



அரண்

பன்னாட்டுத் தமிழாய்வு மின்னிதழ்



காலாண்டு இதழ்
(ஜனவரி, ஏப்ரல், ஜூலை, அக்டோபர்)
ஆகிய மாதங்களில் வெளிவரும்

ஆசிரியர் குழு

முனைவர் ஆ.மணவழகன்

முனைவர் கு.சீதம்பரம்

முனைவர் ஆர்.கமல தியாகராஜன்

முனைவர் டி.ஆதித்தன்

முனைவர் இராஜேந்திரன் முனியாண்டி

முனைவர் மணிமாறன் சுப்ரமணியம்

முனைவர் சில்லாழி எஸ்.கந்தசாமி

கலாநிதி ஸ்ரீவரதராஜன் பிரசாந்தன்

முனைவர் ஹெமிசீ ரோஸ்மேரி

முனைவர் சு.முத்துலட்சுமி

முனைவர் சாமி திருமாவளவன்

முனைவர் பா.வேலம்மாள்

முனைவர் விமலா அண்ணாதுரை

முனைவர் கி.ஐயப்பன்

முனைவர் பி.இராசலிங்கம் (தமிழகன்)

திரு வி.பாலமுருகன் (மயிலம் இளமுருகு)

முனைவர் வே.வே. மீனாட்சி

முனைவர் ஸ்வர்ணவேல் ஈஸ்வரன்

முனைவர் சி. கார்த்திகேயன்

முனைவர் K.முத்துராமன்

பேரா. முனைவர் சு.இராசவேலு

பேரா. முனைவர் வீ.செல்வகுமார்

முதுமுனைவர் குடவாழில் பரலாசுப்பிரமணியன்

முனைவர் ர.பூங்குன்றன்

திரு. கி.ஸ்ரீதரன்

திரு. சரீத்திரச்செம்மல் ச.கிருஷ்ணமூர்த்தி

சிற்பக்கலாநிதி ஸ்தபதி வே.இராமன்

திரு. காந்திராஜன்

முனைவர் ஆ.அன்பழகன்

முனைவர் சி. மகேஸ்வரன்

முனைவர் எஸ்.சந்திரசேகரன்

முனைவர் P.பாண்டிக்குமார்

முனைவர் பகவதி சுந்தரம் சிவமாருதி

முனைவர் எம்.கஜராஜன்

திரு. கா. பால கிருஷ்ணன் (பாலயாரதி)

திரு. சிங்க நெஞ்சன்

நிறுவனர்/பதிப்பாளர்/நிர்வாக ஆசிரியர்

இதழாக்கம்

பேரா. முனைவர் பிரியாகிருஷ்ணன்

+917299587879

www.aranejournal.com

aranjournal@gmail.com

அரண் பன்னாட்டுத் தமிழாய்வு மின்னிதழில் வெளிவரும் ஆய்வுக்கட்டுரைகள் அனைத்தும் (Peer Review) பீர் ரிவியூ செய்யப்பட்டு பதிவு செய்யப்படுகிறது என்பதைத் தெரிவித்துக் கொள்கிறோம்.



கடைச்சங்கக் கடைசி அரசனின் அறியப்பெறவேண்டிய வரலாறு
முனைவர் வாணி அறிவாளன்

புறப்பொருள் வெண்பாமாலை வெளிப்படுத்தும் வாழ்வியல் நெறிகள்
முனைவர் க.லெனின்

ஒப்பீட்டு நோக்கில் அகத்திணை மரபும் காமத்துப்பாலும்
முனைவர் ப.விமலா அண்ணாதுரை,

குறிஞ்சித்திணையில் கருப்பொருள் வெளிப்பாடு
முனைவர் தி.மணிமொழி

சங்ககாலப் பெண்பாற்புலவர் பாடல்களில் நாடகக் காட்சிப்படிமம்
து. உமாமகேஸ்வரி

பதினெண் கீழ்க்கணக்கில் இருவாழ்விகள்
திருமதி ச.மீனாட்சி

தமிழ்ச் சிறுகதைகளின் மாறுபட்ட சமூகநிலைகளும் பின்புலங்களும்
முனைவர். வி.கலாவதி

தமிழ் நாடகங்களின் விளம்பர உத்திகள்
முனைவர்.க. தினகரன்

இணையத்தில் தமிழ் மொழியின்பயன்பாட்டை மேம்படுத்தல் -
ஒருங்குறியீட்டு முறை
இரா.அருணா,

தமிழ் மின் அகராதிகள் (E-Dictionaries in Tamil)
முனைவர் மா.ரமேஷ் குமார்

நாட்டுப்புற மக்களின் வாழ்வியல் சடங்குகள்
முனைவர் சீ. இளையராஜா

சிறுதெய்வவழியாட்டுமுறைகளில் மக்களின் எண்ணங்கள்
முனைவர் தே. அசோக்



INCORPORATION & MANIFESTATIONS OF 'SATI ELEMENTS'
WITHIN THE HERO-STONES OF WESTERN TAMILNADU
Dr. C.Maheswaran

Neolithic Grooves found at Keezanur, Javadi hills of Tamil Nadu
Dr. R.Ramesh

ஈழந்தமிழர் பயன்பாட்டில் தோல் ஓவியத்தின் பயன்பாடு
ஓவியர். கு. கவிமணி

Recent Archaeological Explorations in Shervarayan Hills, Tamil Nadu
-Dr. Priyakrishnan

ஈழப்பாண்டியன் சேந்தன் மாறன் காசு
இராஜ சுப்பிரமணியன்

சிலப்பதிகாரத்தில் தொல்குடிகளின் வழியாட்டு மரபுகள்
கோ.சதீஸ்

தமிழகப்பழங்குடிகளின் தெருக்கூத்து அமைப்புமுறை
முனைவர் ரே.கோவிந்தராஜ்

உயிரியல்மற்றும் சமூகமொழியியல் பார்வைகளில் பாரதியாரின் தேசீயப்
படைப்புகளின்குப்பாய்வு
[Biolinguistics and Sociolinguistics Approach towards
Nationality in Bharathiar Patriotic Poems]

முனைவர் சு. சந்திரசேகரன், முனைவர் சி.சித்ரா

முகப்பு
மராத்திய நடன மங்கை (தோல் பாவை)

தொல்லியல்



**INCORPORATION & MANIFESTATIONS OF 'SATI ELEMENTS'
WITHIN THE HERO-STONES OF WESTERN TAMILNADU**

Dr.C.Maheswaran
Curator (Anthropology Section)
Government Museum
Egmore
Chennai-600 008
Tribal Research Centre
Govt. of Tamil Nadu

Abstract

The Western Tamilnadu is bestowed with higher incidences of hero-stones distributed in its districts of Nilgiris, Coimbatore, Tirupur, Karur, Dindigul, Erode, Salem, Namakkal Krishnagiri and Dharmapuri. Due to the impacts of Karnataka (or Kerala), the hero-stones identified from this region are mostly of 'Three-tier Hero-Stones' wherein the lower tier depicts the heroic activity of deceased hero in the earthly abode, the middle tier exhibits the deceased hero being lifted to other world by celestial maids and the upper tier shows the deceased hero in other world, worshipping the Almighty.

The incorporation of 'Sati Elements' (to make the spouse(s) who get self immolated along with the deceased hero) is attested in the three-tier hero-stones identified from the Erode District of Western Tamilnadu convey certain interesting manifestations of *sati* elements attested for the first time in the history of memorial stones, in general and that of hero-stones, in particular.

In this paper, three new types of 'Sati Elements' (viz., 'raised hand (s) of the *sati*', 'hands of the spouses placed in juxtaposition' and 'spouses holding each other's palm') attested in certain recently identified hero-stones of the Sathyamangalam Taluk of Erode District, Tamilnadu are highlighted. And such incorporation and manifestations of 'Sati Elements' carve a unique place for the Sathyamangalam Taluk of Erode District within the 'Geographical Settings of Three-tier Hero-stones' of Western Tamilnadu.

Key Words

Hero-stone, Three-tier Hero-stones, Western Tamil Nadu, *Sati* Elements.

0. Introduction: -

The Western Tamilnadu is bestowed with higher incidences of hero-stones distributed in its districts of Nilgiris, Coimbatore, Tirupur, Karur, Dindigul, Erode, Salem, Namakkal, Krishnagiri and Dharmapuri¹. Due to the impacts of Karnataka (or Kerala)², the hero-stones identified from this region are mostly of 'three - tier hero-stones' wherein the lower tier depicts the heroic activity of deceased hero in the earthly abode , the middle tier exhibits the deceased hero being lifted to other world by celestial maids and the upper tier shows the deceased hero in other world, worshipping the Almighty.

The information of 'Sati elements' (to mark the spouse(s) who get self immolated along with the deceased hero) is attested in the three - tier hero stones identified from Western Tamilnadu. The hero - stones identified from the hero-stones which have recently been identified from the Erode District of Western Tamilnadu convey certain interesting manifestations of *sati* elements attested for the first time in the history of memorial stones, in general and that of hero-stones, in particular.

In this paper, three new types of 'sati elements' (, viz., 'raised hand(s) of the *sati*', 'placing of hands by the spouses in juxtaposition' and 'holding of each other's palm by the spouses') attested in certain recently identified hero-stones of the Sathyamangalam Taluk of Erode District, Tamilnadu are highlighted. And such incorporation and manifestations of *sati* elements, carve a unique place for the Sathyamangalam Taluk of Erode District within the 'Geographical Settings of three -tier Hero-stones' of Western Tamilnadu.

I. Structural Pattern of a Typical Three - tier Hero stone:-

A basic knowledge on the structural patterns of a typical three-tier hero-stone is a prerequisite to identify the various elements (of both 'optional elements' and 'obligatory elements') that are perceptible within the three-tier hero stones.

The typical three-tier hero-stone is a rectangular slab of stone sub-divided into three- tiers in more or less equi-portions. Of these, the lower tier depicts the heroic act committed by the hero against his enemy (either human beings or animal beings, as the case may be) with or without his spouse(s). Presence of hero's spouse(s) in this tier is construed as 'element of encouragement'⁴ or 'element of *sati*'⁵ (as the case maybe. The middle tier shows the lifting of deceased hero ⁶ [with or without his spouse(s)] to other world by the celestial maids who flank him / them. And the upper tier exhibits the deceased hero [with or without his spouse(s) and or priest] in other world⁷. The motifs of 'sun' and 'moon' are found sculpted over the ridge of upper tier⁸.

In short, a typical three-tier hero-stone conveys us symbolically the heroic act of deceased hero in the earthly abode (in the lower tier), the transitional stage of the deceased hero [with or without his spouse(s)] in between this world and other world (in the middle tier) and the eternal life of deceased hero [with or without his spouse(s)] in other world (in the upper tier).

II.Obligatory Elements Vs. Optional Elements in Three-tier Hero-stones:-

A long debate might have taken place in the minds of people to decide upon the 'obligatory elements' and the 'optional elements' that ought to be included within a three-tier hero-stone.

The 'space for celestial maids' attested in Sindhalapadi (of Arur Taluk of Dharmapuri District) and Kathadikuppam (of Krishnagiri Taluk and District) suggests us that such incorporation could be the first stage in evolution of hero-stones in tiers. This conjecture gets further strengthened as 'the 'element of deceased hero being lifted to other world' along is depicted in the stray find of 'single-tier hero-stone' identified and acquired from Sodhanapuram of Sathyamangalam Taluk in the District by the authorities of Government Museum, Erode⁹.' However, in contradiction to this hypothesis, the 'element of celestial maids lifting deceased hero to other world' is avoided totally in the case of two-tier hero-stones wherein the lower tier lower tier displays the heroic deed of deceased hero while the upper tier exhibits deceased hero [with or without his spouse(s)] the other world worshipping the Almighty¹⁰.

Hence, we could presume, of all the three significant elements that incorporated within the hero- stones in tiers (, viz., 'element of heroic act', 'element of deceased hero being lifted to the other world' and 'element of *Veera Swarga*') the 'element of heroic act' and the 'element of *Veera Swarga*' alone are considered more significant ones. In other words, both these elements are treated as 'obligatory elements'

Inclusion of elements such as spouse(s), cattle, hunting dogs becomes optional. In other words, the above elements are treated as 'optional. In other words, the above elements are treated as 'optional elements'. For

instance, cattle is shown with an in -box (as in the case of a two-tier hero-stone identified from Burgur Hills of Bhavani Taluk at the Erode District)¹¹or directly on the right side corner, in between the upper and the middle tiers (as in the case of three-tier hero-stone attested from Anaikatti in the Nilgiris)¹².

And inclusion of optional elements such as 'spouse(s)' (due to 'sati'), cattle(s) (because of 'cattle feuds'), 'dog' (in association with 'hunting') within the -hero stones in tiers could be attested as local versions, in contradistinction to the depiction of obligatory elements such as 'hero in action', 'deceased hero in other world' (i.e., *Veera Swarga*) which constitute the part and parcel of hero-stones in three-tiers.

III. Sati elements incorporated in the Three-tier Hero-stones:-

While the hero - stones were erected in honour and memory of deceased heroes who sacrificed their precious lives in protecting people, cattle and or land from either foes or beasts, the 'Sati-stones' were erected in honour and memory of spouse(s) who followed the deceased hero by entering the ritualistic self-immolation, the 'sati'.

Interestingly enough, in the Western Tamilnadu the 'elements of *sati*' is also observed to be incorporated within the hero - stones themselves in one way or other. For instance, the spouse(s) of the deceased hero is /are depicted in the middle tier having lifted by the celestial maids to other world-along with the deceased hero and or shown in the upper tier worshipping the Almighty¹³. However, we should bear in mind that mere presence of spouse in the lower tier along with the fighting hero may or may not signify the involvement of 'sati' in these erections of hero-stone. At times, for want of space, the significant elements alone are depicted in the given tiers. Consequently, the 'element of *sati*' alone (but not the deceased hero) is shown in the middle- tier; In the same way, the 'elements of deceased hero' alone (but not the spouse who entered 'sati') is depicted in the upper tier of a hero fighting with an elephant from Kal Kadambur¹⁴. Contrary to this, the spouse(s) who accompanied the deceased hero by entering 'sati' is/are depicted in the other world (, along with the deceased hero), irrespective of the fact that she/they is/are shown in lower and or middle tier(s) - as in the case of a couple of three-tier hero-stones identified from Kottamalam¹⁵.

IV. Sati Elements manifested within the Three -tier Hero-stones:-

Generally, the 'elements of *sati*' are manifested within the three-tier hero-stones of Western Tamilnadu simply as the spouse(s) presence in the middle tier (, having lifted by the celestial maids to Almighty in " *Veera Swarga*", irrespective of the fact that the spouse(s)' presence is notified or not in the lower tier.

Interestingly enough, three new types of *sati* elements were identified by the author of this paper, from certain three-tier hero-stones attested quite recently in and around the Sathyamangalam Taluk of Erode District, Tamilnadu¹⁶. And the new types of 'sati elements' are enlisted as below:

- (i) 'Description of raised hand(s) of the *sati*¹⁷;
- (ii) 'Placing of hands by the spouses in juxtaposition;¹⁸ and
- (iii) 'Holding of each other's palm by the spouses¹⁹ .

Certain three-tier hero-stones identified in and around Thalavadi²⁰ (of Sathyamangalam Forest Range) bear the elements of *Sati* in one or two types (of the three types) cited above, apart from regular features of hero-stones.

V. Conclusion:-

From the aforementioned discussions, we could infer that the uniqueness of 'three-tier hero-stones' of Erode District (, Tamilnadu State) is manifestations of both 'element of heroism' and element of *Sati* within a single 'hero-stones' and 'Sati-stones' in other places of Western Tamilnadu.

Furthermore, the incorporation and manifestations of these newly identified types of 'Sati elements' help in carving a unique place for the Sathyamangalam Taluk of Erode District within the ' Geographical Settings of Three-tier Hero-stones of Western Tamilnadu.

Foot Notes

1. The majority regions of Western Tamilnadu have constructed the erstwhile 'Kongu Nadu' . And that is why, in an attempt to reconstruct the history and culture of that ancient territory, districts such as Karur, Dindigul, Krishnagiri, Dharamapuri are also included within the Western Tamilnadu. Likewise, there exist differences of opinion amongst scholars in including the Nilgiri District within the erstwhile Kongu Region.
2. As the typical three-tier hero-stones were first identified from Pulapally, a hamlet nearby Sultan Bathery of the Wynad District of Kerala, all the three-tier hero-stones were designated as 'Pulapally Type Hero-stones'. However, the author this paper prefers to call them as 'Typical Karnataka Three-tier Hero-stones', since most of them are associated with the Hoysala rule and warfare.
3. In a stray case (of Onthanai, a tribal hamlet of the Burgur hills, Bhavani Taluk, Erode District), a woman is depicted of stabbing a tiger with a fruit hook. And this interesting three-tier hero-stones is displayed in the 'Sculpture Gallery' of Government Museum, Erode. Interestingly, in yet another three-tier hero-stones identified from Kittampalayam in the Sathyamangalam Forest Range, a woman is depicted to attack the tiger along with his spouse, the hero (For details Cf. K.R.Sathanandhan & B. Kandasamy).
4. Depiction of spouse carrying a vase in her hand is interpreted by a section of scholars as 'element of encouragement' to the fighting hero, with intoxicating liquor.
5. Contrary to this, another section of school interprets such depiction of woman with vessel as facilitator of inflaming the spouse by dousing with oil, in the act of embracing 'sati', the ceremonial self immolation.
6. Interestingly, in some of the three-tier hero-stones the spouse(s) is/are depicted of being lifted to other world (, along with the deceased hero) by the celestial maids.
7. Curiously enough, in some of the three-tier hero-stones of Western Tamilnadu, the woman/women who entered 'sati' alone is/are shown (without depiction of deceased hero and or priest in the other world worshipping the Almighty. Such instances, we may presume, are emphatic reference of 'sati'.
8. In some three-tier hero-stones of the Western Tamilnadu the symbols of 'sun' and 'moon' are depicted within the upper tier earmarked for other world.
9. As this is a single tier hero-stone, the 'element of *Veera Swarga*' - the transit stage - alone is given importance and get depicted.
10. In the typical three - tier hero-stones, the other world is depicted usually as 'Siva Loga' - the abode of Lord Siva (with depiction of 'Siva Linga', 'Nandi' etc.). However, in a three-tier hero-stone identified at Anaikatti of the Nilgiris, the other world is depicted without any such elements (, say 'Siva Linga', 'Nandi') suggestive of its period before the advent of Saivism in the Nilgiris. Interestingly, in a hero-stone identified by the author of this paper at Periya Puliur, nearby Kavindapady of Erode District, the other world is depicted as 'Vaikuntam' - the abode of Lord Vishnu (with depiction of 'Garudalwar') .
11. It is identified from a two-tier hero-stone of Thattakarai wherein a cattle is shown in an in-box, adjacent to the left side corner of its upper tier. Such depiction of cattle within the in-box suggests that the deceased hero has scarified his precious life while safeguarding the cattle wealth (from the ravenous attack of predatory beasts).
12. For details Cf. Maheswaran, C, & M.Kumaravelu (1986).
13. This is the common 'element of *sati*' identified by the author of this paper from three-tier hero- stones of Western Tamilnadu.
14. For further details Cf. Maheswaran, C, & K.S.Sampath (2010).

15.For more details Cf. Santhanandhan, K.R. & B. Kandasamy (2006).

16.This field work was arranged by the joint efforts of Dr., K.R. Sathanandhan (Former Head) and Dr. S.Saravanakumar (Head), Department of History, Gobi Arts & Science College [Autonomous], Gobichettipalayam.

17.It is interesting to note that the typical 'sati' - stones' depict only such 'raised hand - with auspicious symbols such as bangles, lemon, eternal lamp.

18. & 19. And such practice of extending support by the spouses to each other are referred to as 'giving shoulder and hand', in Kannada.

20. Doddamudugare, Basavanagudi, Errhanahalli are some of the Lingayat hamlets at the Sathyamangalam Forest Range that house unique types of three-tier hero-stones which depict these unique 'elements of sati'.

Select Bibliography

- | | | | |
|--|-------|---|--|
| Kandasamy,B. | 2006. | Hero-stones in Erode District | (Unpublished M.Phil., Dissertation). Coimbatore: Bharathiar University. |
| Maheshwaran, C.
&
M.Kumaravelu | 1996. | "A Unique Hero- stone identified from Anaikatti of the Nilgiris. The Downstown Chronicle. | |
| Maheswaran, C.
&
K.S.Sampath | 2010. | "On a Range Three-tier Hero -stone with Depiction of a Hero fighting with an Elephant". 35-19. Kalvettu. 83. Chennai; Department of state Archaeology. | |
| Maheswaran, C.
&
R. Sivananthan | 2011. | "Origin and Spread of Hero- stones in Tier". 12-17. Kalvettu 84. Chennai; Department of State Archaeology. | |
| Sathanandhan,K.R.
&
B. Kandasamy | 2006. | "A Note on Some Unique Hero-stone in Tiers from the Erode District". 28-32. Indian Historical Studies 3:1. Tiruchirapalli: St.Joseph's College (Autonomous). | |

Colophon:

I wish to record my deep sense of gratitude to the innocent indigenous people who preserve for posterity the heritage structures such as these hero-stones located in the vicinity of their habitations sites.





அரண்

பன்னாட்டுத் தமிழாய்வு மின்னஞ்சல்

அறிவிப்பு / Announcement

அன்பான தமிழ்ச் சொந்தங்களே

வணக்கம்.

வரும் 2019, அக்டோபர் மாதம் வெளிவரும் அரண் பன்னாட்டுத் தமிழாய்வு மின்னஞ்சலுக்கான ஆய்வுக் கட்டுரைகள் ஆய்வாளர்களிடமிருந்து வரவேற்கப்படுகின்றன.

கட்டுரை வந்து சேர வேண்டிய கடைசி நாள்- செப்டம்பர் 10. அதற்கு பின் வரும் கட்டுரைகள் அக்டோபர் இதழில் இடம்பெறாது என்பதை தெரிவித்துக் கொள்கிறோம்.

www.aranejournal.com

✉ aranjournal@gmail.com

☎ 72995 87879