



SOCIETY UNDER THE MADURAI NAYAKS – A HISTORICAL VIEW

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ABSTRACT :

The Madurai Nayaks were a Telugu dynasty who ruled much of present-day Tamil Nadu from 1529 to 1736 CE, originating from the Vijayanagara Empire. Their era was marked by significant contributions to art, architecture, and culture, especially the construction and endowment of temples, which became centers of cultural and economic activity. They also focused on administrative reforms, developing infrastructure like roads and irrigation systems, and maintaining a strong military. The most notable rulers included Thirumalai Nayak and Rani Mangammal, who left a lasting legacy in the region's religious, cultural, and civic landscape. Under the Nayaks, South Indian society saw flourishing cultural and religious life, marked by patronage of temples, arts, and literature, including the development of Bharatanatyam. Economically, their rule involved irrigation development and trade expansion, but the social structure remained rigid, with a firmly established caste system. The Nayak rulers, particularly in Madurai and Thanjavur, fostered Hinduism, celebrated numerous festivals, and supported the growth of both Tamil and Telugu.



The social order was structured by a rigid caste system, which remained central to societal organization. Despite advancements, widespread poverty persisted, with many villagers suffering from disease and lack of opportunity. Access to education was largely limited to Brahmins. Cultural & Religious Conditions .The Nayaks were significant patrons of art and architecture, constructing elaborate temples, mandapams (halls), and decorating them with frescoes and sculptures. They promoted classical South Indian music and dance, with a key contribution being the development and preservation of Bharatanatyam. There was patronage for literature in both Tamil and Telugu, enriching the cultural landscape. The rulers actively patronized Hindu religion, celebrating festivals like Mahamahan, Sivarathri, and Theppam, and making significant donations to temples. The Nayaks focused on improving agriculture by developing extensive irrigation systems, which led to economic prosperity. They also promoted trade by creating trade routes, facilitating commerce within and beyond their regions. Various taxes, including land, property, and trade taxes, were collected, along with specific taxes for temples and military maintenance.

KEYWORDS : The Madurai Nayaks - Telugu dynasty – religious – cultural - civic landscape - growth of both Tamil and Telugu culture – Literature - Social Stratification.

SCOPE OF THE STUDY

The scope of the present research work is to trace the birth and evolution of Art and Culture during the period of Madurai Nayaks. To estimate their contributions to literature, temple endowments, society, festivals are the other primary objectives of the study. As the economic stability of the Nayak Kingdom ensured development in various aspects it forms the part of a present work.

HYPOTHESIS

The cooperation and encouragement given by the natives Madurai Nayak rulers paved the way for better development in the field of Art and Culture in Madura Country. The conditions of Culture, Literature were flourished in Madura country due to their multifarious economic pursuits. In short the contributions made by them to Madura country under the Nayak period (1529-1736 A.D) are immense. This attempt will bring the amplitude of the various new cultural spheres which brought impact on the people of Madura country.

METHODOLOGY

The proposed study attempts to analyze the various phases of social, artistic, literary and festival life of the Madurai Nayaks. A descriptive and analytical historical research methodology is adopted with the genuine use of literature, archaeological reports, copper plates information, private collections and other published works. All sources used will be given as actual footnotes at the bottom of each page of the thesis. A thread is also included at the end appendices are also attached at the end for clarification of the facts discussed. All of them relate to facts related to the main theme of the research. Secondary sources are used to supplement facts obtained from primary sources each fact discussed in this study is explained with actual footnotes at the bottom of each page. The title of the book is given is bold all sources used are provided as footnotes in their original form at the bottom of each page. Appendices are also included at the end to clarify the facts discussed. They are arranged to illustrate facts related to the main theme of the proposed work.

INTRODUCTION

The advent of Nayaka rule brought the boon of religious freedom and these Nayaka rulers were seen as great supporters of Hinduism, people felt a sense of unity despite regional and linguistic barriers in society. Although the Nayaks belonged to a different region, they were a great part of Madurai Tamil society was not isolated to political developments alone, which underwent many changes due to the policies and reforms of the Nayak rulers. But it was a rigid and archaic form and began to seem illogical Social practices became a significant feature of this period.¹ This people's reliance on rituals, traditions and customs led the priestly class to impose or follow strict rules and practices. Hindus tolerated all external religions with peaceful indifference among themselves, but due to caste system and complex² situation they were not interested in accepting equality and unity in society. Thus society was bounded by caste and the caste system was one of the contested social institutions. Socially caste the system divided society into watertight divisions, economically in power, and each caste or sub-caste was assigned an occupation. Consequently, those occupational groups or castes, along with their livelihoods, Apart from religion, literature and philosophy, arts, crafts, skills and techniques were well encouraged for preservation. Rituals and sacrifices of religion and other rituals and ceremonies of the Nayak period, reflected in their social life. There was more stress on the external form of the religion than on the internal reality, so religious superstitions began to spread a bit more and permeate all aspects of their social life.³ In the midst of this Ignorance and blind faith, the practices of a dangerously religious society were accepted by all. Thus child marriage, polygamy, conspiracy, devadasi system, siblings, slavery system, untouchability, isolation of women etc. are some of the evil practices prevalent in this society.

SOCIAL STRATIFICATION

The Nayak kings enforced certain rules and regulations to maintain the old traditional system in this society. The Kammalars or artisan caste, blacksmiths, goldsmiths, brass-smiths, known as Pancha Kammalars, Makers and carpenters were not allowed to mix with each other during the Nayak period. So they were exemplary in their character an inscription of 1623 reveals the prohibition of communalism.⁴ The Nayakar rulers of Madurai recognized the priestly class with special privileges religious studies and education was strictly restricted to Brahmins only.⁵ Caste and sub-caste were implemented and castes were differentiated each social unit or caste had its own individual status, dignity and role in this society. Among these there were many social groups like priestly class, martial class and official class there were vocational classes based on occupations such as farming. Animal husbandry, fishing, hunting, laundry, and weaving for the royal family and groups of people engaged in fine arts such as dancing, playing musical instruments, and singing such. The same age-old traditional structures of society prevailed and the Nayakar rulers did not disturb them at all.⁶

Kumara Muthu is the younger brother of Thirumalai Nayak⁷ received the post of Viceroy.⁸ When Rani Meenakshi came to power in 1732 B.C., after the death of her husband, her brother Venkatab Perumal Nayakkar helped and supported Meenakshi Rani in the administration of the government. Madurai Nayaka kings were supported by ministers and officials during their reign floor. The Pradhani and the Rayasam formed the triumvirate of the royal council. Other chiefs apart from the officer accountant and Foreign Secretary Sthanapati, there were Governors of the larger provinces, namely Trichy, Tirunelveli and Sathyamangalam.⁹ In these three provinces Governors served at large the governor of Tirunelveli enjoyed high powers and status.¹⁰ Below the governors then were the powerful poligars among them, Manamadurai, Senthamangalam, Maramangalam, Salem and Tarapuram crawled into the region. Kanniwadi Polikar he was considered the leader of the eighteen Polikars of Dindigul given the honorary status of hereditary right and definite rights over lands, they enjoyed wide powers and all privileges and functioned independently. For this purpose, the Nayak kings appointed Telugu and Tamil leaders as poligars without discrimination within the territories of the Madurai kingdom to promote the welfare and development of the community, unity, and their peace.

These poligars claimed to be the sole rulers of the palayams, and their primary duty was to promote the welfare of their subjects.¹¹ Each poligar had officers called Pradhan and sherokars and village councilors or watchmen. As such, the poligars were also largely responsible for the creation of a diverse range of officials and distinct groups. It is possible for the people in the community to freely manage their camps¹² the poligars received 50% of all the produce of the citizens, and they also collected police fees either manually or permanently.¹³ But the inhabitants who lived there were not well aware of it as a method of oppression and over exploitation of the invaders who would have perceived their camp as a refuge and shelter from plunder. Such villages were given to the government officials as Sarvamanyam¹⁴ hence it is clear that even administrative proceedings are they also created and maintained disparities among officials. Their personal qualities and status in society is caste hierarchy the Nayaks migrated to the Madurai Empire and during the reign of Viswanatha Nayak, surpassed other castes in prowess and valour. They mostly settled along river banks and fertile areas, where black or karisal soil and seval or red soil were abundant. They also preferred to cultivate their traditional crops of paddy, cotton, and grains like ragi, rye, and gram. Even now the Naidu or Nayak caste in the villages cultivate these crops as their main crop. The Nayaks or the Naidu have many branches of sub-castes but they all speak Telugu. They are Kammavar, Balisa Vadukar, Vellama, Tankiya and Kambalathar and the Valayalkara Kammavas, the Balisas and the Kampalathas, who top the list as poligars, cultivators and great merchants. They were the officers, leaders and soldiers of the army. The Madurai Nayaka kings were their governors and most of the politicians in the Madurai government they are the ancestors of these castes.¹⁵ During the reign of Viswanatha Nayak, Army Chief Ramabhadra Nayak was appointed as the first policeman of Vadakarai area or Periyakulam Palayam. Ramabhadra Nayak and his successors belonged to the Balisa or Vadukar division of the Telugu Nayak caste.¹⁶ His

prowess and mastery in archery before King Thirumalai Nayak is spoken of proudly. Even today, the descendants of Matshi Nayak, the Macchi Nayaks in Periyakulam, celebrate Vetta or the hunting festival in his memory. Dindigul Seemai or the 26 palayams in the country, out of which four palayams namely Vadakarai, Devaram, Tiniangottai and Vishapshi were under the control of Polikars of Balisa or Vaduga castes. Madhur, Ayagudi Palani, Chukkampatti, Kudalur, Kambam, Devadanapatti, Ambadurai, Aminayakanur, Bodhinayakanur, Eakapuram, Erasakanayakanur, Kandhamanayakanur, Kanniwadi, Maruluthu, Nilakottai, Govakkapatti and Thavasimadai came under the control of the Kambalathu Nayak caste. And only one camp called Gombai came under the control of a Kannada or Kannada policeman. Thus the Nayak caste Polikars were very popular in the region and still their Descendants are living in those camp areas. Viswanatha Nayak appointed one of his relatives, Sokkalinga Nayak, as the first constable of Natham region. It was a camp near Madurai these Nathams were the descendants of Polikar they were zamindars during the British rule.¹⁷ The Telugu-speaking Naidu or Nayaks were dominated by the Kambalathas or Tiniyas caste. Due to their bravery, punctuality and obedience, they were appointed as guards in most of the camps in Dindigul, Madurai and Tirunelveli during the rule of the Nayaks, especially during the Tirumala Nayak rule.¹⁸ These people, Telugu Kambalads belonged to the caste, and they themselves lived in large numbers in those places. They also enjoyed more privileges in society they were called by the name Kambalatars or Tankiyars because they had carpets or blankets.¹⁹ All sub-castes in Naidu or the Nayak caste were mostly Vaishnavisms and were distinguished by their customs, rituals, traditions and worship.

SOCIETY AND ECONOMY

In the history of the social condition of a country, it is natural that there are changes in the country's social structure, lifestyle, cultural development etc., during the period of 250 years of rule. The society during the Nayak regime was no exception to this the community of the Nayak period was a confederation of Tamil people, people of other races, multilingual people who had come from many places and settled in the area.

SOCIAL DIVISIONS OF THE NAYAK PERIOD

The society of the Nayak period was a confederation of several sects based on certain norms, traditions and customs adopted by them. Social divisions eventually evolved into caste divisions based on birth, place of residence, occupation, religion followed, etc. Many rights were given to these sections. The caste system was important in the social structure of the Nayak regime the multi-caste society that existed earlier in Tamil Nadu was also accepted during their time. Several subdivisions were also maintained within a caste the Nayaka period documents reveal that the society of the Nayaka period consisted of social strata with high and low castes. People had many caste names like Aiyar, Pillai, Mudaliar, Reddyar, Counter, Asari, Chettiar, Konar, Boyar, Nadar along with their native names. There is a custom of considering caste divisions based on birth. It can be known from the documents of the Nayak period that the people lived by doing that profession as per the caste division which occurred on the basis of profession.

BRAHMINS

Brahmins were given a special place in the social structure of the Nayak period they were highly respected in the society. In the Nayak administration, mostly Brahmins held high positions like Talavai, Pradhani and Rayasam. Brahmins were also very influential in the bodies that monitored temple affairs. Many Brahmin sects like priests, Siva Brahmins, Srivaishnavars, pandits, Tamil priests, Tamil Aryas were working in the temples during the Nayaka regime. During the rule of Madurai Nayaks, Brahmins like Ramabaiyan and Vaidhyabaiyan held the responsibilities of Talavai and Pradhani. During the Tanjore Nayak period, a Kannada Brahmin named Govinda Dikshitar was given the post of Talavai. Siva Brahmins used to perform worship in big temples many people from outside Tamilnadu also migrated

to Rameswaram temple. During the Nayak period Seppedu²⁰ from the time of Viswanatha Nayak found in Udumalaipet Gimputtur shows the donation of fifteen ma of land in Kanyur village to the Brahmins and Tanjai Vijayaragava Nayakkar's Seppedu.²¹ Alarmelmangapuram in the Chennai MuseumIt also mentions what has been given as a gift. It can also be seen that Madurai Visayaranga Sokkanatha Nayakkar built Brahmin residences in two towns named Adanur and Chatanur in Porvathur in Seppedu and donated them to many people. Raghunatha Thirumalai Nayak's representative Pandita and the people of Thirumuruganpoondi have come together and gifted a piece of land in Sadhurvedi Mangalam to Subramani Pandit,²² the priest of Tirumuruganpoondi temple. Thirumalai Nayak period copper in Ramanathapuram Palace²³ all the priests, sabhaiyars and Tamil Ariyas in the Rameswaram temple gathered together and decided what their share would be in performing the pujas to the deities in the Rameswaram temple and conducting the festivals. It also informs them that the harmony has been written down in the same septet, Anumesuram Puja, Patika Lingam Puja, Utsava Vigragam Puja, Ramanathaswamy Puja, Malaivalar Kaladiyamman Thandaveswara Puja, Ambalavanar Puja, Pallaku Nayak Puja, White Durga Puja, Deeparathana for the round temple entourage, Thiruvaparanam Sartha are performedThe tasks are assigned. The tasks performed by the congregation are Thandaveswara Seva, taking tirumanjanam, bringing neivediyam, giving incense lamp, getting up to palak, bringing tirumanjanam on elephants, taking crores of tirtha as a gift etc.²⁴

For the Tamil Aryans, changing the talika made by neivediyam, changing the room where the vegetarian bandaras are, grinding sandalwood. Looking at the lamp, raising the palakku, placing the Utsava Swamy in the chariot, guarding the shrine door, vilvam, watching the bandaras building the tirumala, donating Carrying away the given ornaments, adappam, kalanchi, annakendi, salam parthal and offering prasada to the people are mentioned. They have been given money and material for these works at the end of this septet are the names of Gurus and Patras. A village named Alarmelmangapuram was built by Visayaragava Nayak for the Vedic scholars Chennai Mudaliar Museum Seppet can know what was given.²⁵

MUTHALIYAR

Muthaliyars were among the elite sections in the Nayak period social system and the highest in government jobs and temple responsibilities. They excelled in various fields of society Dalavai Arianatha Mudaliar is the one who got immortal fame in Madurai Nayak history. He was born in Mappedu in Kanchipuram district in the Thondai Mandal Velalar tradition. He gave advice to Viswanatha Nayak, Krishnappa Nayak I, Veerappa Nayak, Krishnappa Nayak II and brought peace to the country. During Krishnappa Nayaka's time, Mudaliyars who were in Thontai region migrated to Pandiya country, he brought his relative who was living in Mappet near Kanchipuram to Pandiya country and settled them in Cholvantan. Thondai Mandal Mudaliyars who are now present in Cholvantan, Tirunelveli etc. came on the way of those who migrated from Thondai country to Pandya Mandal during Aryanatha period. Because they came from Throat region, they are called Throat region etcParanthamanar mentions.²⁶ During Madurai Nayak's rule, mudaliyars held high positions like thalavai, vasal, royal representative king Thirumalai Nayak had Kalathiappa Mudaliar as his officer.

He was the son of Thalavai Arianatha Mudaliar Chinnathambi Mudaliyar's position as Vasal Pradhani can be known from Chokanatha Nayak's inscription.²⁷ During the reign of Tirumala Nayak, the Mudaliyars donated two shares to the Valeeswarar temple in Paruthipalli Avinashikulam and one share to the Adinarayana Perumal temple in order to benefit the royal representatives like Konabaiyan, Gopalayan, Kasthuriappan.²⁸ Sokanatha Nayak periodIt narrates that Nainath Mudaliyar Kumaran²⁹ Thandavaraya Mudaliyar had ordained Thandeswara Swami at Mummudich Cholappet Seppet. King Thirumalai Nayakkar's inscription³⁰ states that the government authorized and issued an order that the right to bear the veil in the temple of Alakumalai Kumaran belonged to the religious chiefs Veerabaku Devar and Kasavarkattar. The order states that Subramanya Mudaliar, son of Sokkanath Nayak's regent, Vadamalayappa Mudaliar, made a land grant.

PANCHA KAMMALAR

Panchakammal communities such as thattar, gunner, blacksmith, sculptor and carpenter have lived there. They were workers who could create objects from gold, bronze, iron, stone and wood. These classes got new rights from the king and lived they are engaged in the work of making Asarimar Seppet known as Tattar. During the Nayak period Ilantaikulam Cheppetta Tirupati Asari³¹ Arasapattich Cheppetta Madurai North Gate Meenakshi Asari Rasakapattiche Cheppetta Madurai North Gate Chokkalingam Asari. Sinhumettupatchi Cheppetta Melevasal Subhaiyan Asari³² Tirukannamangai Painting Cheppetta Painter It is known that it was created by people like Venkitasala Achari,³³ son of Thanjavur Lekshmana Achari.

CARPENTER

Carpenters were given the right to do temple work and run businesses during the Nayak period. Land, tax exemptions were given for these works and some taxes were also waived. An inscription in the Kallidaikurichi Kulasekaramudayar temple³⁴ shows that Veerappa Nayakkar exempted blacksmiths and carpenters from taxes.³⁵ Thanjavur also gave a charter to the great Tattar it mentions the donation to Kandhanolu Narayak Gurunathan, Singapalli Nagapatta Seshasidhri and the exemption of taxes.

VETTUVAR

King Thirumalai Nayakkar era inscription in Oonjalur Nageeswarar temple in Erode circle.³⁶ Vellalar Taninchis giving seven ma land to seven people like Malaya Vettuvar, Andhuva Vettuvar, Nakhushi Vettuvar for the works of Lincoln Veerananarayanaperumal and Shiva temple also informs that provided.

CHETTIYAR

It is known from the Veerapandi Seppedu that Madurai Viswanatha Nayakkar Munemukal donated a square plot of land to Dasan Chetty's son Bullan Chetty for the Mariyamman temple festival. Also, during the time of Chebbedu Thirumalai Nayak, the Chetti clans living in Muthanur, Benukonda, Padaveedu, Tarapuram, Madurai, Tirumangalam, Vembakottai and Dayaneri in Virudhunagar Circle, and Chetti castees from 14 towns gathered together in Thimmishetti and Karamalli Chetti. It also recorded the honor paid by the two Chettis, the 7000 gold collected, the marriage tax, and the 5400 gold obtained through other taxes, and the order made to Chokanathaswamy of Madurai. Betel nut and sandalwood are given the first right to them. In another septet of King Thirumalai Nayak, it is also recorded that Mummudi Chetty bought a certain piece of land by paying Kalipon 4000.³⁷ Mummudi Chetty for Phuvilimeli Nalladeviar and Sivadharma, etc that Kalibon bought the land from Tirumalai Naikkar at a price of 4000. Ramanathapuram Sebbedu also mentions that they did tirupani to the Lord Kavantha Chetty, Thambi Chetty, Kalichi Chetty, Kathi Chetty and Annamai Chetty from Kulitthandale to Choechuramudayar temple in Mummudi cholappet. For carrying packages to Ettuthura Sokkanatha Nayakkar Chebbedu mentions that Karpuravallyamman offered customs duty at the rate of half a bushel per package to Arthasama Pallaku. When Madurai Visayaranga Sokkanatha Nayak was celebrating Navrathri, the camphor Chettis of Nangavaram Ammanamara Naidu, Bhima Nayakkanpalayam Thimma Naidu, Jaimangalam Kasthuri Naidu, Beratur Sriranga Naidu and Koduntara Vatala Naidu conducted fireworks. The Uppiliya Nayakar Madach Seppedu reports that Nayakkar, who was happy to see that, gave them land adjacent to Thirumugavasal Raya Gopuram on the way to Jambugeswaram and the Karpurachettis agreed to give explosives and salt to the palace.³⁸

KONAR

Adyar is mentioned in inscriptions and literature by many names like Adyar, Gon, Konar, Pillai, Yadava. Both Petha Pillai and Punnaithewan were given the titles 'Petha Pillai' and 'Thirumalai'. Also, kambili akhamari, padhakuradu, kalanchi etc specialties were made they are given five rupees as a foot

offering and sixty rupees as payment from the palace. It is also known from Thirumalai Nayaka's Darumathupatti Seppet that they gave up the villages of Uchapatti and Dharumathupatti in order to give them a gold medal named 'Thirumalai Punniyakka' when a girl child was born to them. And the eighteen points also mention the merits to be done to them by the Konars.³⁹ Both Tirumala Punnai Devan and Arudayamagan offered various kinds of things like fifty money, a ram, rice, pulses and five kalams. Punnai Devan and Arudayamagan asked that they should pay a share of the income from the sale of Kombukkida and Kuthukda when the 18 village Kongimars gather at Ravana's booth on Konar Street. It can be seen that the king agreed and gave the charter the Tiruvannamalai inscription of Achuthappa Nayak states that certain taxes were collected from the sheep farms of the Adiyars. Who lived in the Sengundra Kotam of the Vanagopadi country of Jayangonda Chola Mandal, which is located on the north bank of the Pannaya.⁴⁰

GOUNDER

The Counts elected a Guditalai from among themselves and got their Kambli authority through the Nayaka king and ran their community they are Kannada speaking Gounders. Veerappa Nayak's Venpakottai Cheppedu⁴¹ Siruvala Acharamak Counter received orders from Nayakkar and went to collect tax from Kampalatku counters at Gundaru, Thamirapharani, Rameswaram and Tenkasi. While Venpakottai Bulla Counter was collecting the tax from Athiveerarama PandianGo and tell the news that Vadadi has prevented the collection of ethnic tax. The carpet counters have come together to praise the bulla counter and give 1500 gold as a reward. The tribe also agreed to pay a sum of money for each bow it has been decided that no one should join Acharama Countan, who collected the tax, as an enemy, and a charter has been granted. Kumaramangalam, Seerapalli, Palamedu, Mududhurai, Kumaramangalam Ponkalyamman is a prominent member of the Duran clan living in Tummangurichi, Kirampur, Kodaiyur, Adiyarai, Perungurichi, Kangayam, Durambadi, Manoor, Venkampur, Rumapurichi, Pasiyur. Gathered in the Sannidhi, the daughter of Magudasala Maniki was given the title of 'Thurakula Maniki' and a gift of money, a bushel of rice and a bundle of wheat in the farm for her marriage, fifty pits of land and a mitaka forest in Kumaramangalam, given during the time of Muthuveerappa Nayaka.

The published Duran Kula Seppedu⁴² reports that in the Kaunter community honors such as kambili, kalanchi, btsempu were given, and caste good things such as exclusion of good things, inclusion of bad things. Powers the grant is also known from another Seppedu of Thirumalai Nayak another Seppedu found in this town mentions the first authority in the Ravikula caste given to Pomaiya count.⁴³

The vandals have vandalized gold and silver vessels in Alaghar temple Velliangunram Palayakar has caught the Kanakaramaya counter thieves and recovered the stolen items. For this purpose, Tirumalai Nayak has removed display, toll etc. for the counters and has decreed to be special in Chitrai festival, Aadi festival, Tirumangaiyajvar festival etc. It is reported that he gave a town named Siruvalai as a custodianship for guarding the temple and the paths through which the Lord goes. Palanimalai Seppedu⁴⁴ mentions that Palani Seermai Atipan Chinnopa Nayakkan, Devarasa Pandithar, Panibhatra Wodeyar, Periya Viramayana Pillai and Palanik Counter together with Palani Sirmai Adhipan gave a land grant for the worship of Palani South Mata Shiva Temple during the reign of King Thirumalai Nayak. Therefore, it can be known from the documents of the Nayak period that the counter community was in the categories of Nattanmai, Kudit Thalaivan, Palayakarkar etc.

REDDIYAR

A large number of people settled in Tamil Nadu during the Nayak regime many of them belonged to the Telugu-speaking Reddyar community and held important positions in the Nayak court. Ranga Reddy is the reward to be given to Thirumalai Nayak Ammaiyanayakanur Ammayanayakanur Chippedu reports that the decision was taken after hearing from. Solapareddy offered to buy the village Thirumalai Nayak's Mangalarevuch Seppedu mentions that Sindhu Reddy refused to pay the price of the village by referring to Solapareddy as Kuravareddy.⁴⁵ Guruva Reddy is mentioned as a witness in a

document at Rasakapattich Sepet therefore, it can be seen that there were many sections and there was a rise and fall in the Rediyar society.

BOYAR

Thirumalai Nayak had to go to Trichy on an urgent trip and return to Madurai in three days. Then asking the tooth lifters, Alagapoyan and Kambaboyan said they were not well then the king was taken to Trichy and returned after three days. The king was pleased and offered to give them salt and lands. However, both of them refused to buy them and demanded the right to fish in the waters. Apart from that, Ammaiya Nayakkanur Seppedu mentions that the right to cast nets and fish in the water bodies of places like Pannimutty, Villampatti, Karuppannaswamy Temple, Madakulam has been granted.⁴⁶

PILLAI

The Pillai community served as officials and village accountants during the Nayak period. Vadamalaiyappa Pillai, the representative of Tirumala Nayak, has restored many temples in Tirunelveli areas. After him, the seppeds mention the names of accountants like Thirumalik Kolundup Pillai, Meikum Perumal Pillai, Chetapillai, Ramalingam Pillai. The relatives of Anju Illampir Pillaimar established Annadana Math at Tiruparangunram Subramanya Swamy Temple, lit lamps every day and performed Nakshatra Poosa and Panguni festival in Madurai town every year Pillaimar Seppedu of the house of Rani Mangammal states that it was arranged by existing relations.⁴⁷

VELLALAR

Vellalars were a caste that was respected next to Brahmins in the Nayak period social system. They excelled as military leaders, political officers and ministers. King Tirumalai Nayak inscription found in Perumanallur Uttamasocheesuvaramudayar temple. Ramapayyan's Kariya Lord Chidambaranatha Pillai is Utthaman of the Vellalar Moolars of Vadaparisara country Utthanur Perumapalanam land⁴⁸ Ilavampatti Kannimar Pazhiparai Thirumalai Nayakkar Inscription.⁴⁹ Vellalan Immudi Siyala Katti Mudaliar who lived in Bhuvaniya Natu Dharamangalam belonging to Kunradhurch Savadi was his clan deity Kailasanathar Sivagami. It is said that he renamed the town of Ilavampatti as Kailasanathapuram and gave away all the taxes as a gift to Ammai. The Arithuwaramangala copper plate given by Vellalar to Raghunatha Naikkar of Thanjavur explains the contractual gift for worshipping and repairing the temple at Pataleeswarar temple in this town. In addition, it is bounded by four Throat region Vellalar, Chohiya Vellalar, Karaikattu Vellalar, Chaina Vellalar, Kakarmal Vellalar, Kodikal Vellalar, Porvatthur Vellalar, Tuluva Vellalar, which are bordered by four regions. Tirukalathi Hill in the North, Kanyakumari in the South, Nagapattinam in the East, and Malai Nadu in the West. It has been mentioned that the clans of Mihalai Chura Vellalar, Venba Nattu Vellalar and Tenmandala Vellalar should contribute to this charity. As stated above mentioned the people who hold a palanquin get ten money, those who hold a tandiga, five money, a horse, those who hold an umbrella, three money. The rank of the table, those in authority, one money, the agriculturists, a quarter of money for an air, and the non-cultivating inhabitants, half a money. It also mentions the agreement made by the lords of Velala to give annual tribute to Patala Ishwara Swami.⁵⁰

OTHUVAR

The Othuvar Devarath Thirupatigams, Tiruvembavai, Tirupalli Eruchi and Thiruvaimozhi have been recited in the temples. The reciters who sang Devaram were called 'Thiruppattu Othum Mageswar'. They were gifted land in the name of Tirupatiyakani in the Thiruvannamalai Krishnadevarayar inscription, it is seen that⁵¹ great Thiruppattu Oduars worked in the temple. Many temple works continued during Nayak's reign these documents show that many donations were made to the temples. The Madurai Seppedu mentions the arrangement of tirumyams in temples. Mannar

Thirumalai gave thirty-five acres of land and thirty-five acres of land to Punsei in Sengulam to Anakaran Oduar, Anandu Oduar. Chitraputra Oduar, Kanaka Sabapati Oduar, Vethividanga Oduar, and Thandavamurthi Oduar who worked in the Madurai Meenakshi Amman temple given by the Nayaks. Even though the Nayaks were of Telugu origin, they were given the right to recite Tamil scriptures such as Devaram and Thiruvacakam in the temples can be seen.

SERVAIKARAR

In the slave leaf document found in Athalai village, one Subramanya Servaikaran bought Periyakaruppan as a slave from an untouchable caste through auction sale.⁵² It can be seen in the leaf published by Visayaranga Chokanatha Nayak that the names of Kavalkaran Manian Servaikaran, Kumara Irulappa Servaikaran, Mutrulandi Servaikaran, Sonai Servaikaran, Veeranan Servaikaran. Subramania Servaikaran are written in it these recruits were somewhat privileged in the society of the day.

SOURASHTRAS

Sourashtras migrated from Visayanagar to Tamil Nadu in late 16th century AD during the time of Thirumalai Nayak, Saurashtra was present in places like Mariamman Temple. Kudantha, Ammapettai, Ayyambatta, Ammaiappan, Aranthangi, Thirubhuvanam, Tiruchurai, Thirunageswaram, Madurai, Paramakkudi, Palayankottai, Dindigul, Nilakottai, Salem, Trichy, Kumbakonam, Chennai, Pattiswaram etchave settled. According to A.K. Phandamanar, Madurai and Tanjai during the Visayanagara rule gave rise to the migration of Saurashtras to Tamil Nadu along with the Nayaka dynasty.⁵³ Thirumalai Nayakar settled in Madurai city for the silk weaving industry and provided facilities to live around the mahal. Because of this, the Tamils call Chauratirs as 'silk weavers' even today. During the period of Mangammal, the problem of who belongs to the Asaras arose between the Chauratirs and the Brahmins. A palm leaf document written by Josyam Venkataranga Iyer, who was the governor of Madurai in the year 1705. Said that the Chauratirras did not have the proper manners to wear Poonul, and arrested eighteen Chauratirras and sent them to Trisirapuram to imprison them said that he asked the chatra experts to examine whether it is proper to wear it and according to their decision, Mangammal gave the right to Chauratirs to wear Poonul just like the priests K. Barandamanar informs. The Kumbakonam Periya Mutt Inscription⁵⁴ of Raghunatha Nayaka's time mentions the first honors given during marriages between Pattisvarathu Pattu scribes and Chettiers at Kumbakonam.

KALLAR

It is known from the Nayak period documents that the Kallar community, who received the title of Devar were state-sponsored heads of state and had the authority to acquire wool and solved the problems in the community. The Thanjavur Samasupru school gate inscription mentions that Mannaiyar and Thamba Mannaiyar, the Kallar descendants of Nanjik Fort, gave seven fences of land to the school gate⁵⁵ the Mannaiyars are a section of the Kallar community.

OTHER COMMUNITY

It can be seen more in the society of the Nayak period that people used to function as separate social organizations based on their occupations. Vannar, Navidar, Kudduman, Vaidiyar, Goldsmith have lived in every town. Vannars were engaged in purifying the clothes. Ilandikulam Seppet tells us that Vannar was called 'Niramagan' and Muditiruthuvon was called 'Kudimagan'.⁵⁰ Those who did the work of closing and opening the dams in water levels were called Nirani Kuttumban. Kuttuman is a drunkard belonging to Pallar community called Matari the Nayak documents show that the physician excelled in medical work.

RIGHT-LEFT CONFLICTS

We learn a lot of detailed information about the Valangai-Idangai class in these centuries left hand line then the taxes were called Valangai tax.⁵⁶ A description of the separate 98 clans included in these two classes is given in an inscription of Achutha Devaraliya. There were frequent clashes between these two classes the fight between the two classes has resulted in casualties. One such class riot took place in Malayampat during the reign of Veeraviruphatsan I and a good agreement was reached between them. Orukappuliudayan, who was the leader of the Valangai class, was killed by a lone Pulithevan belonging to the Varuthanpatti Idangai class. Due to this Veerappa Nayak also got rid of the troubles that had been giving Orkapulion to the Idangai class all the five sections of Kanmalak clan killed him. They gave some special rights to the warrior who killed the Idanga and wrote a series grant charter and Upaya Samayapatayam for the same.⁵⁷ Sometimes leftists and rightists come together to stand united against their adversaries and make deals that are generally beneficial to them have Idangai Massenaiyar they lived in Chandragiri. The land tax levied on them was at a place called Veliruncheri Dakshinamurthy, the beautiful Perumal temples were dedicated to the restoration work.⁵⁸

PARAYAS

Under the Visayanagara rule, the status of the Paraiyar caste continued to decline separate slums were set up for them they also fought for some special rights. In Srivilliputhur in the 17th century, a great conflict broke out between the Devendra Kudumba clan and the Parayas. As a result the Parayas for Venkudai, bear syllabma, vellanai, day light, skirt, two syllabums, two dais (garments with flower work on both fronts), sixteen pandals during ceremonies, three chariots for disposing of corpses, title of panchavan, eighteen types of musical instruments etc. Entitled and to them he also got the right to live in a single-storey house. The income from a paracherri is Shiva Note that it was donated to the temple Appropriate.⁵⁹

DEVARADIYARS

Devaradiyars were engaged in temple work Mother and daughter are two women, Ponnamaravathi by committing themselves as slaves to the temple. They sought relief from the temple administrators an inscription says that the administrators appointed them as temple attendants and provided them with houses and lands.⁶⁰ In a village called Rangiyam in Thirumeyam taluk, the temple administrators and the villagers accepted a woman named Umaiyammai as their Devaradiyar and gave her the title of 'Nalu Thikkum Banda Manikam' along with lands and a house. It is customary to warm the feet of Devaradiyar it seems that there was.⁶¹

Many Devaradiyars find mention in the Nayak documents they are held in a high position in the community and respected. They are known by many names like Devaradiyal, Adigal, Thalicherry bends, Padhiilar, Pottukkatti, Thaliilar. They were honored with many gifts and lands were brought up. They are said to be thillicheri girls because they used to work in places related to the temple to work every day in the three seasons, devaradiyar because of their devotion to the lord, and dramatists because they were experts in dance and did not marry anyone Sadashiva Pandarathar says that⁶² were also given on that day as Patilar. Devaradiyar work is a very responsible one only those who are born in a high class and have excelled in education are qualified for such a job. TN Gunjan Pillai says that they should have special mastery and ability in the arts.⁶³ Anthana women who work in the temple of Shiva by Devaradiyal Adal refers to the recording artist who performs the song.

CONCLUSION

During the Nayak era, Devaradiyars were given land, title and tax exemption 11 1/2 Parittu granted to Chokkanatha Nayakkar Musiri Seppedu. Temple in Chandramouliswarar temple named 'Tasiyal Maniyam' mentions the grant of two plots of land to Devaradiyar in the name of Sandeswarar land. Tanjore was home to Devaradiyars during Chevappa Nayaka's time. Knowing that the land had

been given and that Rayaparasar had leased the Thiruvannamalai area and collected gold coins as a tribute tax, Achuthappa Nayakar joined the Devaradiyars of Tiruvannamalai Meletheru and Keeelatheru, Pandyar, Vallalarayar and Somayyalt is also seen in the Tiruvannamalai inscription that Tennayakar gave an order not to collect taxes according to the rights he had left.⁶⁴ Thiruvanchim Thiruvanchinatha temple inscription during Tanjore Raghunatha Nayaka's time states that a royal representative named Madhaiyamalla Nayakkar. Gave some saruvamani orders to Thiruvanchim Devaradiyar and Senchi-Chittamur inscription Devaradiyar who worked in Singapurinathar temple was a supporter of twelve people Nedungunram inscription Ramachandra Perumal temple administrators and Nayak's. Royal representative Sonathira gave a grant, land, gold and money to Muthu, the daughter of Athikiri of Vadugakauput Devaradiyar, named 'Visaiyaraku Manikam'.⁶⁵ An inscription found on a plot of land called Devaradial Manyam in Bugalur near Govindavadi mentions the gift of forty pits of land to a woman belonging to Pulvellur by the founders of the Kanchipuram Ekambaranatha temple.⁶⁶

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