
AGRARIAN ENSLAVEMENT AT THE TIME PRIMITIVE AGE OF TAMIL COUNTRY

Dr S.S.Reddy

Department Of History, Kud Dharwad - Karnataka University India

ABSTRACT: The ongoing article deals with a couple of points relating to the agrarian enslavement of middle age Tamil country. In the middle age rural culture the agrestic slaves and green specialists dominantly had a spot with the underrated portion. They laid out the primary piece of cultivating work people. These misjudged bundles were supported laborers to the high position and show up every time to have been in mistreated conditions. The Pallis or Vanniyas filled in as serfs under Brahmin landowners while the Pallas and Paraiyas served the other non-Brahmin rank specialists like the Vellalas. They were generally landless people and were not allowed to have any property.

KEYWORDS: Agrarian, slaves, agribusiness, Brahmins, etchings, old Tamilnadu.

INTRODUCTION

The possibility of agrarian structure anticipates a whole and a strong astounding of relationship among social affairs of people for whom land is the fundamental resource for perseverance. The horticultural people demands affirmation of the business, and unending stockpile of land, and any acceptable examination of prevalently rural social orders ought to show how political, monetary and social associations are consolidated with the control of land [Burton Stein 1984: 182]. The major kind of the settlement of the middle age time span was the town which controlled the landscapes. That fundamental town settlement was known by the nonexclusive term ur Noboru Karashima 2009: 2-7 . The urs, were generally involved by the workers, known as urars SII, Vol.VII: 66 . There were in like manner two extraordinary kinds of towns called brahmadeya and nagara in antiquated Tamil country. The brahmadeya moved by the Brahmins and the nagara by vendors. Y.Subbarayalu 1980: 22 has the perspective that in the Brahmin towns private landholding appeared early and since the Brahmins by and large got their

property created by occupants, there existed definition among landholders and cultivators in those towns.

DISCUSSION

We find that all of the landless specialists in middle age Tamil country were busy with creation measure, but they were once free, yet living under docile and unreasonable circumstances, were diminished to subjugation in light of a couple of reasons S. Manickam 1982: 11 . The Tamil word adimai implies slave and nila adimai suggests land slave or horticultural slave. There are also pushed terms, for instance, pannaiyal and padiyal, for enduring farm laborers getting pay in kind. Here the word pannai means farm and al demonstrates individuals/specialist that suggests the term pannaiyal peddled all slave laborers in the Tamil regions. The padiyal is gotten from the Tamil word 'padi', meaning a decent consistently payment of food. The British specialists similarly used the term adimai, and that implies slave, and pannaiyal for built up farm laborers. The pannaiyal were acknowledged to have been normally acquainted with enslavement and essentially had no chance to get out from it until their end.

CONCLUSION

The farming slaves outlined the huge labor force and reason of the creation cooperation. They were condemned to live like dairy cows, having in every practical sense, no benefits or freedoms. They locked in, but their determined exertion never made them rich. They were obliged in their ceaseless need and destroyed conditions to work expanded timeframes without entertainment or leave. There was no fixation of working hours. In the procure days they needed to work even in the night hours. In any case, they were not given genuine wages according to their work. The agrestic slaves were insufficiently paid and presented to abuse in light of landowners. As opposed to the state of the art specialist, the agrestic hostages of the middle age Tamil country had zero influence over their own individual or over their work. They were obliged by their rulers. The agrestic slaves were expected to be relentless, dependable and associated with their rulers .

REFERENCES

1. Yearly Report on Epigraphy (ARE.), 1892, 1903, 1912, 1913, 1914, 1928, 1924, 1925, 1928, 1938, 1945.
2. Yearly Report on South Indian Epigraphy (ARSIE), 1924.
3. Nattu pondu las 1971. Monetary Conditions of South India (1000-1500 A.D), Vol. I, Madras: University of Madras.
4. d.darbar m.. Minutes of Evidence taken before Select Committee of the Affairs of the East Indian Company, Vol.I, Published on sixteenth August 1831.
5. r.s Chandra 1932. Coercion in British India 1771-1842, Bombay.
6. Bret lee s., 1981. Worker State and Society in PrimitiveSouth India, Oxford: New Delhi.