

Social System under the Pallavas

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Abstract – The Brahmins occupied a regarded place in the Pallavas society. They had been well versed in the Sastras and Vedas. The Pallavas rulers patronized the Brahmins and also granted them with brahmadeya land gifts. The kings performed a lot of sacrifices as Aswamedha, Agnistoma and Vajapeya. The services of the Brahmins were required in the functionality of ceremonies and sacrifices. During the Pallavas rule substantial amount of Brahmins moved from the Andhara country to Tamilnadu, Dr. C. Minakshi is of the impression that some Brahmins had been used as court poets and also prasasti writers. Additionally they served in the variyams in the villages. They had been given with lands which were developed by the people of various other communities. Some Brahmins had been used in temples as teachers Kasakkudi plates the rights and responsibilities of each caste.

Key Words : Cast System, Social System, Women, King, Etc.

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CAST SYSTEM

The Vaishyas played a crucial role. They enjoyed much freedom in the transactions of theirs. They paid taxes on the federal government. They wealthy merchants created schools, choultries and hospital. The merchants of Nagapattinam and Kanchipuram made religious endowments. They donated money for temple building & renovations. The money for these functions were entrusted to village sabhas. The growers had been called vellalas. The ordinary people have been known as hudi and lived in huts.

PLACEMENT OF THE KING:

The Pallava kings created an immensely important part in the culture. They were god fearing. They protected individuals and also promoted dharma. The king was top of the state and also possessed all powers. Some king had been really learned. Mahendavarman Ist published the Sanskrit farce, mattavilasa Prahasanam. Nandivarman IIIrd was popular for the scholarship of his. The Pallava kings performed many ceremonies and sacrifices.

UNTOUCHABILITY:

The hymns of Alvars contain referness to chandalas and also pulayas as socially downcast folks. Periyapuranam describes the daily life of the parayas. The life of Tiruppanalwar and Nandanar reveal the sufferings of the untouchables. They lived for many from the villages. Tiruppanalwar wasn't allowed to go into the Srirangam temple and Nandanar wasn't permitted to go into the Chidambaram temple. They rose to higher degrees

by the grace of God. Ilava was another socially backward Community.

POSITION OF WOMEN:

The condition of females was pretty high in top of the strata on the Pallava society. Women enjoyed right to personal property. Pallava queens were pious and also made many grants to numerous temples. Although monogamy was widely common, polygamy was typical among the kings and the wealthy. Women have been interested in weaving, spinning, selling dairy and fowers and in household duties. An inscription in Mukteswara temple mentions that forty 4 females have been placed on that temple as dancers. They had been known as adigalmar and kanikaiyar and occupied an honoured place in modern society. As there's absolutely no reference of sati in the Pallava inscriptions, we might presume that sati wasn't generally prevalent in Tamil Nadu during the Pallava age. The females had been really regarded in the society. The ideal of womanhood and feminine virtues during the Pallava period are mirrored in the hymns of Tirumangai Alwar.

FOOD:

Rice plus milk had been the favorite items of food of the individuals. Grain along with its quality are talked about in the Pallava inscriptions. The hymns and the inscriptions of Alvars mention defferent kinds of rice preparation in temples and homes. The food products of kshatriyas, artisans & workers have been different. Betal was in drinking was

typical among the poor and rich. Meat eating was typical among the low caste folks.

DRESS:

Pallava literature and epigraphy provide info about the fashion and ornaments of the individuals. The sculptures at Kanchipuram and Mahabalipuram throw a little light on the method of dress of females and males in those days. Men wore various types of dress based on the status of theirs. Common male had a simple skirt. The bigger classes wore silk and satin dresses. Men used 2 separate cotton clothes, one connected around waist and also the other to coat the entire body. The costume of the Kshatriyas created to suit the military requirements. Women wore a little garment in the waist as well as the top portion of the entire body above the waist left uncovered. No figure of females is with a complete garment covering the top portion of the entire body too. The people of the royal family and also the wealthy used silk clothes. The ascetics wore simple yellow dress.

ORNAMENTS:

Lots of literary works talk about Pallava ornaments. The Pallava kings wore various types of crowns both plain and ornamental. The queens used an equivalent crown created in a simpler fashion. The kings wore different varieties of jewels. Many types of ornaments are observed in the sculptures at Kanchipuram and also Mahabalipuram. Women wore bangles made of shells and also yellow. A number of kinds of necklaces made of precious stones and gold are depicted in the sculptures. The ministers used special jewels not used by other folks. Ornaments of many gold type and of silver had been used by males, kids and females.

MARRIAGES:

The works of Sekkilar and Andal give a comprehensive account of the marriage custom of the Pallavas. Marriages in the rich and royal people were celebrated with great show and pomp. Common folks had easy marriages. Periyapuram describes the wedding ceremonies of Sundaramurthy Nayanar and Tirugnana Sambandar. Marriages have been done within an auspicious day in the presence of family along with parents. Brahmins and Kshatriyas had much more than just one wife. Vedic marriage was carried out by superior caste families. Anuloma and also pratiloma marriages were also applied.

CUSTOM AND PRACTICES:

Hero stones and also memorial stones have been put in place in honour of the heroes that have been killed in battle. The technique of erecting hero stones carried on after the Pallavas plus became a typical practice throughout the Chola period,

Pallavas pre-owned umbrellas and chappals. Young males used a flower on the proper ear as a fashion. This was recognized as "Thonnipoo". Young females maintained a parrot on the homes of theirs and fed it with whole milk with fruits. Tirumangai Alwar brings up the custom of madalurdal by a rejected lover.

CONCLUSION:

There were huge social changes under the principle of the Pallavas. The Kuram track record of Paramesvarman and the Kasakudi plates of Nandivarman II throw light that is lots of on the interpersonal state of the Pallavas. The 4 fold division of modern culture namely Brahmins, Kshatriyas, Sudras and Vaisyas carried on during the Pallavas rule. The inscriptions on the Pallavas refer to Kshatriya and Brahmins but don't mention Sudras and Vaisyas. The Pallava rulers followed Varnashrama dharma.

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