

CHARACTERISTICS AND ETHNOGRAPHIC OF KONGU VELLALAR

T. Indrani

*Part-Time PhD Researcher, Assistant Professor, Department of History
Thiruvalluvar Government Arts College, Rasipuram*

This is the song of the book 'Kongu Mandala Satakam' later sung by Vijayamangalam Karmekakona. The prosperity of the Kongu will benefit the whole earth; It has flourished all over the country as it has all the resources. That is why this Kongu country was called the responsible Kongunadu. According to the Sangam texts, during the Sangam period, the Pandya nation in Tamil Nadu became poor for twelve years and all the poets there went to another country due to poverty. The Congolese country alone cannot be exempt from this Silappathikaram tells of the desertification of Tamil Nadu.ⁱ

Mullai and Kurinji are twisted in the system and the milky way is formed by the formation of the milk which is trembling with goodness. This happens during the dry season, when it is in the spring and spring seasons. It has been affected by drought for some time. Texts such as Patiruppattu and Purananuru describe its drought. Drought and prosperity alternated between the citizens of the Congo, who depended on labor for their livelihood. They grazed cattle when the plow was repaired. When Varkadam arrived, they had Pullarisi. They took the food mixed with the ant. The water from the deepest well, that is, the brackish water they do not drink, the elephants will come and collect.ⁱⁱ They hunted down the animals and completed the meal. Tigers, lions, bears and elephants used to be the fertile ground for heroism in their lives. Therefore, many of the Chera, Chola and Pandya kings lived as martyrs. Kapil, Paranar of this Kongu country. Most of the Auvaiyar, Perunchittaranar, etc. enjoyed singing. Themes include Thema, Thembala, Ashok Kong, Mullai, Kurinji, Bamboo, Kadambu, Celestial Oasis, Honeycomb Falls, Peacocks, Quills, Honey Beetles, Monkeys, Bears, Elephants, Tigers, and Parrots.ⁱⁱⁱ

Labor warfare and organ warfare are also their subject matter. So we know that the Kongu country has been driven by alternating periods of air resources and spontaneous droughts then and now. It is important to know that this condition is what makes the lives of the people here efficient.

Kongu Vellalar

Who is Kongu Vellalar? Where did they come from? What is their legacy? We need to know about.

Kongu farmers are those who came in the traditional way; gangai maintharkal Immigrants from the Ganges; The Ganges came 25 generations later, the

Ganges. Ivan settled in the Kongu Nation Poonthurai. Mr. AR Chinnusamy Kaunder has said in his book '*Mythological History of Kongu Vellalar*' that those who came his way were Kongu Vellalar.^{iv}

Still others said, 'Commandos from Kannada are self-employed farmers.' Some have said that they came from Chidambaram's side and migrated from Chola country. All of these comments were made for non-research purposes.

Vel-Murugan will worship him Velir. U.V.S.A. explained that the word Velir was a short-lived monarch, a nobleman of Tamil Nadu. Daughter of Velirkula. These so-called Velirs are Kongu Vellalars. For them, the sword Murugan is the first god ".

They were called Kongu Velir Vellalar. Valam is a flood-suppressor - a person who controls the flood - that is, a person who lives by plowing and suppressing water. The word Vellan means farmer. The proverb is: 'The farmer eats only to be entertained': hospitality and culture are his innate qualities. That is why Ivan was called a farmer, a Kongu farmer. The potter became an agriculturist (potter). In the year of worship of the soil, the creator of rice became a farmer.

First Citizens of the Kongu

Kongu farmers were the first citizens of the Kongu country. Their origin and habitat is all Kongu country. They are not immigrants from Ganga, Kannada, Chola or Thondai. Indigenous peoples of the Congo are Kongu farmers. During the Sangam period there were three settlers in the Kongu country. We have already said that the Sangam texts say that there were triads of Vellalar, Puzhiyar and Mazhavar. Puzhiyar-Idayars are sons - descendants of Valvil Ori. Heroic bow professionals. The herdsmen are shepherds. Farmers are plowmen.

"The plowman is the nail in the coffin of the world." Kongu farmers were regarded as the first citizens of the Kongu country because "the plowing industry is very much in labor" (manonmaniyam). Although there are many trees in the grove, we call it the coconut grove because of the specialty of the coconut. Similarly, despite the large number of people living in the Kongu country, the plowing Kongu farmers dominated. Received a special place. There were eighteen settlers to help the farming industry in the Congo.^v With the exception of a few of them, the epithet "Kongu", which does not exist for others, has only survived to this day for these Kongu farmers. So the Kongu farmers are the first citizens of the Kongu country. There is a lot of evidence for this in the Sangam texts.

Kongu Vellalars in Sangam Literature

Much has been said about the Kongu Vellalars of the Sanskrit texts. Also referred to as Velir, Kangar and Kizhar. All of this evidence emphasizes that the Kongu farmers are indigenous citizens of the Congo. Maduraikkanchi about Velir 55-61; Natrinai 280-8; Summary 164: 13-14 258: 1-3, Exodus 201: 8-10; As stated in

the texts. Numbers 10: 6-8 about Conger; Short 393: 3-6; Deuteronomy 22: 15-16; Ecclesiastes 253: 4-6; As stated in the texts. To join the fray of "Iruperuvendarotuveilir Chaya" (Madurai Kanchi-55), the seven-headed Velir kings of the Kongu country along with the Chola kings fled to Nedunchezhiyan at Thalalayalankanam.

In Pattinapalay the footnote reads "Condensate the polynomial" (274). U.S.A. gives an explanation for this, saying that their country is less heroic. Oliyavarar is said to be the royal cultivator for the other region. Oliyavarar says the country is one of the twelve. So we know that the noble and famous Kongu rulers of the Kongu country were kings and qualified generals of the monarchy. The mourning mentioned in the Madurai Kanchi (343-5), the Nannan mentioned in the Nartrinai (391); His son Nannan Sei Nannan, Kangan mentioned in the Akananuru (44), Nannan Venman (97) Irungovenman (36), Irungovel (Pulikadimal) (Patti 282) mentioned in Pattinapalai (Ditiyan, Ehini, Porunan, Erumaiyuran) are the kings of the Kongu lineage. Antuvan, Satan (p. 71) Antuvan (p. 59) Arisil Kijar (Path-18), Aur Mulangijar (P-38), Kudalur Kijar (p. 229) Sathanthayar (P-80) Perungunnur Kijar (Path-9) Manaviraval Vel (Madurai-343) Poets like Nallanduvanar, Kovur and Kijar are the great people of Kongu Velala. "வெண்தரும் வேளிரும் பின் வந்து பணிய அடுபோர் வேளிர் வீரை முன்றுறை" (Agam-206-13) Thenmuthir Velir Ompinar (Pathir-13) (Agam-258-2) also sang the hymns 'The land lost in the cry of Amaikalla vilangu peruthiru' (Madurai - 343-5) and became Kongu Vellalar warriors and kings. Mythical Velir is their ancient ancestral lineage. They are also derived from the "unregistered tribe of Keli" (Mountain Kadam-479) in the Kongu.

Kongu Velir Kongu Vellalar, who sang the epic, is also notable. Karikalanathu's mother and wife of Ilanchetchenni, Alundur Velmagal is a Kongu farmer. Karikalan's wife is also an anchor Velmakala from Kongu Velalakudi. Karikalanathu.

Velavik Koman Pathuman Perundevi is the wife of Selvangadungo Vazhiyathan and the mother of Peruncheralirum Pora. Antuvan Sellai, the wife of Peruncheralirum Porai, is also a Kongu Velir woman. Imayavarampan is survived by two wives. Chola daughter Oruthi is the mother of Senkuttuvan. Velavik Koman Perundevi, a Kongu Vela woman, is another wife. Valvil Ori's wife Venmalum is the daughter of Kongu Velir.

AD In 890, Cheran's general Vicky's brother defeated Pandian and recaptured the Kongu country and handed it over to Chola. That is why he got the title of "Champion Tamilvale". AD In 943) was conquered by a Kongu farmer named Vellankumaran ;. Was commander-in-chief. AD He was a close associate of Adithya Karikalan, a Kongu farmer who killed the Sri Lankan forces against Veerapandian in 959 and died in Sri Lanka. AD The ministers of the king who ruled in 999 were

Paruthik Kudayan Velan Uthamacholan,) Madurantaka Muvenda Velan, who were Kongu farmers.

Rasendra Singha Muvenda Velar, Rajaraja Muvenda Velar, political officer Parakrama Chola Muvenda Velan, Dattan Chendana Sembian Muvenda Velan and Tennavan Muvenda Velan, who was the temple chief, were Kongu farmers.

During the reign of Rasendran in 1023 AD, Kongal Van Chitrarasara was in Kongunat. Kalingarayan was the leader who removed the political turmoil in the South and brought peace.

During the Kulothungan period, the Sri Lankan king Vijayabahu sent a task force. That work force is an army of Kongu farmers. He sent troops to attack the Chola country. His sister and the people imprisoned him for opposing him, saying they would not attack the motherland. They protested with fire. All these stories can be found in the Chola history of the jeweler.

So the Kongu Vellalars were petty kings, generals, women qualified to join the Chola kings, poets, political officials, specialized nobles and heroic mercenaries. Kongu farming clans:

The Kongu Vellalar clan is sixty. Caste can be said to be a clan or type. Grammar is the epitome of popular not only language but also biology. Department of People's Biology, Department explains discrimination. Department means discipline. Division means sector.

The upper class people are of high morals. They have been divided into several groups since the beginning. They did joint family life because it would be better for them to live together. This collective family system is the clan. A joint family is a one-way street. They have a separate deity. Family Worship partners are brother and sister. They will not keep the purchase payment in their respective clan. They will not get married. Will marry only in the other clan.

The clan was set up to maintain an order in the procurement process and to carry out the construction plan. This is the unique culture of the Kongu farmer. We need to know that even their deities are their ancestors. Worship of the mother and father as deities is the veneration of this tribal deity.^{vi}

Sixty Tribes

Antuvan, Adi, Owl, Adar, Avan, Eenjan, Othalan, Kannan, Kanavalan, Quail, Kari, Keeran, Kuilar, Kuzhiyar, Kunukkar, Kothai, Kooran, (Koorai), Govendar, Sathanthai, Cellan, Semban, Chengannan, Semputhan, Sezhiyar, Sengunniyar, Sevvayar, Seran. Sedan, Tananjayan, Devendran, Todar, Nirunniyar, Pannan, Pavalar, Panayan, Pathuman, Byron, Panangadar, Badariyar, Pandian, Fuller, Busan, Bhutan, Poochandai, Perungudi, Periyakulam, Porulantai, Ponnann, Maniyan, Mylar,

Modern, Muthan, Vanakkar, Valaiyar, Vanakku Villier, Vizhiyar, Venduvar, Vellambar, Velayan are the sixty clans, which are expanded to 96 and 146.

The Kongu Vellalar clan names are ancient. Other names may have been distorted and deformed.

Land Heritage

The deities of the Kongu farmers are worshiped as their ancestors. Annanmar, Nachimar Karuppannar, Vangalai, Celliyamman, Kalamman Angalamman, Kongalamman, Ponnachi Amman, Pitariyamman Mariamman, Kannimar are the Kaniyachi deities. And the deities worshiped are Murugan, Shiva, Thirumal, Vinayagan, Shakti, Durga and Anjaneyar. Those who are engaged in plowing, therefore, have Mariamman, the rain goddess of the town.

Characteristics of Kongu Vellalar

Kongu farmers value labor as possession, truth as life-giving, and morality) above life; Those who are motivated by the crop. Oral miscarriages. Those who know the pleasures of the Ethuva clan. Badoon drinkers. Parsimonious people. Those who are the crutch to help the archer. Hungry cultivators. Those who are proud of their hospitality. Compassionate. Those who squander the wealth gained through labor. Duty bearers. Those who know the time and walk. Thanksgiving. Solid people who live without debt. Policy forgetters with. Deceitful, gambling ignorant. White-minded people. Those who realize that gambling and arguing are painful. Those who are united. Translators and patriots. Those who do not betray the believers. Patrons of those who came from nowhere. But the ones who tie the knot for partner fighting. Those who can be emotional. Guardians of the clan. Those who do not forget the deity. God bless you. Honest people. Those who do not live in disgrace. Those with family planning.

Kongu Farmer Special

The nature of Vellalar is mentioned in the Sangam songs. Kongu farmers murdered, robbed and reprimanded. Those who worship God. Those who made the questions. Shepherds of sheep, cows and buffaloes. Those who value those who know the four Vedas. Givers of consumer goods and food to guests. Those who do not deviate from morality. Those who make a living from the agricultural industry. Neutral neutrals. To taunt Fearful. Orthopedic. Those who value the meaning of others as material. Those who give without diminishing. Do not buy overweight. Those who trade as external forces. Kadiyalur Uruthirankannar describes the specialties of the Kongu farmers. "Murder and theft and immortality and greed and

greed and greed and greed and greed and greed and greed and greed and greed and greed and greed (Pattinapalai - 199-212)

Thiruvalluvar, he will live like a plow. Everything else | The plowman is the follower, not the plowman. He also says that the plowing industry specializes in the status quo. The plowmen are the ones who truly lived in this world. We worshiped them from the other king to Andy. If they do not bend their hands and do plowing, there will be no survival of the fittest. What could be more special about these people?

Sambandar and Kambar

Thirugnanasambandar says some good things about the Kongu farmers.

'Velalar's are the most prosperous' (Sam.Deva. Thiruakkur.3) Mr.' Farmers are prosperous donors. Those who live not indebted by effort. He praises those who are happy to give like Cannon who did not say no to those who came as no.

Kaviyarasar Gumber Vellalar sang the special Air Seventy

'Mezhi Pitikkumkai Velvendar Nokkungai Azhitaritte Arulum Kai - Suhvininai Nikkum Kai Ninunilaikum Kai Niduzhi Kakkum Kai Karalarkai'

Valluvar said that the hand of the Kongu farmers is good. Gumber elaborated that there was nothing in the world if their hands were bent. We have to live in anticipation of Velvendhanuma Mezhippidippavan. And let these carriers give their hand to everyone in the marine world. Driving the poverty that came with the environment. Will last forever. Will protect over time. Who made it even better? Everyone greeted the king. Those in the assembly congratulated Vellalar. 'The ceiling is high,' he said. The surface water will rise. The water rises and the paddy rises. Paddy Height (Kongu Vellalar Uyarvar. (Kongu) Vellalar Gudi Uyara explained that your Konakiya government will rise.^{vii}

Sur Names Received by Kongu Farmers

Kongu farmers are also associated with the Muvendars. They have been their patriarchs, chieftains, warriors and ministers. Those who received the titles by them. The titles they received were Nannavudayar and Venadudaiyar. Ulagudaiyaar. Begged for sugar. Mummudip Pallavarayan, Suriyakangeyan, are. Poonthurai quail clans are Nannavudaiyar graduates. Sankarantanpalayam Periyakulattar Venavudaiyar graduate. Anur is an old fort cultivator. Kangeyam (Kadaiyur) is a descendant of the Kangeyam graduate. Puthur Chengannan clan holds the title of Mummudip Pallavarayan. Morur, Tiruchengode Kannankulattavar Surya Kangeyan graduate.^{viii}

The names given by the kings to the Kongu people were Kangeyan, Manradyar, Kaminder, Vanavarayan, Kachirayan, Kaliskarayan, Thondaiman, Pallavarayan and Ulakudaiyan.

The names Kizhar, Velir, Venman, Konguvel, Kongar, Konkan, Vellalar, Vellalar and Kauntar are also causal names for Kongu Vellalars.

References

-
- ⁱ Maiyilai. Seeni. Venkadasamy, Kongu Nattu Varalaaru, Poombukaar Press, Chennai
ⁱⁱ V.manikam, Kongu Nadu (250 A.D) Makkal Publishers, Chennai
ⁱⁱⁱ Muthusamy Konar, Kongu Nadu, Puthumalar Press, Erode
^{iv} Arokiyasamy.M The Early History of Vellalar, Madras, Amutha Nilayam, 1954
^v Beck.E.F.Brinda, Peasant Society in Kongu., University of British Columbia Press,1972
^{vi} Arokiyasamy.M, The Kongu Country, Madras, University of Medras, 1956.
^{vii} Balliga.B.A. Madras District Gazetteers, Coimbatore District, Madras 1966
^{viii} Bahathur K P., Caste, Tribes and Culture of India, Vol4 New Delhi, 1978