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SOCIO ECONOMIC SETTING IN THE DEVADANA BRAHMADAYA VILLAGES WITH SPECIAL REFERENCE TO JAMBAI JAMBUNATHA TEMPLE INSCRIPTIONS



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ABSTRACT

Jambai, a Temple town lies at a distance of 20km from Thirukovillur in Villupuram district in Tamilnadu, India. It has been the urban center during the Chola period. As per Jambai inscriptions large area of lands in Devadana Brahmadaya village were around to Jambunatha temple at Jambai. These lands were converted into cultivable lands by the authorities and assigned for various purposes. The Jambai temple inscriptions bring light on many Devadana and Brahmadaya villages around this temple, which contributed for the development of the temple economy. These Devadana and Brahmadaya villages had been so compact and corporate know the

early times the research study deals with *Socio – Economic Development in the Devadana and Brahmadaya Villages as per Jambai temple inscription.*

KEYWORDS : Jambai, Jambunatha temple, Devadana, Brahmadaya, Donated, Socio – Economic, Cholas.

INTRODUCTION

Jambai, a temple town, lies at a distance of 20km from Thirukovillur in Villupuram district of Tamilnadu in India. It has been the urban center during the (Chola period). The agricultural development and trade settlements around this temple town was the significant factor for the Urbanization of Jambai. The Jambai temple inscriptions bring light on many Devadana and Brahmadaya villages around this temple. Which contributed for the development of the temple economy. These villages had been so compact and corporate from the early times.

There were two important royal grants called as Devadanam and Brahmadeyam right from the Chola times. *Devadanam means the land in the village were given to the temple with temple paying taxes to the kings.* Devadana Iraiylil which refers to the temple land exempted from the taxes. Devadana Villages were usually managed by the temple authorities and central government under the supervision of local assemblies. *Brahmadeya means lands donated to the Brahmans.* Devadana Brahmadaya means the tax free lands donated to the Brahmanas and also for temple expenses. According to the Jambai temple inscriptions, large area of lands in Devadana Brahmadaya Villages

ware gifted to the Jambunatha temple at Jambai. These lands were converted into cultivable lands by the authorities and assigned for various purposes. The lands purchased by the kings, merchants and individuals, were donated to the sabha and temple authorities for the purpose of lighting lamp in the temple, performing pujas and some are assigned for wages to dancers, gardeners and musicians.

An inscription of Jambunatha temple on a slab built, into the floor during the 34th regnal year Parantaka-I, mentions that the land were purchased by the temple authorities at Tagadi with endowment by viranaraniyar the consort of prince Gandaraditya and daughter in (law) of solamadeviyar in the maintenance of lamp in Jambunatha temple. Kulottunga I Chola issued in 1181 AD, refers to the purchase often velipile of peravur by the officer of the king koilmayilai mandaippillai vijayarayan of siringin donated the same to Jambundtha temple.

An inscription of on the west wall of the same shrine the 14th regnal year of Kolottunga Chola III reveals the royal of kiliyur of land as tax - free devadana for the expenses of pidari worship in the temple.

SOCIAL COMPOSITION IN THE DEVADANA BRAHAMADEYA VILLAGE

The social composition of the devadana and Brahamadeya villages also reveals through the Jambunatha temple inscriptions, the new agraharas. Chatervedi managalam, were created by the Chola kings in Jambai region is by an inscriptions of Kolottunga Chola III and Raja Raja III in the Brahmin beneficiaries were bestowed the right of cultivation and supervision of lands by the donors. The Bramins also played prominent role in the village assembly know as sabha. The sabha was exclusively a Brahmin assembly which was looking after the administration of the Brahamadeya in several land records, local of justion in seling disputes. The Brahamanas were entrusted with various duties and called by different names.

The next layer of the society in the Devadana Brahamadeya village was occupied by the vellalas. The were also called marudamakka. The vellalas were involved in irrigation and cultivation. According to Jambunatha temple inscriptions the vellala commended a good position in the society next the Brahmins.

Next to the vellals, the merchant class formed at vital link in the economy of the place. The merchants were wealthier and more inferential than artisans. The marchants were associated with many guilds and called in different names. The marchant guilds functioned under the guidance of spiritual (Achamar). As Jambai was one of the important mercantile towns (Nagaram) in Villupuram area the merchant class setteled in large number in a around Jambai. A part from the three sections the *kaikolas*, the *porrens*, *gold smith*, *carpanthers*, *kammalas* and *Deveradiyar*, were settled in the Devadana Brahamadeya Village. They were classified into *Valangai* and *Idangai* factions. The Jambai temple inscriptions attested these facts.

STERLING THE JUSTICE IN DEVADANA BRAHAMADAYA VILLAGE SABHA

The inscription of Vikrama Chola found on the north wall of the mandapa in front of the central shrine of the Jambai temple, describes the incident of crime and local procedure during Chola period, it seems to register some gift of village (the nature of which is not clear) temple of Jambai by solan perian a shepherad of the place in expiation of his wife's death at his hands (though unintentionally in a quarrel) mention is made of "Disaivilangu" on whose accusation evidently he made this tax free devedana. An inscription on the north wall of the central shrine of the Jambai temple during the 3rd regnal year of Kulottunga II, mentions that the Jambunatha temple one of Adiyambi kovalarayapperaiyan of mudiyannur in kilikonrai nadu on the southern bank as Pennai, as atonement

demanding of him by the members of the *chitrameli community* of the 49 nadu for having killed by accident a ceration ponparri - udaiyan kunran sirudaiyan, a vellala resident of valaivetti in their *kilkonrai nadu*, the arrow shot by him at an animal probaby in a hunt is said to have missed its aim and pierced this sirudaiyan instead. The cast was prosecuted in the village court of Jambai. Convict had to light a lamp and 64 cows in Jambai Jambunatha temple as the punishment for his criminal offence. This type of judgment created a sense of security to the life of people living in that age from this judgment, we assume that devotion along would help a person to come out of anger.

ECONOMIC CONDITION ON THE DEVADANA BRAHAMADEYA VILLAGE

The Jambunatha temple inscriptions clearly reveal the classification of lands, land units, irrigation Facilities, tax collection in the Devadana Brahamadeya village in Jambai region. The lands at Brahamadeya village were classified into *nanchai* (wet land) and *punchai* (dry land). The idea of classification of land into two for tax purposes is known from the inscriptions, of Jambai, Kuli, Veli, Ma, Kani, Araikani, Mundrikai seem to be the lowest and highest measurement respectively. A part from the fractional measures Araikani and Mukkani were also in usage lands were measured by *special kols* (mols) and it is mentioned from the 11th century Chola inscriptions. The land units mentioned in the temple epigraphs are Kuli and Veli seems to be the small unit and veli the highest measurement. The units of land relating to land survey during the medieval period are given below. They were gence rally in use in the cholamandalam

1 veli 65/67 ares

The linear measurement used in the Chola period were pitond fist = 4.5 inches saan approximately 9 inches and Ati = 10.46 inches (one human foot) land were measured by special kols (rods) and it is mentioned in the 14th century inscription *Nilamalandakol*. Its length was 146 inches or 365 cms. It also referred to as *panneeradikol* rod of twelve human food which was used in the relenue surveys during the 11th century A.D.

100 kuli – 1 ma
 20 ma – 1 veli
 1 veli – 6.6/57 acres
 1/320 of veli – 1 mundri
 2 mundri – 1 arikkani
 2 arikkani – 1 kani
 4 kani – 1 ma

Jambunatha temple epigraphs also mention about the measuring rods used for the purpose of land survey *Vilaintha Kol*, the *Pathinaryn saan kol* was probably with length of sixteen foot the length of the *Vilanthakol* is not mentioned but is may be calculated as twelve feet based on the fact that 256 kuli constituted one ma for both *Pathinarusaankol* and *Villainthakol*.

The land rates also mentioned in the Jambai temple inscriptions. An inscriptions of Rajaraja I in the year of 1008. A.D. refers of temple land for *1000 Kalanju* of gold, Another inscription of Kolottunga Chola III in the year of 1216 A.D. refer to the gift of 500 kuli of land. An Inscription of Virarajendra in the year of 1068. A.D. refers of temple 500 *kuli* of land in the Devadana village Tagadi and 40 Veli of land by the Jambunatha temple.

The names of different coins from Jambunatha temple inscriptions.				
S.No.	Coines	Name of the King	Dyanasty	Inscriptions
1	Madai	Kulottunga III	Chola	A.R.E – 78 of 1906
2	Pon	Parantaka I	Chola	A.R.E – 108,121 of 1906
3	Pon	Kotottunga I	Chola	A.R.E – 97,126 of 1906
4	Kasu	Rajadiraja	Chola	A.R.E – 81 of 1906
5	Kasu	Rajendra II	Chola	A.R.E – 80 of 1906
6	Kasu	Virarajendra	Chola	A.R.E – 83 of 1906
7	Kalanju	Parantaka I	Chola	A.R.E – 108, 121, of 1906
8	Kalanju	Rajaraja - I	Chola	A.R.E – 84,77 of 1906
9	Kalanju	Kolottunga I	Chola	A.R.E – 68 of 1906
10	Manjodi	Kolottunga II	Chola	A.R.E – 68 of 1906
11	Panam	Kolothunga II	Chola	A.R.E – 98 of 1906
12	Panam	Virajendra	Chola	A.R.E – 101 of 1906

The Chola economy was essentially agrarian in character with trade and industrial crafts operating within the limit of an agrarian economy. The proliferation of Brahmadeya in the later period created an awareness of the importance of Land as an economic units. The inscriptional evidences from Jambunatha temple reveals various, tax terms grain measurements, in the names of the Chola monarchas.

IRRIGATION DEVELOPMENT

The inscriptional evidences reveal that excellent system of irrigation prevailed in an around of Jambai, which helped the increased cultivation of varied seasonal and commercial crops. Since the region was situated in the lowprpoint of Pennai rivar, various water resources like Aru (river) *Vayakkal* (canal) *Kulam* (tank) were used for cultivate on. They were variously named after, the rulers and numbers of the ruling class.

TAX AND COLLECTION

The Jambai temple inscriptions reveal the tax and rent collection from Devadana Brahamadeya village also. There are several references regarding the system of Texation that was prevalent during the medieval time most of the references related to taxes for the lands belonging to the temple provide a number of tax terms which were practiced in this region during the medieval period. They were *Kadamai*, *Silavari*, *Ulavari Pattam*, *Sulavari*, *Padikkaval*, *Sodi*, *Antharayam*, *Ayam* and *Iraidraviyam*. An inscription of Rajaraja I in 1008 A.D. reveals that the grant of land seruvu of 1000 Kadami of paddy from veli of temple land from the kolliur Devadana Brahamadeya village Another inscription of Virarajendra in 1068 A.D. Records the collections of 500 *kalam* of paddy, from 40 kuli land the taxfree Devadana village, one more inscriptions of the same king in 1010 A.D. denotas that the tax rent of 400 *kalam* and 4 nali paddy was collected from the temple land.

Tax and Collection in Jambunatha Temple Inscriptions

Name of king	Kadami	Silavari	Ulavari	Pattam	Ayam	Antarayam	Sodi Sulavari	Sirupa Dikaval	Iraidraviyam
Rajaraja I			ARE 450 1935 of 38						ARE 71 of 1906
Rajandra I				ARE 75, 82 of 1906					
Kolottunga I	ARE 98 of 1906		ARE 68 of 1906			ARE 68 of 1906		430 of 1935-38	
Vikarama Chola	ARE 105 of 1906						ARE 109 of 1906	ARE 109 of 1906	ARE 105 of 1906

CONCLUSION

After the Vijayanagar period the Social composition and mercantile growth of Jambai region disturbed by various factors Jambai and its mercantive importance come to an end after 18th century.

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