

Hero and Sati Stosnes in Trichirappalli District: Historical Analyses

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Abstract

Hero stones are the stones provided for the who sacrifice their life. Sati stones are the stone provided for females who sacrificed their life specific purpose especially for chastity and purity. This group also includes persons who were killed by injustice and hence were worshiped in order to save the illegal from their theTamil poetry. Tolkapiyam gives and celebrate description in six stages in the planting of such a stone. In this time these Nadukals became Ayyanar Shrines other warrior goods includes Maduraiveeran who lived near Madurai. Kaathavarayan who live near Tanjore and Annamar swamigal who lived near Karur. The “aachani amman” temple at Poilachi was build to workship young girl who was killed by a Kongu king who was along with their husbands funerals pyre as part of the “Sathi or Sati. In general sati stones have note become part of the 21 Subdeities of Ayyanar any person who stood for valiantidy justice or lost life for the cause of have become part of hero stone workship. Tamil Nadu was famous for its herico dead there are immeumerable references as to have heroes fought in the battle filed. People worshiped heroes cult. Thye erected hero stone in memory of the great valour of the heroes. Hero stone are found in TamilNadu in taroge large numbers. Especially in the Sangam region of North Arc of district and in the Dharmapuri District we meet with hundreds of hero Stone.¹

There are numerable references as to how the heroes fought in the battle field. What there main aim was how they felt to die and what means of disposal of the dead body. To analyses the Antiquity of Tiruchirappalli one has to study thoroughly the geological factors which shaped the testing of Tiruchirappallai. The present geographical features. Perhaps may give some scope to the study of per – history.The geology of Tiruchirappalli little was known before the geological survey of India’s work in 1857.the greater part of the area is occupied by metamorphic rocks. These were five types such as Cuddlier sand stones, The Ariyalur, groups, the Tiruchirappalli plant beds plant remains and other Possible.²

Archaeological Excavations

The antiquity of Tiruchirappalli is revealed from the Archaeological excavations conducted by.T.V.Mahaligam of the madras university in 1962-63 and Dr. K.V.Raman.uraiyur in 1965 and 1960. A lot of new facts have been brought forth to peep in to the early local history of Tiruchrappalli.³

The Nature of the Hero Stones

In some places there is only one hero stone while in many places there are two or more than. Every where they are rectangular in shape. One some stones the inscription is engraved on the sides there are figures like small box with handless some hero stones are found The figures of the soldiers are the earliest bas-relief Sculpture of TamilNadu. They paved the way for the art of Sculpture in later periods. Simhavishnuperiod face straight in standing posture. Shield bow respectively.They are on the outskirts of Villages .in some while in many places there are two (or) more than. Two every where they are rectangular in shape. The top portion of the stones is engraved with the inscription the figure of the soldier is carved below it.⁴

Hero stone’s and Safi stones

1. Hero stones (Nadukkal (or) veerakkal) are the stones provided for the makes who sacrifice their life for good causes.
2. Safi stones are the stones provided for females who sacrificed their life for certain specific purpose. Especially for chastity and purity.

This group also includes persons who were killed by injustice and heroes where worshipped in order to save the village from their worth. The worship for the fallen brave warriors is one of the popular forms of worship. The early Tamil poetry “Tolkappiyam” gives an elaborate description in six stages in the planting of such a stones.⁵

¹ K.Rajan south Indian Memorial stones.Manoo ,pathippakkamThanjavur 2000.

² Nadana Kasinathan, Hero Stones in Tamilnadu, Arun publication, madras,1978.P.I

³ Dr.T.Sundararaj,Histroy of Trichirappalli, Sundar Publication Trichirappalli.2003.P.10.

⁴ Ibid-P-14

⁵ S.Krishnamurithi,Nadukarkal,MeiyappanPathippakam, Chithambaram, 2004, P.27.

Kinds of hero stones

Hero stones can be classified in to many types according to their structure and message.

1. Veerakkal
2. Nadukal
3. Mastikkal (or) Maha Saktikal
4. Masti sculpture.

Veerakkal

Veerakkal is established in memory of heroic death of a person. Nadukal in memory of greet person (or) personalities, heroic acts they erected nadukals some times nadukals are erected for popular god. Mastikkal (or) Mahasaktikal. There is no Difference between mastikkal (or) masti sculpture. But slight difference can be spotted in the arts they have given reference on the heroic acts of the women members in village mastikkal appears with the symbol of hand are with bangles or with both elements.¹

Memorial Stones

The erection of memorials to dead people is an ancient and worldwide phenomenon. The memorials took different forms in different countries and times in peninsular India. The act of erecting memorials gets its firm foot in from age period. However the purpose of the establishments of such huge sepulchral monuments in the early phase of the Iron Age period could not be assessed due to the non-availability of any written material. But they terminal phase of the Iron Age period the purpose is clearly stated in sangam literature. From the 3th century BC onwards the motive behind the erection of memorial stone and its transformations could be analyzed using archaeological and inscriptional evidence. A memorial stone in Tamilnadu is cattle litting or cattle retrieving in tamilnadu the Earliest evidence on memorial stone are found in sangam literature and it has been described by more than 25poets. Out of non-available of the sangam period poets a serious problem in applying the description data of the sangam literature to the later day memorial stones.²

Sangam age memorial stones

The sangam literature indicates clearly that sepulchral monuments were raised in memory of heroes and subsequently nadukals or standing stone were planted as part of the burial more than 25 poets have described it. The sangam works like Tholkappiyam, Akananuru, Purananuru, Malaipadukadam, Aingurunuru and , Pattinappalai speak about hero stones in detailed manner. The sangam poet sittalai sattanar speaks about this hero stones as “viluttodai maravar vill ida vilntor elutrutainadukal”[akam.352] meaning ‘ the hero stone with letters (eluttutai nadukal) raised for the hero (maravar) who died pierced with arrows”.

Location of memorial stones

A majority of the early phase memorial stones, nearly 90% of them was found near or in association with Iron Age burials clearly establishing their relation and transformation. Most of them facing east were found near the tank away from the village ova in emote places under certain kind of tree called Kurunji in important fact to be noted nerve is that most of them to be noted here is that most of them are still under worship in the name of Vediappan, Muniappan, and Krishnarappan. The present day worship of folk deities made of stucco like Vediappan, Muniappan etc. May be a survival earlier memorial stones.³

Purpose of memorial stones

The previous and present exploration carried out in this region brought various categories of Memorial stones. Most of the early memorials were the result of fields between two neighboring clans who involved in cattle listing and retrieving.

Social Relevance of Hero Stones

The people of Tamil Nadu never forget the sacrifices of their great warriors they do not stop with the dedication of a more song rather. Life on his great struggle. The people remembered this great act by erecting a stone is remembrance of the greater scripting the hero stone.

India is a vast peninsula with its rich Cultural heritage. In India the seat of ancient Civilizations still reminds the people of the splendor country. The hero stones of his region are found are with at most cultural importance great many factors are associated with the people of ancient past. The people of ancient post Hero

¹ P.srinivasan, Palakasu Ithal, Trichirappalli Ed.VII.2002 P.5

² U.Pondurangan, “ Nadukal, Sekkukalvettukkal ” Avanam journal of Tamilnadu Archeological society.Tanjur.vol.18 2007.p.22.

³ A.Thachinamoorthi “Tamilar Nagarikamum Panbadum valibadum,yazh Publications, Chennai 1999 P.186.

stones found in this region supply and possess enough source materials on the Cultural life style of the people.¹

Inscribed memorial stones in Tamil Nadu

The following tables would give a panoramic view on the nature of occurrence of the memorial stones in Tamilnadu

| District | S | P | G | B | N | VE | CH | R | PA | H | V/N | Un Specified | Total |
|-----------------|---|----|----|---|----|----|----|---|----|---|-----|--------------|-------|
| Thiruvannamalai | - | 45 | 2 | - | - | - | 31 | 1 | - | - | - | 16 | 95 |
| Trichy | - | - | - | - | - | 1 | - | - | - | - | - | 3 | 4 |
| Tanjaur | - | - | - | - | - | - | - | - | - | - | - | 1 | 01 |
| Teni | 4 | - | - | - | - | - | - | - | - | - | - | - | 04 |
| Dharmapuri | - | 32 | 20 | 2 | 8 | - | 15 | 1 | - | 2 | 2 | 64 | 146 |
| Velour | - | 10 | - | - | - | - | 17 | - | - | - | - | 9 | 36 |
| Villupuram | - | 10 | - | - | - | - | 1 | - | 1 | - | - | 10 | 22 |
| Salam | - | 1 | 4 | - | - | - | 2 | - | - | - | 1 | 4 | 12 |
| Erode | - | - | - | - | 3 | - | - | - | - | - | - | 19 | 22 |
| Chengalpat | - | - | - | - | - | - | - | 1 | - | - | - | 1 | 02 |
| Karur | - | - | - | - | - | 1 | - | - | - | - | - | 3 | 04 |
| Coiemputhur | - | - | - | - | - | - | - | - | - | - | 1 | 1 | 02 |
| Madurai | - | - | - | - | - | - | - | - | 1 | - | - | - | 01 |
| Pudukkotai | - | - | - | - | - | - | - | - | - | - | - | 1 | 01 |
| Virudhunagar | - | - | - | - | - | - | - | - | 1 | - | - | 1 | 02 |
| Kanniyakumari | - | - | - | - | - | - | - | - | 1 | - | - | 1 | 02 |
| Ramanathapuram | - | - | - | - | - | - | - | - | - | - | - | 1 | 01 |
| Total | 4 | 98 | 26 | 2 | 11 | 2 | 16 | 3 | 4 | 2 | 4 | 134 | 352 |

| | | | | | |
|------------|---|---------------------------------|-----------|---|----------------|
| S | - | Sangam | Ch | - | Cholo |
| R | - | Rastrakuta | P | - | Pallava |
| Pa | - | Panda | G | - | Gaya |
| V/N | - | Vijayanagava/ Nayaka | H | - | Housel |

The earliest inscription that encountered Tiruchirappallai region is one of the memorial stone found at Vairichettipalayam in Thuraiyur taluk. This memorial stone inscription was erected near to the weir of the tank locally – vegan – kalong. Dot was engraved on a rectangular slab with hero holding bow and arrow. The nine line inscription written in Tamil scripted Tamil language reads as follows. The inscriptions are varied in nature. Such as memorial stone inscription. Trade, build inscription, oil mill inscription, temple inscription, rock inscription and copper plate among them four inscription alone were referring to the king.²

Inscription

Inscription plays a vital role to reconstruct the history of Tiruchirappalli. These inscription provide information about the religion, culture, society, customs, habits and justice of ancient period, thus these inscription explain not only history of political but also the history of Culture. Tolkappiar's verses about Ezhuthu Ickenham matched with the vattzhthu nadukel. A new inscription is avail label to know about Tamilnadu ancient history. Pallavas the inscription of play of an important role. It reached peaked during reign of Cholas. Nadukal were told in brief when compared with their inscription. Name of the leing. religing period. The kind of war, name, of the soldier and name of this father and his leader. In this way the inscription acts like a mirror to affect the life style of the ancient period. The inscriptions help to know about the usage of coins. Measurement. The cost of Things, language and its style, literature, school university Festivals. Street plays, song, dance, of a country. Therefore the History of Tiruchirappalli can be reconstructed on the basis of the findings of Nadukarkkal. Nadukal helps to write about the history of the society and culture³

¹ Muthu Ethirajan, *Thadayam, Manivasakam Pathipakam, Chennai 2000, P.102.*

² K.A. Neelakanda Satire, *The Cholas, University of Madras, 1955.P4.*

³ R. Nagaswamy, *Seminar on Hero stones the state department of Archaeology Tamil Nadu. 1974.*

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