava, Rashtrakuta, Kakatiya and Hoysala.

Chapter V The Right and Left Hand Division (Valangai and Idangai) where the origins and growth of Right and hand division of the society in ancient to Medieval South India is analysed through the study of available inscriptions or epigraphical evidences and ancient texts like Silapadikaram, Purananuru, Ahananuru etc., translated by Tamil experts.

Chapter VI Conclusion which forms the findings and conclusion of the researcher from the analysis of the above chapters
REFERENCES


4. Ibid


14. Ibid.
23. Burton Stein, *Peasant State and Society in Medieval South India*, p. 34
24. Ibid., pp. 34-35
25. Ibid., p. 35
26. Ibid., pp. 35-36.