

## Hero – Stones in Sangam Literature

K.Palaniyammal<sup>1</sup> and Dr.J.Dhanasekaran<sup>2</sup>

<sup>1</sup>M.Phil. Research Scholar, Department of History, M.V.Muthiah Government Arts  
College for Women, Dindigul

<sup>2</sup>Assistant Professor, Department of History, M.V.Muthiah Government Arts College for  
Women, Dindigul

---

### Introduction

Tamil culture is the culture of the Tamil people. Tamil culture is rooted in the arts and ways of life of Tamils in India, Srilanka, Malaysia, and Singapore and across the globe. Tamil culture is expressed in language, Literature, folk arts, martial arts, sculpture, costumes, celebrations, traditions, rituals and soon. Tamils have strong attachment to the Tamil language. It has as “Tamilannai”, “the Tamil mother”. It has historically been, and to large extent still is central to the Tamil identity.

The Tamil languages preserve many features of proto- Dravidian, though modern-day spoken Tamil in Tamil Nadu freely uses loan words from Sanskrit and English and vice versa. Tamil literature is of considerable antiquity, and is recognized as a classical language by the government of India.

Since the early Sangam age, there was a warlike culture in south India. War was regarded as an honorable sacrifice and fallen heroes and kings were worshiped in the form of a Hero stone. Each warrior was trained in martial arts, horse riding and specialized in two of the weapons of that period Vel (spear) Val (Sword) and Vel (bow). Heroic martyrdom was glorified in ancient Tamil literature.

### Discussion

Literatures are the mirror of showing peoples life style and history of a country. Puramnaaooru states the people’s day to day life. Inscription and copper plated states the peoples life style war behavior kings rule and patron system clearly described in inscription and copper plates. For the death heroes, their names and victory are inscribed

on the Nadugal. Age and year also inscribed on that. In course of time Nadugargal were worshipped as god. By safe guarding Nadugargal we learn the history literature and the life of people as ancient Tamil people.

We come across there are references about Hero-Stones in Sangam literatures such as Tholkappiyam, Aganaanunr, Puranaanuru, Malaipadugadam, Iyngurunuru, and Pattinapaalai. These Literatures are depicts about Paleolithic period. These literary works declares the Hero-Stones on Sangam period (From 3 B.C.to 3A.D). These are mainly saysabout the Heroes, who sacrifice their lives in the war for acquiring and catching of cows.

Petty kings (Kurunilamannars) and chieftains also fought with the neighbors' to acquire cows (Aaniri) during Sangam age. Fatherly Sangamkings like Aai, Oori, Kaari, and ethnic groups like Kallar, Kaanauar, Maravar, and Veduvar also indulged war to capture Aaniri. Thei nformation we come across through Sangam literature that there were two war groups developed at about 4th B.C.

In the beginning no letters or pictures found in the stone. But they appeared in later stage. People also thought that it they worship Nadugal lord Indian pleased and extend rainfall by his mercy. Puramnaaooru 263. By analyzing these things Nadugal occupied an important place in the lifeof the ancient people. Charles Darwin the first scientist found that mansame from ape.

But many criticize his invention in the beginning. Now adays scientist accept his view and also Darwin's initiation alone helps the human race to find new inventions.

But still now it is shrouded in obsarity that when lid homosebian came?. Early and later Stone Age? It is different view in different countries. Like that funeral habits also had many differences in many countries. Unity in diversity is the basic criteria for Indian existence. Early Tamilians pot drawings co-inside with Indus people. Tamilians Vetchi Thinai is a same as with Mahabharatha. Nadugal installed for a hero died in Aaniri war. Flower garland adorned on it. These things come to known to us by Puranaanuru poem 265.

Puram poem 329 declares that Nadukarkal installed on near the peoples path. They cleaned with water, light with ghee holy smoke also raised to give respect to Nadugal.<sup>26</sup> Poets like Karunthodai, Kavinar, Othalanthiyar; Mamoolanar quotes the installations and situation of establishing Pathukkai. The Mullai Sirugudians Nadugal is main God (Puram 335). They worship Nadugal for rain for victory a One Nadugal installed for a Hero, who got wound to rescue Aaniri and died in that war. These things said in Puram 260 by Vadamothagile. In Pandya country Kariyathi the captain of Malli state got martyr while he rescue Aaniri and turned become Nadugal said by Modangilar.

Pannan was a head of village got Murtyrdom at Karanthai war and people installed a Nadugal for him said by Sirukarunthumbar. Though the people of Mullai differentiated in food and wear flower they worshipped the same Nadugal by all. Not only that the people sacrificing goat to god for its blessings.

In his poem the poet says in the evening an elephant who kicked the Nadugal by misunderstand it was a man and Goringary in its leg said by Ilanagan. (Agam 53) The poet Othalanthiar in his poem Ingurunooru compares Nadugal with trunk of an elephant.<sup>29</sup> Vel planted around Nadugal Kothari sing song while they cross Nadugal said by Malaipadugadam. From Pallava period, the Hero killed Tiger, pigs and horse and he become furred us Nadugal.<sup>30</sup> But Puram 277 says about a hero who killed elephant and turned become a Nadugal. Puranaanuru also takes about Vanchi war initially wars occurred for cattle like morale property .

Secondly war took place for land a question. Petty kings or Velir portrayed the soldiers. Petty kings indulged in war not only among himself but also with the Aaniri he kings. So the war for land was called Vanchi war. Puranaanuru also gives details about Hero-Stone Rain Puram 263 said the people belied it they worship heartily, they got god rain tall.<sup>31</sup> There were 12 poems in Purannaaooru (Sangam literature) said about Nadugal. In those days Nadugargal not only planted for Heroes, but also for kings said by Puranaauoor.

The Aavurmoolagilar wrote about a Nadugal planted for Mallinaattu Kariyathi Vadamothagile was a Sangam poet wrote about Velveel Vidalai become turned a Nadugal. He indulged in Karanthai war and (to recover Aaniri) he was died by piercing arrows in his

whole body by enemies. Puraporul Venbamaalai says planting Stones and planting Heroes on the Stones.

## Conclusion

The study revealed the practice of setting up of the Hero-Stone was closely associated with the socio-political life of the people in Pandya country and forms an integral element of them. Though scanty references are available, it gives us much historical information. Heroes' death was marked by installation of hero stones. Hero-Stones were erected not only to those who fell in the battle field, but also those who defending the village people from any destruction. Grants were lavishly provided to the dependent of the deceased person by local village authorities. People were allowed to take part in whatever profession they liked. There was belief among the local populace that those who sacrificed their life for good cause, will go to paradise and they got name and fame after their death. It induced and how they loyal and dedicated to their chieftains. Two hero stones with inscriptions belong to 11th to 12th century.

## REFERENCES

1. Anthony Sadler Alek Skarlatos, Spencer stone, 2016, (T)
2. Bosu Babu.M Hero Stones Bear Inscriptions, 2018, (T)
3. Curulivel.S.P, History of Arulmigu Sri White Evening, S. Kirusnaparati, 2019, (T)
4. Hultsch.E Three Memorial Stones, 1981, (T)
5. Joesph Campbell, The Hero with a Thousand face, 2004, (T)
6. Kisnamurthi.S Tamil Nadu Coppers, Meyyappan Tamilsyvakam, 2002, (T)
7. Kesavaraj.K Hero-Stone of Southern India, Kaavya, 2008, (T)
8. Kisnamurthi.S Hero-Stones, Meyyappan, 2004, (T)
9. Kasinathan. N Hero-Stones in TamilNadu, 1978, (T)
10. Kailasapathy. K Tamil Heroic poetry Clarendon press Oxford, 1968, (T)