

Twinkle Women Stars In The Ancient Indian Sky of Gender Disparity During The Cōla Period: A Historical Perspective

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Abstract

A few engravings and writing make references to the status of ladies in that they appreciated the opportunity to make liberal endowments to strict establishments like sanctuaries, dharmasalas not only for the welfare of leaders of the families however for their folks too. Ladies were permitted to have different spouses. They could leave their spouses. In the vedic culture ladies took an interest in strict services and innate congregations. There is no segregation of ladies from residential and parties yet they were reliant on their male family members for the duration of their lives. This examination paper is a smaller scale learn about the situation of ladies, dissimilarity of sex in antiquated Indian culture. This is the miniaturized scale investigation of the ladies status in old period especially during the Cōla time frame in Naduvil mandalam (by and by called Viluppuram area) of Tamil nation.

Key Words: *gender disparity, ancient women, women position in India, Maid-servant, Dēvaradiyārgaḷ, dancing girls, Śati, Dēviyar Puraśi, Parattāni, Tīppāydaḷ, Peṇḍāṭṭigaḷ*

Introduction

Numerous students of history express that women delighted in an equivalent status with men in antiquated India. Some chronicled records are expressed that ladies were instructed, had a state in family matters, took significant choices of life and were allowed to pick their very own

spouses. The antiquated arrangement of "Swayamvara" is referenced in sacred contents and furthermore in numerous stories. A lady in antiquated India was regarded and was given due significance in the general public. Youngster marriage was unbelievable and numerous ladies were additionally acclaimed sages like Gargi, Maitreyi, The ladies watched exclusive requirement of ethical quality. The spouses were required to follow the way received by her significant other, regardless of whether it implied the way of death. Significantly after the passing of her better half a widow didn't remarry and drove an unadulterated and virtuous life. The ladies were allowed to have individual property as goldsmith and attire. The Arthashastra grants ladies to have cash up to 2000 silver panas. The sums in overabundance of this point of confinement were held by the spouse as a trust in the interest of the wife. The property of ladies could be utilized by the spouse just if there should be an occurrence of critical need. He could likewise practice beware of his better half on the off chance that she need just to leave behind her property. After the downfall of a woman the property offered over to the young ladies (not to the life partner or the youngsters). When there were no youngsters, the widow obtained the property of the mate. In obsolete India, anyway male driven structure was significantly inescapable - all male dominance women got a kick out of a position of respect and veneration.

The most profound established types of sexual orientation divergence had been incorporated with the structure of conventional Indian culture. Through sexual orientation disparity exists an enormous measure in the general public under various measurements for long time, its significance has developed in the ongoing occasions as it were. In the customary society the imbalance among guys and females existed to a huge degree. Ladies were looked down socially, financially and strategically. Ladies became scape goats of numerous conventions and customs. She was fiercely murdered for the sake of Sathi. The act of kid marriage, Kanyasulkam, Prostitution was taken it conceded by society and ladies has no voice what so ever for quite a long time together. Ladies' job was limited to residential life particularly kitchen work and bearing and raising of youngsters. She has no spot in financial and political exercises. Young lady kids were segregated regarding essential necessities of life, for example, nourishment, attire and safe house. Lady is the last individual in the family to eat. She is the individual who does a

wide range of humble employments. There is no regard for her work. The greater part of the ladies' work outside the household front is limited to rural work action (in agribusiness) and disorderly exercises in urban division. The registration of India didn't consider their work while checking the quantity of monetarily dynamic people in the nation for a serious long time.

Ladies appeared to have had it great at the old time, however then through practically the entirety of the antiquated time of Indian history ladies kept on instructing regard and impressive draw in the general public. In spite of the fact that when of the Mahābhārata their position had fallen enough for them to be treated as a man's property, as is manifested by the scene where Yudhishtra bets away his better half. Ladies in Vēdic days were permitted to go to 'śabhā' and 'vidhāta' as it were. Ladies were set under no limitations in their public activity and exercises, however humility was considered the most elevated among their graces. The engravings give numerous instances of ladies of the high societies owning property in their very own privilege and discarding it as they picked. The impact applied by a portion of the princesses of the illustrious family on the open arrangement of administering sovereigns. Despite the fact that rulers and nobles enjoyed a majority of spouses, the monogamous family was certainly the ordinary unit of public activity. The work of female work in the less talented occupations was maybe very as normal as the present. Ladies were the trimming of the general public. They involved an unmistakable spot in the general public. They kept up their decent position. In the later Pāṇḍiyaṅ period a woman be situated on the Chamber of Nāyattār. They didn't manifest enthusiasm for open administrations and government employments. Be that as it may, they show incredible enthusiasm for sharing the social traditions alongside their spouses. In addition, we will talk about the situation of ladies in Viḷuppuram locale from epigraphs.

Sovereigns

Parāntakaṅ Kundavai-Pirāṭṭiyār was a girl of Rājarājacōḷa I developed three sanctuaries in Rājarājapuram (by and by called Dārāpuram town of Tiṇḍivaṅam taluk). This data is separated out of the 21st regnal year engraving of Rājarājacōḷa I. Aruñchikai-pirāṭṭiyār spouse of Rājaśiṅgaṅ (a minor lord of Kiḍaṅgil-nāḍu heavily influenced by Rājarājacōḷa I), gave 180 sheep to the sanctuary of Tirutiṇḍīśvarar for the flaring assistance of interminable lights, and the

blessing was given over to Tiruvuṇṇāḷigai Śabhā of the sanctuary. This data is winnowed out of the sixteenth regnal year engraving of Rājarājacōḷa I (Promotion 1001).

Uttama-cōḷi was wife of Vikaramacōḷa Chēdirāyaṇ, who was a minor king of Milāḍu-kurukkai-kūrram. She had constructed a *Maḍap-palli* (kitchen room) to god Tiruvīraṭṭanadēvar of Tirukkōyilūr-Kīlaiyūr and this information is referred in the 4th regnal year inscription of Kulōttuṅacōḷa II (AD 1041). **Vānakōvaraiyaṇ Dēviyar Puraśi**, a wife of Vānakōvaraiyaṇ, donated a gift of 15 *kaḷaṅju* of gold to the Vīraṭṭānēśavar temple for the non-stop service of flaming a perpetual lamp day and night.

Mānikkanjāraṇār Vānakōvaraiyaṇ Pokkiyār, wife of *Mānikkanjāraṇār Vānakōvaraiyaṇ* who was a minor king of *Milāḍu-kurukkai-kūrram*, made a gift of 15 *kaḷaṅju* of gold to the temple of Vīraṭṭānēśavarar for the burning service of a perpetual lamp. **Maruda Iḷakki** mother of Vēṭṭavadirāyaṇ, made a gift of 16 *kaḷaṅju* of gold to the Vīraṭṭānēśavara-dēvar temple for the service of burning lamp. This information is known from 3rd regnal year inscription of Nirupatuṅgavarmaṇ, found in Vīraṭṭānēśavar temple at Kīlaiyūr - Tirukkōyilūr. **Vikrama Makēśiyār**, daughter of Vānakōvaraiyaṇ made a gift of 15 *kaḷaṅju* of gold to the Tiruvīraṭṭānēśvara temple for the service of burning a perpetual lamp. **Īsānmādevi**, queen of Milāḍu kurukkai-kūrram, made a gift of 90 sheep to the Tirukkōyilūr Vīraṭṭānēśavarar temple for the burning service of a perpetual lamp. **Poṇṇāṇḍāl**, wife of Madāpattiyam of Tiruveṇṇainallūr temple *Maḍam* (charity), made a gift of land to the Kirupāpurīśvara temple during the reign of Kulōttuṅga II (AD1149).

Dēvaradiyārga! (Dancing Girls)

The class of courtesans*, the *dēvaraḍiyār*, ‘servants of God’, often made considerable benefactions to temples which were suitably recognized by privileges of a hereditary nature

* According to K.A. Nilakanta Sastri (The Cōḷas, p.554) the class of courtesans has always held a considerable place in Indian society. From pre-historic times the nautch-girl has been a great social attraction. Appearances were usually associated with religious festivals and she was generally an expert in music and dance. She mixed freely with men and was under no obligation to observe the restraints imposed on matrons in their social intercourse. Her private company was given to select friends, and her choice was guided at least as much by sentimental and aesthetic as by mercenary motives. To judge by the evidence of literature and epigraphy, there is little to justify the squeamishness with which the institution is viewed by the ‘social reformer’ who derives his notions from the hideous traffic in helpless women and girls that has grown up in large modern cities. At her best the courtesan led a life of cultured ease and pleasure, and like her Greek cousin, the hetaera, provided amusement and intellectual

being conferred on them in relation to the services and festivals in the temples concerned. The 23rd regnal year inscription of Rājarājacōḷa I (AD 1008) records that the dancing girls attached to the temple of Iravikulamāṇikka Īśvara and Kundavai-Viṇṇagar Ālvār should accompany the god in processions and sing and dance during the hunting festival. It mentions about the *Śēṇāpati* of the king, Mummuḍicōḷa-Brahmarāyaṇ.

Śemponḍi Dēvaraḍiyār (AD 1248) was working as servant of god in the temple of Tirumudukunram Nāyaṇar (lord Śiva) in Virudarājabayankara-vaḷanāḍu. She made a gift of Māṇikkam Tirumāntali (precious stone ornaments to the god) measured 20 *kaḷaṇju*, and 8½ *kāmbuveḷḷi* measured 5 *kaḷaṇju*. During the reign of Parāntaka I a woman working as **Madaippaḷḷi Dēvaraḍiyār (AD 946)** in Tirunāvalūr Tiruṇḍiśvaram temple and made gift of a perpetual lamp. **Parattāṇi**, wife of Nīlamādēvaṇ a citizen of Milāḍu-kurukkai-kūrram, made a gift of 96 sheep to the temple of Vīraṭṭānēśavara for the burning service of a perpetual lamp. This information is known from the 16th regnal year inscription of Rājarājacōḷa I. We come to know from this record that the common people also provided donation to the temple.

Maid-servant: The 14th regnal year inscription of Rājarāja I states that a maid-servant of the household namely *Kāmadēvi (Paravai-Naṅgai)*, daughter of *Pratimādēvi (Vantōḍāṭṭi*)* made a gift of 96 sheep for maintaining a perpetual lamp to the Vēdapurīśvara temple at Ēmappēr of Viḷuppuram district.

Peṇḍāṭṭigaḷ: The 15th regnal year inscription of Rājarājacōḷa I (AD 1005) refers to the term “*Peṇḍāṭṭigaḷ*”, which means women servants of kings, minor kings, and the temple śabhā. Every king had many women servants for various services in his palace and they were called “*Peṇḍāṭṭigaḷ*”. **Ganavati Mayilaḍi** was a *peṇḍāṭṭi* of Uttamacōḷa of Milāḍu-nāḍu. She made a gift of *Kalanik-kāṇi* (land grant) to the temple of Tiruvīraṭṭāṇam of Kīlaiyūr (Tirukkōyilūr).

Practice of Śati (not common)

companionship to those who could afford the luxury; at her worst she was a temple-drudge who, when she consented to serve a passing stranger, still believed that she was performing an act of worship.

* Vantōḍar is one of the surnames of Saint Sundaramūrti Nāyaṇar.

Śati or the self-immolation of women on the funeral pyre of her husband is occasionally mentioned in inscriptions. The practice of *Śati* was there in the Śaṅgam age; but this term ‘Śati’ is not used in the Śaṅgam age. ‘*Tippāydaḷ*’ (falling into flames) is the expression used in Tamil. This means that ‘*Tippāydaḷ*’ was the most usual form of self-immolation. It is mentioned in the Tolkāppiyam (Tolkāppiyam Porul Adigaram: 79). It must be said that there is no instance mentioned of an unwilling widow being compelled to perform Śati in Śaṅgam Tamilagam. Sensitive women wished to avoid the degraded life after the death of their husband. So they followed Śati. Moreover for those women life had lost all meaning with the death of their husband.

According to Vishṇu-smirithi *Śati* was practiced in ancient India. But the references are very few that it can hardly be regarded as a common practice in the Tamil country under the Cōḷas, not only common women but also royal class women, queens* committed *Śati*.

In Viḷuppuram region, very few inscriptions revealed about the practice of *Śati*. For examples, nothing can more truly illustrate the tragic conflict of feelings in a mind torn between the dread of physical suffering and the eagerness to live up to an inhuman standard of duty than the pathetic declaration of a woman, recorded in an inscription of the reign of Vīrarājendra on the second *pirakāra* of the Grāmārdhanāthēśvara temple at Elavānāśur in Viḷuppuram region; records the declaration made by a woman before committing *Śati*. The woman is said to have declared that if she lived after her husband, she should become the slave of her co-wives. Whoever said she ought not to die, should incur the sin of prostituting his wife. If she did not die, those who did not bind and throw here into the fire and kill her should incur the sin of

* According to the Tiruvālangādu plates, Gangamādēviyār, wife of Vīra-cōḷa Iḷaṅgōvēḷār is said to have endowed a lamp before she entered the fire, this could have happened during the reign of Parāntaka I. The Tiruvālangādu plates mention the case of Vāṇavaṅ-mahādēvi, the queen of Sundaracōḷa, recorded in more detail in an earlier Tamil inscription of the reign of her celebrated son Rājarāja I. The language of these inscriptions, together with the absence of any other instance of a Cōḷa queen practicing Śati, shows that the action of Vāṇavaṅ-mahādēvi was indeed applauded, but not often imitated. Three instances of women from among the nobility and the common folk committing Śati come from Mysore country. In 1057, a man killed a relative of the king in a wrestling contest, and was sentenced to death; his wife, Dekabbe, the daughter of a chieftain of Nunganad, followed him in spite of violent opposition from her parents, and the whole story is recorded in the form of a pathetic Kannada poem in Kavya style. The two remaining instances occurred in 1067 and 1068, one of them being just recorded as a fact, while the other is mentioned incidentally in an endowment of a charity by the son of the deceased couple for their spiritual benefit. A reverse instance of a father commemorating the death of his son and daughter-in-law who committed *Śati* also occurs in the Mysore country in AD 1088.

prostituting their wives. Such a record could be only understood to indicate the prevalence of an atmosphere normally unfavourable for practicing of *Śati*.

Assassination of Women

An inscription of Vikramacōla (11th cent.AD) shows that women were assassinated due to political conflict. It seems that a man was found guilty of the murder of his wife by 1500 men of the four quarters in the assembly, and he was compelled to provide for lamps for the expiration of the sin. It states that the man pushed his wife and she probably fell down and died as the result.

The System of Marriage

Marriage was very simple and natural during the Śaṅgam age. The coming together of man and woman constituted marriage. To the Tamils “*maṇam*” meant marriage. Three categories of love mentioned in the Śaṅgam literature. They are (1) *Aintiṇai* (Pure natural love) (2) *Kaikiḷai* (unilateral love) (3) *Peruntiṇai* (Abnormal or improper love). A system of marriage actually in practice in the Śaṅgam age was a kind of ritualistic marriage not much different from what it is now. Śilappāḍigaram gives a graphic picture of the marriage of Kōvalaṅ and Kaṇṇagi. The bride was on the eve of completing 12 years and the bridegroom 16 years. The marriage was arranged by the parents. The sacred “*Tāli (jhyp)*” which the bride was to wear around her neck throughout her wedded life was taken around for all to bless it. The grand old Brahmins conducted the marriage of Kōvalaṅ with Kaṇṇagi. The system of wearing *Tāli (jhyp)* is a peculiarly non-Aryan practice. It is indigenous to Tamil country.

Later on it was incorporated by the Brahmins into their ritualistic pattern. Particularly, there is no epigraphic reference to the system of marriage in Viḷuppuram region. But, some literary evidences and deities sculpture in the temples of Viḷuppuram region speak about the system of marriage in this area. For example, U.Vē.Saminātha Iyar says in his work “Pāri Kāḍai” about the marriage of daughters of king Pāri with Devīkaṅ and Cōḷiya Ēnādikāṇṇa. Dēvāram speaks about the marriage of Śundararmūrthy Nāyanār.

Conclusion

Sexual orientation disparity isn't propagated only through differential access to and authority over material assets. Sex standards and generalizations strengthen gendered personalities and oblige the conduct of ladies and men in manners that lead to disparity. Plus, with the exception of some twinkle ladies stars in the antiquated Indian sky from the old Tamil soil for instance, Vikrama Makēśiyār, Īsānmādevi, Śemponḍi Dēvaraḍiyār, Parattāṇi, Ganavati Mayilaḍi.

"Man takes birth from lady. Inside lady does the animal's body develop. Through her are built up blood relations. The cycle of births in this world is supported by ladies. In this way, why call that lady second rate, from whom extraordinary rulers are conceived?" - Master Nanak. Every one of the men on the planet comprehend the brilliant expressions of Master Nanak then just we stop the sexual orientation difference, sex brutality, ladies provocation, misuse the ladies youngster... . This is opportune time for redesigned the human culture to give the equivalent right to ladies in all part of common judges. We are the individuals of India and the child of the Tamil soil to take vow "no man without ladies on the planet" in this way, every men we start from our family to give equivalent right to our mom and sisters. To item ladies to spare the general public, spare the world.

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