

Wars Fought During The Reign Of Adiyaman's

Miss. K. Karpakam¹, Dr. P. Kalaichelvan²

¹ Ph.D. Research Scholar (Part-Time), Department of History, Annamalai University, Tamil Nadu, India.

² Assistant Professor and Head, Department of History, Government Arts and Science College, Manalmedu, Tamil Nadu, India.

Corresponding Author

Miss. K. Karpakam

Email: Not provided...

How to cite this paper as: Miss. K. Karpakam, Dr. P. Kalaichelvan (2026) Wars Fought During The Reign Of Adiyaman's. *Library Progress International*, 216-220

ABSTRACT

This paper examines the largest conflicts of the reign of the Adiyamans, who were great Velir kings of the Sangam era. It seeks to learn the influence of their military activities on the political aspects of early Tamilakam. Methods: The study involves the qualitative historical approach through which Sangam literature sources are examined which include Purananuru, Akananuru, Kurunthokai, and Pathitru Pathu which are verified by secondary sources of Tamil history. Literary accounts of wars and unions were interpolated to formulate war events of the Adiyamans. Results: The paper gives major battles such as Vaigai Paranthalai, Thalayalanganam, Thirukovalur, Kolli and the two sieges of Thakadur and the tactical involvement of such leaders as Neduman Anji and Ezhini. Their military power and political topicality can be seen through their ties with large dynasties and the armed conflicts with local chieftains. Conclusion: The Adiyamans played a big role in the warfare during the Sangam. Their heroism, ethical methods of war and leadership gave them a legacy that would stand the test of time in the history of Tamil people...

Keywords: Nedunal Vada - the Sangam Literature, Kongas - The feudatories, Maharasan - The Title of King, Idakundur Kizhar - The Poet, Kolli - The Mountain name.

INTRODUCTION:

Ancient Tamil Nadu was a land of great education and wealth. Similarly, this article shows that Tamils were not lacking in valor. Starting from Period of Sangam literature, we can see that Tamil Nadu was a land of valor through the expressions of scholars like Valluvan, Kamban, Avvai and Ilango. In that way, this article explains that the Malayalimen who ruled with Thakadur as their capital excelled in valor.

Wars Of The Sangam Period

There were many wars during the Sangam period. Most of them were between petty kings and vassals. The petty kings acted with the motivation of breaking the dominance of the declining Chera, Chola and Pandya empires and establishing their own autonomy. This mentality may be the main reason for the frequent wars during that period. But such conflicts and wars continued without a break or cessation during the Sangam period. Cherupazhi War, Venni War -1, 2, Vaigai Paranthalai War, Kazhumalai War 1. Vail War, Nerivail War, Kudal Paranthalai War, Kovalur War, Parambu Hill War, Kulamutram War, Kariyattu War, Thakadur War, Thalayalanganathu War, Kanapereil War, Kazhumalai War-2 are some of the notable battles fought in Tamil Nadu during the Sangam period. In these, the kings of the small states played a major role on behalf of the three dynasties.¹

Battles In Which The Adhiyamans Participated

1. Battle of Vaigai Paranthalai

The first battle was fought by Vinival Adhika, the leader of Vengai Kundrin. A battle took place between Ai Einan and Nanna's commander Ghimili in Nanna's capital Pazhi. Ai Einan died in the battle. In this situation, Ghimili tried to capture Ai Einan's city, Vaagai. Pasumpun Pandyan had sent his commander Adhika to .

protect Vaagai. The Pandyan leader Adhika and Nnamili fought a battle in Vaagai Paranthalai. Nanna was helped by the Kongas in the battle. Adhika, who fought from an elephant, was killed along with the elephant. Seeing this, the Kongas cheered. ²

2. Battle of Thalayalanganat

This was a battle in which Ezhini, who is referred to by scholars as the first Adhika and the third Adhika, participated. The place where this battle took place, Thalayalanganam, was a village in the Nannilam taluka of the present-day Thanjavur district of the Chola kingdom. In later times, it was known as Thalayalangadu. It became a place of worship for Shiva during the Thevara period. The most famous battle among the Sangam wars was the Thalayalanganam battle. There is hardly a poet of that time who has not sung about the battle. The great poets of that time, Nakkira and Mangudi Marudhanar, have sung great songs, Nedunal Vadaï and Madurai Kanchi, respectively, on the victorious Pandyas of this battle.

Two emperors and five Velis attacked the Pandya kingdom of the young Nedunchezhiyan. The Cheran Yanathikatsei Mantaran Cheralirumporai, the Cholan Killivalavan (some have mistakenly considered the Cholan Rajasuyam Vetta Perunalkilli; but this is not correct), and the Velis Thithiyan, Ezhini, Erumaiyuran, Ilango Venman, and Porunan are the names of these characters. ³

The place of the battle was Sonadu; the Pandyas may have advanced and attacked after knowing that the army was gathering. Although Nedunchezhiyan was young, he was not afraid of the battle. Even the victory did not make him proud. The Idakundur Kizhar who was present when he arrived at the battlefield said, 'How many of the enemies will survive'. Seeing the enemies, the Pandyan became furious:

"Ilayavan ivan entru ulaiyakkoori

Sirusorch solliya sinagkezhu ventharai

Arunjamam sithaiyath thaakkki murasamoodu

Orungu akappade en aain

Kudipazhi thootrum kooalen akum

Pulavar paadathu varaika en nilavarqai

Irappork keeye inmaiyaan urave"⁴,

says the slanderer.

In the battle, the enemy forces scattered like waves within a day. The enemies scattered and fled. Even after two thousand years, many Sangam literary songs have recorded it for us so that the battle cry still rings in the ears of the Tamils. In this battle, Nedunchezhiyan captured the seven white umbrellas with a sword. At the end of the battle, he also performed a field sacrifice. ⁵ In this battle, Ezhini was defeated and escaped with his life. However, Ezhini died in the battle of Thakadur that followed.

3. Thirukovalur War

This was a battle fought between the Adhiyaman Neduman Anji and the Malayaman Thirumudikari. This can be considered one of the clan wars. Thirukovalur is located on a major route from Thakadur to the interior of Tamil Nadu. Therefore, this war may have been fought due to the seizure of the trade route. Thirukovalur of Thirumudikari was destroyed in this battle. This victory has been praised by the poet Avaiyar:

"paranan paadiya markool matrune

Muranmiku koovalur noori nin

Aranadu thikiri eanthiya thoale"⁶

The song sung by Paranan mentioned in this song is not in the Sangam collection.

4. Battle with the Seven

This song conveys the news that Adhiyaman Neduman Anji fought with the Seven and won.

U.V.Saminathan writes in the preface to the Purananutru edition, where he describes the history of the people sung, Adhiyaman Neduman Anji says, 'The king has the seven treasures, the country, and the royal rights belonging to the seven kings. The seven treasures belong to the seven kings. These are Kezhal (pig), Mezhi (plough), Kalai (deer), Yazhi (an animal), Veenai, Shilai (bow), and Kendai (fish).'⁷

Vaiyapuri Pillai, who has studied this part of the song, explains that Adhiyan is worthy of the title 'Maharasan' as mentioned in the northern language texts. ⁸ Therefore, this song indicates that Adhiyan won against the seven men who had murasi.

Imayavaramban Neduncheralathan, Narmudi Cheral. Kings Senguttuvan and Adhiyanman are said to have worn a garland of seven hairs on their chests. It is customary to destroy the hairs of defeated kings and make a garland of gold from them and wear it on their feet. It is believed that they wore the seven hairs of defeated

kings in this way.⁹

5. Attempting War with Thondaiman

We learn from the opening verse and from the stanza of the song that when a situation arose between Thondaiman and Adhiyaman, Olavaiyar avoided it. In the stanza, it is said, 'He (Adhiyaman) went to Thondaiman to send a messenger, and Olavaiyar sang to show him his arsenal.' In this stanza, Olavaiyar tells Thondaiman that his weapons, coated with ghee and adorned with hairpins, are undamaged by the new generation, while Adhiya's weapons are broken and decaying in the forge of the forge. He conveys the unending victory of Adhiya and his fighting prowess to Thondai Man through this.¹⁰

6. The Battle of Kolli

He Kurunthokai song states that Khari killed Ori in Kolli Mountain and gave the mountain to Cheraman.¹¹ Even after Ori's death, a great battle took place in Kolli Mountain,

"Kolik Kuttarathu Neerkoor Meemisai Palvel Thanai Aadhikamatedu Iruperu Vendarum Vendru Udanilu Murasum Kudaiyung Kalanungu Kondu"¹²

The Patitruppattu states that Adhiyaman Neduman Anji and the two great Vendars, Chola and Pandya, fought against Cheraman Peruncheral Irumporai together. Peruncheral Irumporai defeated all three and captured his Murasu, Kudai and Kalan.

7. The Great Battle of Thakadur

There are some important differences between the history of the Thakadur War given by the 'Takadur Yatra' and the history found in the Pathitruppattu Patikam. The Pathitruppattu Patikam only mentions that the leader who fought at Thakadur was Adhiyaman. From the songs of the Olavai, it appears to be Nedumaan Anji. But in the Thakadur Yatra, it is said to be his son Ezhini. Moreover, the Patikam of the Pathitruppat refers to the help of two kings. There is no mention of this in the other songs.¹³

'Takadur Yatra' is about this war. It is not available to us in its entirety. Only a few parts are available. Like the Sangam songs, we know that the songs were sung by more than one poet.

The Kāri who lost the battle of Thirukkolaar took refuge with the Chera. The Chera of this period is Peruncheral Irumporai, who is the eighth tenth of the Pathitruppat. We have already seen that Khari defeated Ori and gave the Kolli Mountains to Chera. In this situation, Ori took refuge with Adhiyaman. Cheraman Irumporai and Malaiyaman Khari attacked Thakadur. The great victory achieved by Chera in this battle is described in detail in the Patitruppattu.

"Velbor Aadavar Maramapurinthu Kaakum Vilbayil Irumpil Thakadur Nuori"¹⁴

The siege of Thakadur is believed to have taken place twice, during the time of Anji and a few days later during the time of his son. In the first siege, Anji died. This has been sung by Olavaiyar. Although Cheraman was victorious, he did not destroy the country's cities. Thakadur did not annex the country to his own. This must have been the war in which the two great lords together helped the most in the invasion. The second siege was conducted by Chera alone. It is believed that only after its victory was the fort destroyed and the country taken over.

Second Siege

We learn that in the battle for the defense of the fort led by Ezhini, a brave young man named Perumbakkam fought bravely. He did not attack the enemy forces from inside the fort. He came with his army outside the fort and confronted them. He also stood proudly in front of his army and waited for the enemy forces. The Thakadur Yatra gives us firsthand accounts of the speeches and details of the battle that were made by the two poets, Arisilkizar and Ponnudiyar, who had gone to the battlefield with Chera.

The battle outside the fort was over on the first day itself. The Thakadur forces retreated into the fort with devastation. The Chera soldiers destroyed the guard forest; the next day they entered the fort. The Tamil song that we have as a direct depiction of this battle is called 'Takadur Yathirai'.¹⁵

In memory of his victory at Takatur, the Cherans received the epithet 'Takadur Erinta Peruncheral'. A hill near Takatur became 'Sera Arayan Malai'. That is what is known as Cheravarayan Malai today."¹⁶

With the demise of Pokutezhini in this second siege, the rule of the Sangam period Adhiyamaans in Takatur may have ended. Later, it may have come under the direct rule of the Cheras for some time.

Other Wars

All the wars mentioned so far were fought by one of the Atiyamans who held the leadership of the clan. Apart from these, it is not possible to say with certainty which Atiyaman was involved, but the Sangam collection also contains songs that refer to minor conflicts between the Atiyamans who were the early

chieftains. They are:

The war with Madhi

The Akananuutru song tells of a conflict between Ezhini and Madhi, the leader of Kalahar.¹⁷ From this song, we learn that Ezhini engaged in a fight to win the favor of a Vendan, and that in the fight, she pulled out Ezhini's tooth and planted Madhi on the gate of a village called Venmani. This Madhi was from Kalahar in the Chola country; the leader of the Bharathar clan. There is no mention of the place where this conflict took place.

The Battle with Allan

The following verses describe a battle between Allan and Athiyan:

“aadunadai polintha pukazhchiyin naadukoal

Allanaip panintha athiyan pinrai

Valuyir makkinai kannavinthankku¹⁸”

The noble Adhiyan, who had set his foot on the path of the noble Adhiyan, who had made his way to ,

“silparik kuthiraip palveal eazhini

Kedalruth thuppin vizhthozhin mudimaar

Kanyeri kadantha kalkaai kaanathu

Vinaival ambin vizhthidai piravar

Pakaithalai manantha pallthar palve”¹⁹

Paranarum Adhiyaman sings of the Anishas who are involved in many conflicts and attract Anishas,

"nedinerith kuthirak koorvel anchi

Kadumunai alaintha koduvil aadavar

Aadukol poosalin paadusiranth therium”²⁰

Therefore, we know that the Adhiyas of the Anishas participated in many conflicts both on their own and for other Vendans.

If we look at these in summary, there is a situation where the Kudi chieftain of the early period was involved in the conflict of collecting alms and excelled in it; a situation where he went to the aid of the Peru Vendan and won the war; It is clear that this family has a very long history of three stages: becoming a king and joining the Velirs,²¹ being alone and opposing the Peruvendar.²¹

Whether Adhiyaman goes to see Neduman Anji for one day, two days, or many days with many people, he is able to get used to it as if he had been used to it for a long time. Whether he delays or delays the time for giving gifts, just as the hook placed between the tusks of an elephant is sure to go into its mouth, similarly the gifts he gives are in the hands of those who have gone to ask for gifts (Puram. 101). 'If you do not eat with food, eat with it. If you do not, you will eat with it. Otherwise, you will be the leader' (Puram. 95). Adhiyan is a person who shares and multiplies his wealth. 'Whether he receives a little or a lot, Adhiyaman will share it with those around him. Poets sing of him, "He happily eats the food he gets. He gives us all the parts of the body that are attached to the bones." (Puram. 235)

Conclusion

Many who came from a tradition rich in bravery have also cherished and cultivated education and the arts. This article shows that the society of that time was in a position to protect the country and the arts. Even if it was necessary to fight with other kings to protect themselves and their country, the Atiyaman tradition has always followed the principles of war without fail..

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