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## A STUDY ON ADMINISTRATIVE UNIT AND ITS MEASURE'S IN SENJI NAYAKS

### Article Particulars

Received: 30.5.2017

Accepted: 3.6.2017

Published: 28.7.2017

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### Abstract

*The social customs and laws started functioning with clear cut codes to be systematically followed by members for a sustained life on earth with protection from the dangerous creatures and adverse environment. Man's observation of the Universe made them to realize wonders and secrets and thus paved way for the observance of godhead, is considered on common parlance, responsible for every action and reaction on earth as well the thither worlds. They received protection, first, from the ruling monarchs who were treated as the saviors of their life on earth and this tendency later on shifted to the creator and sustainer of the universe which is personified as god the savior.*

**Keywords:** Social welfare, Vijayanagar Nayaks, Thondaimantalam, Senji, Portuguese, Nayaks

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### Introduction

With the sense of gratitude, to acknowledge the blessings in the natural resources of god on earth for the sustenance of living beings, people began to worship god and emerged an institution called temple. God is equated to an emperor i.e. custodian of public welfare and the temple, the dwelling place of God to the palace, where a king resides. There was a shift at the commence of medieval period to consider the temple as the hub of society to administer and guide both the social life and the political. Gradually temples became the nucleus of activities and functioned as a centre of administration, a place for dispensation of justice, a theatre for performance of dance, music and other cultural shows, a granary to keep grains and cereals, a hospital to treat patients, a centre for learning and an institution to foster multidimensional activities. When sayings rolled on, the minor temple confined its activities at village level, began to expand as a major institution extending its tentacles everywhere in human activities encompassing the entire population within the umbrella of its domain.

The Modern fort-city accounts the given by them prove very reliable in the light of information furnished by local chronicles. A part from these there are accounts given by Muslim written and records preserved in European settlements. The work of Fernão Nunes and Domingo de Góis Translated by Rabbet Sewell in his aim for gotten Empire throws side light on the history of the Nayaks in Senji. Senji otherwise called Jinji, was one of the military strong holds in Thondaimantalam according to Vijayanagar Nayaks built this fort upon old Cholas foundries. Because of its strategic location it development into an important post and Krishnadevaraya made it the dead quarters of the province, with Vaiyappa Nayaks as the administrator. This market the rice of the first Nayaks kingdom in the Tamil Country for want of adequate evidences. It is possible to find out when the Nayakship was established who were the Nayaks in the order of succession.<sup>1</sup>

A contemporary of Krishna Devaraya and Achutaraya remained loyal to the imperial authority and contribute to the consolidation of Telugu hegemony over the Tamils. The successor of Vaiyappa is mentioned as pedda Krishnappa in the inscription of the period as Tabaki Krishnappa in Mackenzie manuscripts and simply as Krishnappa in the ballad on the history of Senji. As Tubaki and pedal are more prefixes, Krishnaswami assumes that both of them refer to Tubaki, Krishnappa Nayaks. The successor of their ruler is listed differently in different records. The Mackenzie manuscripts give their names as Ramachandra Nayaks Muthialu Nayaks and Venkatappa Nayaks who was also called as Krishnappa Nayak-II (1570-1660).<sup>2</sup> These early ruler of Senji strengthened the fortification improved the temple patronized learning and consolidated their conquests. Krishnappa Nayak-II, conserved as the most powerful of the Nayaks of Senji, the grandson of Krishnappa Nayak-II, conserved as the most powerful of the Nayaks of Senji was the grandson of Krishnappa Nayak-I, son of Kondama Nayaka, mentioned as Venkatappa Nayak in inscription and as Krishnappa Nayaka or Muthukrishnappa in the Jesuit letters and Telugu literature. He was contemporary of Emperor Venkata-I of Vijayanagar.<sup>3</sup> It is a genuine reflection of the people's mental life. It is called people literatures as it celebrates man's pain and pleasure in his daily encounters. It echoes the inner conflicts, aspirations and the struggles of men. So it is a mirror that reflects man's culture, customs, and manners the history of the people.<sup>4</sup> As one of the three Tamils, (*Iyal. Isai Natakan*). Literature, music, drama, was greatly patronized by the kings of the period under the study. It is evident from the expression. Musicians were duly honored with emoluments in land. A gift of land made for providing music on the three occasions of worship every day to god for playing music during three services of the Son his of Adhajamna and Pallueychchi in the temple. The maintenance of a person and an additional piece of a man.<sup>5</sup>

Senji was the most powerful and he had devised his dominions among smaller Nayak the rulers at Vellore. Tiruvati and Deviate were his feudatories know as a liberal

ruler who built towns for the settlement of people. Promoted cultivation granted toleration to all religions and maintained a powerful army. He erected the found of Krishnappa on the bank of river Vellore in visited the followers of different religions to settle there.<sup>6</sup> As a man of catholic viewed he gave gifts to the Joes it's for building churchly permitted the Junes to erode Shrine at pittance and allowed the salivate to contract a temple at Tindivanam. Tirumala Talacharya Father Pimentos of the Jesuit mission was from ketch to son visited the Nayaks country, covering the distance on foot. He found Senji, as the greater city that he had seen in India bigger than army in Portugal, except Lisbon. He had describes Chidambaram as the Mother city of sappers lotions because of the rites and ceremonies that were, Granted audience by the rules at Chidambaram and Senji he had recorded his impressions. He wrote, the Nayaks commanded that we should be brought to his presences. He saw the Nayaks sitting on a silk ear pet leaning on two cash ions wearing along golden chain. At Senji he visited the fort and a carte which were formed in to bull works and made impregnable. It was during this period that the Portuguese and the Dutch into a keen rivalry for the control of trade in the Tamil country.

As the result of the machinations of the Portuguese in the court of Emperor Venkata-I imperial forces expelled them from the country. A few the Dutch retrieved in strength and abstained rights from the Emperor and the Nayaks for establishing factories at Tiruppaliyar and plicate Taking advantage of the disintegration of Vijayanagar Empire Krishnappa Nayaks sought to assert his independence. The aggressions committed by Bijapur and Golkonda kept Venkata-I preoccupied with the defense of the Northern frontiers Edges to strengthen his position the Emperor sought to asset his in fluencies over Vellore belonging to Senji.<sup>7</sup> In 1640 he proceeds built the occupation of these forts goutily offended this Nayaks with held payment of tributes. There upon the imperial, forces commands by Yeachamma Nayaks besieged the fort of Senji. The Nayaks fought at pitched battle but was defeated and imprisoned. Krishnappa paid a huger reason and saved his life through the intervention of the queen of Venka. This humiliation made him so disappointed that he offered to abdicate, and to lead a retired life at Srirangam. It was from his descent and Venkatapa of Vandavasi and Ayyappa of Poonamalar that the English possession of Madras. The successor of Krishnappa Nayaks was Varadappa Nayaks and Ayyappa Nayaks. The force of Bijapur defeated the fast rule and occupied Senji in 1649.

The temple was a great land lord in the sense that the distribution for cultivation among the tillers and the actual enjoyment of the produce vested with it. In big temples a separate committee was constituted for looking after the properties. They had striking force an armed sent called Velaikars which was placed at their duties.<sup>8</sup> The expansion of Vijayanagar in the Tamil country brought about the Nayaks rule. The Nayaks rulers for long remained tributary to Vijayanagar. Viswanatha Nayaks

organized the Palayam system a semi feudal arrangement. In the administrative arrangement made out of expediency there was neither over centralization did fall flee god decentralization. There existed decentralization to the extent of making the polygons, as master over their Palayam. For long the General government acted as a copula between the emperors (Vijayanagar) and the Poligar. The Nayaks in they remained royal servants without exercising endive saver Eight yet the Nayaks was a crowned king. He ruler his territory with assistance of minister, The Nayaks ruling house followed the right of hereditary succession. On the mate line, the king was surrounded by a council of ministers. The Nayaks kings received the policies of government.<sup>9</sup>

The Nayankara system, a novel military-cum-administrative device, designed by the Emperor of Vijayanagar, worked effectively as a powerful imperial ruler. In an indepentent machinery under potent and ambillions Nayaks. At Madurai,Tanjore and Senji in the Nayak system worked full swing in the early years of the history of Vijayanagar. These powerful Nayakdom of Madurai, Tanjore and Senji, in their turn, renewed and encouraged what is called in Tamil history of the Palayagara system subordinate administrative machinery. Both Nayakar and Playagara system, enjoyed hereditary rights and privileges, with limitations to their spheres of influence and Jurisdiction. Under very ambitions and Krishnappa-II of Jinji the Nayakar system threatened the very existence imperial power at Vijayanagar and expanded at the cost of the villages.<sup>10</sup> most if the inscription referred to the records among a few grants made both by kings and land lords and other elites during the Nayak's times, grants to temple occupy the most followed by Brahmins and other feeding houses. It mentions the endowment of lands got tax-free by Ambalaban, Paluvi Nakkan alias Rajaraja Pallavarayan to provide for several requirements in connection with the daily worship and offerings to the deity on the special days of the year in the temple.<sup>11</sup>

T.V.Mahalingam considers that these Nayaks were feudal men-at-army. To quote him "Farther in the days of incessant warfare a large army was required ever ready for body of feudal meant-at-army or Nayakas were called into existence by grants of land in proportion to their importance and the number of retainers they were expected to bring to the field". According to saltine the Nayaks were offices who were granted probably remuneration for some administrative work. Sometimes, he holds, whole villages were bestowed them inscription refer to a number of grants of villages to such Nayaks. The king's mother, sisters, queens, princes made varied endowments. This happened on the return of the king from war, the consecration of a new temple or a new Shrine, the festival of both of god's improvement or extension of the temple promises. There is showed great interest in the propagation of religion. There is considerable number of evidences available for a study of endowments made by the royal family members, the presented to the temple, the proceeds of which were to utilized for burning a lamp.<sup>12</sup>

C.S.Srinivasachari opines that Nayaks means a leader, chief or general and frequently indication an army caption. But some Epigraphy form that they served the state in the capacity in inspectors and supervisors of Temples.<sup>13</sup> An inscription from Tirukkalakkudi says that Kumarakampan "appointed many Nayakkamars worship in all Temples might be revived as of old" Sale tore states. In addition to these Nayaks we have Amara Nayaks inscription call some of these officers senior that they persons of some consequence. It seems that the post was held by Brahmins also, these Amara Nayaks were also granted lands by the government and allowed to have watchman to guard their homes. Emperor Sadasivaraya conferred on Rama Raja Garu the offices of the governor of Renugonda-Sima.

The terminology, Nayak has derived its present form, according to A.K. Paranthaman from the root word Nayaka (Nayakkar or Napier refer to a community of Telugu origin) meaning head, may be had of a family or a feudatory chief who had the right to possess the Amaram. Mache defines am ram grant "as a grant of land by the prince of poligar on condition of service generally military or police". The nature of this post not in apparent Amara Nayaks is an epithet of India as being the leaches of chief of the immortals". But sale tore concludes that Amara Nayaks may perhaps mean a governor.<sup>14</sup> The Vijayanagar emperors divided the country into province and districts and granted each of them to a nobleman on terms of military services. The Nayaks as these holders of military chief were called, rules over the territories granted to them in return for which they mode a fixed financial contribution to the government and maintained for the king a specified number of troops. Therefore, it is more appropriate to say that from Nayaka, the fundamental term all others terms originated and derived their different meanings as they denoted district rank in the state.<sup>15</sup>It is explicit from this statement that the emperors of Vijayanagar wa wanted military aid, like those of the medieval European emperors of India. Military aid could be possibly provided there were provisions for keeping contingents. This provision was made practical by the grant of some land. Therefore, the Nayaks of the Vijayanagar Empire satisfied the request of their kings by providing contingents whose payment and other expenditures were met by the land left under control. The Nayaka were required to pay, in course of time an amount as tribute after meeting all their expenses. In this regard the Nayaka had and independent status comparable only with those of the feudal barons of medieval Europe but not with the man sandbars of the Mughal Military system.<sup>16</sup> where every man scabbards was kept under strict watch and nonage was granted for the maintenance or up keep of his military force.

During the period of the lands were donated to the temples. Lands were granted by the kings' royal family members, merchant, women and the common people. Through the gifts and donations from the donors the temples had served as multifaceted activities in the socio-economic and religious sphere. The imprisonment of

Krishnappa the Vijayanagar general Administered Senji, He dug out a large tank called Chenasagaram for promoting irrigation. It was from his descendants, Venkatappa of Vandavasi and Ayyappa of Poonamalle, that the English acquired possession of Madraspatnam also called Chennapatam. The successors of KrishnappaNayaks were VaradappaNayaks and AyyappaNayaks.As a result, the Senji Nayakship came to an end.

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