



# அரண்

பன்னாட்டுத் தமிழாய்வு மின்னிதழ்

(Peer Reviewed Journal Multidisciplinary)

ISSN: 2582-399X



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

# அரண்

பன்னாட்டுத் தமிழாய்வு மின்னிதழ்

# Aran

International e Journal of Tamil Research

## EDITORIAL BOARD

Founder / Editor in Chief

**Dr PRIYAKRISHNAN**

Publisher

**MR P. JAYAKRISHNAN**

Editorial Board Members

**Dr V SELVAKUMAR**

Professor And Head of The Department of Maritime History and Marine Archaeology Tamil University, Thanjavur, TamilNadu, India  
selvakumar.v@tamiluniversity.ac.in

**Dr. S. KAVITHA**

School of Indian Languages and Comparative Literature, Tamil University, Thanjavur. TamilNadu, India

**Dr.K.DAYANIDHI**

Assistant Professor & Head i/c , Department of Vaishnavism , University of Madras, TamilNadu, India. dayanidhi@unom.ac.in

**Dr O.MUTHIAH**

Professor of Tamil, The Gandhigram Rural Institute (Deemed to be University) Gandhigram - 624 302 Dindigul District, TAMIL NADU

**DR UMADEVI**

Professor In Tamil, Department of Modern Indian Languages And Literary Studies University of Delhi, Delhi . dumadevi@mil.du.ac.in

# அரண்

பன்னாட்டுத் தமிழாய்வு மின்னிதழ்

# Aran

International e Journal of Tamil Research

## EDITORIAL BOARD

### **DR JAGADEESAN.T.**

Assistant Professor of Tamil, Department of Indian Languages,  
Faculty of Arts, Banaras Hindu University,  
Varanasi- 221005, Uttar Pradesh,India.

### **DR SENTHIL PRAKASH.S**

Teacher – in- charge/Assistant professor (SG),Department of  
Tamil, Institute of Languages, Literature& culture,  
Visva – Bharathi University,Santiniketan,West  
Bengal, India -731235

### **DR R TAMILSELVAN**

Assistant professor, Aligarh Muslim University, Uttar Pradesh,India-202002

### **Dr SWARNAVEL ESWARAN**

Associate Professor Departments of English, and Media and Information  
Michigan State University. USA. eswaran@msu.edu

### **Dr (Ms.) NILANKA LIYANAGE**

Senior Lecturer in Dance ,Department of Dance,Drame&Theatre Arts,  
Swamy Vipulananda Institute of Aesthetic Stidies,Eastern University Srilanka

### **Mrs THULSIVANTHANA UDAYASHANKAR**

Senior lecturer Gr II in English, Swamy Vipulananda Institute of  
Aesthetic Stidies ,Eastern University, Srilanka

# அரண்

பன்னாட்டுத் தமிழாய்வு மின்னிதழ்

# Aran

International e Journal of Tamil Research

## EDITORIAL BOARD

**Dr B. DHANANJAYAN**

Associate Professor, Sir Theagaraya College, Old Washermenpet,  
Chennai - 600 021.

**Dr P.SEKAR**

Assistant Professor, Department of Education, Govt. Institute of Advanced Study  
in Education, Saidapet, Chennai-600015. sekar@iasetamilnadu.ac.in

**நிறுவனர்/பதிப்பாளர்/நிர்வாக ஆசிரியர்**

**இதழாக்கம்**

**திரு ப. ஜெயகிருஷ்ணன்**

**முதன்மை ஆசிரியர்**

**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.



## HERO STONES IN KARUR DISTRICT - A STUDY

**S. SENTHILKUMAR**, PhD Research Scholar, PG & Research Department of History, Government Arts College (Autonomous), (affiliated with Bharathidasan University), Karur – 639 005.

**Dr. F. JUDAS MARY**, Associate Professor & Research Convenor, Department of History, Sri Meenakshi Government Arts College for Women (Autonomous), Madurai – 625 002.

**Dr. S. XAVIER**, M.A., M.Phil., Ph.D., Associate Professor & (Co-Supervisor), PG & Research Department of History, Government Arts College (Autonomous), (affiliated with Bharathidasan University), Karur- 639 005.

### ABSTRACT

The term '*hero stone*' means that have been built for the symbol of heroic deeds. Research concerning *Nadukals* (*hero stones*) has been on the rise in recent times. In these studies conducted in Tamil Nadu, the prevailing approach has been to analyze Nadukal inscriptions in conjunction with Sangam literature and Tamil grammar. When a warrior laid down his life on the battlefield, a *Nadukal* also known as a "*hero stone*" was erected to extol his valor; it was then honoured and worshipped as a means of commemorating him. In *Tolkappiyam*, a seminal work of Sangam grammar, the author *Tolkappiyar* outlines six distinct methods for the erection of *Nadukals*. In Karur's V.O.C. Nagar, a hero stone bearing the inscription *Sri Vanjivēl Adiyān* rendered in a script style characteristic of approximately the 8th century is currently being worshipped by the public. This discovery confirms that during the 8<sup>th</sup> and 9<sup>th</sup> centuries CE, Karur was indeed known as "*Vanji*." Similarly, at the entrance of the Mavadiyan Temple, another hero stone can be found bearing an inscription that reads: "*Ko Kaliyan's son, of Karur, fell in battle while fighting to recover his cattle herd.*"

### KEYWORDS

*Veralasu, Veerasiladhu, Neethar, Menher, Purananooru, Nedunilai Nadukal, Akananooru, Vanji, Ko Kaliyan, Kuthiraikutthipattan Nadukal, Navakandam, Thalaippali, Nadukal, Sathikkal, Veerakkal*

## INTRODUCTION

The term '*hero stone*' means that built for the symbol of heroic deeds.<sup>1</sup> *Hero Stone* or memory stones are built for the memory of people who died in the war. We can see so many memory stones all over Tamil Nadu<sup>2</sup> like memory stones, heroic stones also built for the purpose of remembrance of death. These stones were created for the death and heroic deeds of the soldiers.<sup>3</sup> Tamil soldiers sacrificed their lives for the welfare of the mother land. Enemies who came to the abduction of cattle the cattle were defeated by the Tamil soldiers and soldiers sacrificed their lives. To praise the bravery of soldier's one stone was built there<sup>4</sup> from perungkarkalam, it was a procedure to built a new stone on the death and commemorate the death of the soldiers. In Telugu and Kannada the *Hero Stone* was called as '*veralasu*', '*Veerasiladhu*'. In West Indies the memory stones are called as palliya that is memory stones are called as utaskar and in North India memory stones are called as hero. In central India it is worshipped by marriyars and in North India it is worshipped by Golla and Poya tribes.<sup>5</sup> Researchers say that the practice of erecting stones in memory of *Neethar* and worshipping them was common in South India since 1000 BCE. In Tamil Nadu, the megalithic monuments were well developed in the 5<sup>th</sup> century BCE. The memorial stones planted near them are called "*Nedunilai Nadukal*".<sup>6</sup> although references to such stone structures were found in Sangam literature such as Cairn circle - (*Purananooru*-264) Menher (*Akananooru*-289) and Ciests indicate various types of structures of the monuments of the megalithic period, the term *Nedunilai Nadukal* indicates the antiquity of the worship of the memorial stone.<sup>7</sup>

The practice of erection of hero stones dates back to the Neolithic period. Neolithic people painted paintings on rocks. These paintings depict running men, warriors with hammers and shields, leaders on animals, men riding horses, and men pulling animals. These paintings show the importance they placed on heroism. In the Neolithic period, paintings were made on stone blocks or stone pillars to express the hero's bravery, for men who died in battle with their enemies, or for those who died naturally.<sup>8</sup> This painting later developed into a line drawing and relief sculpture. This shows that there were paintings on stone pillars during the Neolithic period. In ancient Tamil literature, the term "*writing stone*" refers not only to writing but also to painting. In the Sangam period, writing meant painting in many places.<sup>9</sup> It is said that the famous Tolkappiyar himself compiled and categorized the stages. Its antiquity can be understood as it is classified as a "*traditional stone that takes two or three Hero Stone*". Hero stones have existed since the Tolkappiyar period. During the later Chola rule, after the death

of Aditha Chola I, Parantaka Chola erected *Pallippadai* at Aditheswaram temple in Thondaimanur in his honour.<sup>10</sup>

*"Vaṇaṅkiya cāyal vaṇaṅkā āṇmai  
iḷantunaip putalvariṅ mutiyar pēṇit  
tolkaṭaṅ iratta velpōr aṇṇal" (Patitruppattu)*

That is what Selva Kadungo Vazhiyanai Patitruppattu says.<sup>11</sup> This song in particular speaks about the traditional worship of ancestors. It can be seen from this that the practice of erecting herostones is very ancient.

## GRAVE STONE

To remember the heroic deeds of soldier's memory stones were built. We could not guess the exact time of the tradition of digging memory stones. These symbols were made of stone for remembrance.<sup>12</sup>

## WORSHIPING TRADITION OF HERO STONE

Though the worship of *Hero Stone* were high in all places of South India. Especially in few places it was comparatively high.<sup>13</sup> In Tholkaapiyar's work he described about natpali, stone worship later this worship became yearly worshipping tradition.<sup>14</sup> Tribal people started to worship 'Nadukkal' since their birth. Tribal people's ideas were totally different from us. If anybody died in their group, they never thought that he was died. They planted trees or stones in memory of them and they believed that he was still living inside tree or stones.<sup>15</sup> Cattle rearing tribal people, originated the worshipping of naddukkal. During the sangam age a paintings instructed that people painted in the nadukkal and prayed. Sangam age people used to paint in the *Hero Stone* and prayed it as god.<sup>16</sup>

## KINDS OF HERO STONES

Hero stones were divided into various types according to its size and shapes. They are

- |                                |                               |
|--------------------------------|-------------------------------|
| 1. Thorupusilagal              | 11. Neesedikai or saint stone |
| 2. Vadakiruthalkal             | 12. Pallipadai Temple         |
| 3. Pathinipadimakkal Seethakal | 13. Pullikuthipattan Stone    |
| 4. Kadalul mainthorkal         | 14. Pandrikuthipattan Stone   |

- |                                  |                                       |
|----------------------------------|---------------------------------------|
| 5. Chitira Madam Thunjyoukal     | 15. Horse fighter Stone               |
| 6. Oorkaathan stone              | 16. Eruthuperuthakkal                 |
| 7. Ponmeetan or Siraimetan stone | 17. Middle Stones for dogs            |
| 8. Aaramkaathankal               | 18. Kozhikal                          |
| 9. Deelperanmai Stone            | 19. Naavakandam                       |
| 10. Savarap Stone                | 20. Yanaikuthupattankal <sup>17</sup> |

## HERO STONES IN INDIA

The tradition of respecting dead soldiers could be seen only through heroic stones. Heroic stones could be seen all over India. Heroic stone tradition could be seen in north Indian places like Himachal Pradesh Rajasthan, Gujarat, Bihar, Punjab, and Madhya Pradesh. In south India heroic stones were in Kerala, Tamil Nadu, Andra Pradesh, and Karnataka. In Himachal Pradesh the stones were found worshipped by God. Most of the remembrance stones were made up of woods. In Gujarat, remembrance stones were called as '*paliya*' these were called as God in Gujarat. In Maharashtra we could see the tradition of erecting heroic stones.<sup>18</sup> The hills like Vindhya, Sathpura and its deeper forests divided the India into South and North India.<sup>19</sup>

## HEROIC STONES IN TAMIL NADU

Tamil Nadu has rich tradition and cultural heritage. In tamil zones, we had so many tradition and culture such as the tradition of remembering the dead people.<sup>20</sup> In Pallava period we could see the Tamil words in heroic stones. From *Vishnu Varman* to *Simhavarman* and *Nandhivarman II*, the stones bore new tamil "*Vattaeluthu*". In Tamil zones they called heroic stones.<sup>21</sup> The stones which were found in Pallava period were so older. In most of the places we could see only Pallava stones. Those who died in wars and in cattle feeding wars were respected by erecting heroic stones.<sup>22</sup>

## HERO STONES IN KARUR

The stones which were planted for the death of soldiers who died for heroic cause, and the person who died by fighting with cattle and who died for horse saving etc. Those who died due to wars and soldiers who sacrificed their heads for king, and those who saved others life, and those who killed pigs in fights and those who killed tiger in fight and those who died in battle field bravely. These types stones of were found widely in Karur Region.<sup>23</sup>

## KUTHIRAIKUTTHIPPATTAN HEROSTONE OF THOGAIMALAI

This stone is located in the garden of a man named Periyasamy, on the north bank of the Pampattan pond, about 105 meters from the foot of the mountain called Thogaimalai<sup>24</sup> in the northeastern direction of the hill, in Kulithalai taluk, Karur district. This stone is 140 cm high and 59 cm wide. It is found on a slab of stone. On one side of this stone, a line drawing is engraved, showing a warrior standing on the ground fighting with a warrior sitting on a horse and stabbing the horse and the warrior on the horse. Above the line drawing, a message about the battle is engraved in three lines in *Vatteluthu* script.<sup>25</sup>

These stones are a memorial stone taken in memory of a hero who died fighting bravely during a war that took place in this region in the 6<sup>th</sup> -7<sup>th</sup> Century CE. During the war, the ceremony of the *Aanirai Kavarthal* (the abduction of cattle) was held as the opening ceremony of the war at that time. In the battle, a warrior named *Senthanandanar* from Togaimalai came and fought a warrior on horseback and stabbed him as he was involved in the battle of Anirai Kavarthal, and then he also died. Therefore, in honor of that hero's bravery, a herostone was erected. They have written his name and glory on it. This stone shows that the local hero *Senthanandanar* fought a fierce battle with the hero who had captured the *Anirai* in the *Togaimalai* area to rescue them. Such a battle scene has been sung in many places in the *Purananuuru*. The discovery of such a stone in *Togaimalai* is considered to be of historical importance. This area was the border between the Kongu kingdom and the Chola kingdom. It is known from many inscriptions that there was a war in this area. This stone shows the method of warfare that took place in this area in the 6<sup>th</sup> -7<sup>th</sup> century CE and also shows that the writing system used in this area at that time was the *Vatteluthu* script.<sup>26</sup>

## KUTHIRAIKUTTHIPPATTAN HEROSTONE

On the way from Karur to Coimbatore, about 20 km. away, there is a village called *Pavithram*. About 1 km east of the bus stand of this village, there is a place called *Pulikutthi* Rock.<sup>27</sup> There is a herostone here. This herostone had been carved with a relief sculpture on a slab of stone 3-½ feet high and 2-½ feet wide. So far, herostones have only been found in the shape of a square or rectangular stone. But this hero stone was carved with a steep semi-circular slab of stone. It is carved in the form of two warriors with a long slender body, wearing a head

bun with their hair tied up and a *kacha* (Waist cloth), engaging in a fight with the horse and the horse rider.<sup>28</sup>

This stone is placed in memory of two warriors who stabbed and killed a foreign warrior who had come to abduct the cattle on horseback. There are no inscriptions on it. The sculpture shows one warrior holding the horse's head with his left hand and stabbing the horse's neck with the dagger in his right hand, while another warrior holds his long spear with both hands and stabs the horse and the warrior sitting on the horse. This stone sculpture depicts the story of *Senguttuvan's* younger brother, *Aadukotpattu Cherala*, who went to the Dandaraniya country (the Vindhya mountain region) and stole the enemy's cows, brought them to the Chera country, *Thondipattanam*, and offered them to many people as mentioned in the 6<sup>th</sup> *canto* of the sangam literary work, *Pathitruupathu*.<sup>29</sup>

### VANJIVEL ADIYAAN NADUGAL

In Karur city, about 1 km eastwards on Jawahar Road from the current bus stand, VOC Nagar is located on the north bank of the Amaravathi River.<sup>30</sup> There is a warrior's monument that is currently being worshipped by the public. This monument is 37 cm high and 28 cm wide from the ground level. This monument is made of a single stone. On one side of this irregular rectangular stone, the figure of a warrior with a sword is carved in relief. In it, a Tamil inscription of the 8<sup>th</sup> century CE is engraved. From this inscription, which is inscribed as '*Sri Vanjivel Adiyān*', it is confirmed that Karur was called '*Vanji*' in the 7<sup>th</sup> to 8<sup>th</sup> century CE.<sup>31</sup>

### THE HEROSTONE OF VENJAMARIL PATTAN

The Mavadiyan Temple is located on the north bank of the Amaravathi River in the southeast of Karur city.<sup>32</sup> A herostone with a historical inscription is currently being worshipped by the people in this temple. A rectangular slab of stone 38 cm high and 24 cm wide is carved with a relief sculpture of a hero on one side. The sculpture is carved in the form of a warrior holding the neck of an enemy with his left hand and stepping on another enemy with his left foot, cutting down the enemy with the sword held high in his right hand.<sup>33</sup>

On the upper part of this sculpture, "*Ko Kaliyan Mavan Karuvuridaiyadai tham Aanirai koll erindupattan*" is engraved in two lines in Tamil script dating back to the 8th and 9th centuries CE. A man named *Kaliyan* from Karuvur died in the battle to rescue *Aanirai*. This stone is the *Veerakkal* taken in memory of the hero. Through this inscription, it is known that

in the 8th and 9th centuries CE, present-day Karur was not only called 'Vanji' but also as 'Karuvur'. It is to be noted that the historical message that the Thalavaipuram copperplate inscription says that in the 8th century CE, a certain *Jadilavarman*, who ruled the Pandya kingdom, defeated Kadavan at Karuvur could be compared with the details presented in this herostone that might reveal significant and rare historical facts.<sup>34</sup>

## THALAI PALI HEROSTONES

### PUNJAIPUGAZHUR THALAI PALI HEROSTONES

In Karur Taluk, 10 km north of Karur, there is a village called Puchai Pugazhur. Three head-sacrifice stones are found in the Kandyamman temple located on the south bank of the Cauvery.<sup>35</sup> The figure of a warrior sacrificing his head is carved in relief on a 79 cm high and 58 cm wide slab of stone. The sculpture depicts a warrior wearing a belt and a leg armor, sitting with his right leg bent and his left leg crossed, holding his hair with his left hand and cutting his own neck with the sword in his right hand. This type of head-sacrifice is described in the 11<sup>th</sup> century CE literary work *Kalingathupparani*, which describes the bravery of *Kulothunga Chola*, who ruled in the 11th century CE, states, "The warriors cut off their heads with their heads below the neck and placed them on the altar. The *yoginis*, who were invoking Kali, took the heads and offered them to the goddess."<sup>36</sup>

This head-sacrifice stone sculpture is found to depict such an event. Since *Kotravai* was considered the goddess of victory, during times of war, soldiers would pray to *Kotravai* to grant them victory, and when their prayers were fulfilled, they would offer their heads to *Kotravai* as an offering. These stone sculptures show that this was a custom at that time. The practice of erecting herostones in memory of such warriors who sacrificed their heads and worshipping them is evident in inscriptions and literature in Tamil Nadu. Information about such head-sacrificing stones is found in the *Silappadhikaram*, *Kalingathupbarani*, *Arichandrapuranam*, *Takkayakabbarani*, *Chola Purva Pattayam* and some other inscriptions.<sup>37</sup>

### THIRUMUKUDALUR THALAI PALI HEROSTONES

There is a Lord Shiva temple called *Agastheeswarar* in Thirumukudalur, Karur district. There is a head sacrificial herostone on the outer pedestal of the temple.<sup>38</sup> The head of this sculpture is damaged. The sculpture is arranged as if holding the head with the right hand and the left hand placed on the ground for support.<sup>39</sup> The *Silappathikaram* mentions head sacrifice.

It says that the soldiers, whose wishes victory to their King, cut off their heads on the altar in front of the battlefield to please the guardian spirit who was protecting the city. However, since *Kotravai* was considered the goddess of victory, heads were offered to her during times of war. The *Silappathikaram* also states that warriors who won the war would cut off their heads and pray to *Kotravai* to accept the blood flowing from them as a reward for their victory.<sup>40</sup>

## NERUR KALIAMMAN THALAI PALI HEROSTONES

There is a Kaliasman temple built during the Nayak era in Nerur, Karur district.<sup>41</sup> There are three head-sacrificial herostones inside and outside this temple premises. These sculptures belong to the 10<sup>th</sup> and 11<sup>th</sup> centuries CE. These small and large herostones are also said to be head-sacrifice herostones of forefathers who are from the clan and are ploughmen. During the war, they sacrificed their heads to Kali with the intention of ensuring that their king would win the war. It is said that during the war, they sacrificed themselves one after the other in every battle.<sup>42</sup>

## SATHIKKAL

There is a *sathikkal* in the village of Velliyanai in Karur district.<sup>43</sup> This *masathikkal* was taken because the wife of a hero who died in the war committed the practice of *Sati* and attained martyrdom. This *masathikkal* is 4 feet high and 2½ feet wide and is carved in relief. There are no inscriptions on this *masathikkal*. Therefore, based on the structure of the relief and the features such as clothes and accessories the time period of this herostone is considered to be about 10<sup>th</sup> century CE. In this stone, the wife's hand is shown upwards. The reason for this is that it means that '*I will also come to heaven with you*'. The horse is depicted in the background. Therefore, it is reasonable to assume that this hero was a horse warrior. If you look at the sword of this hero and the fact that there is a bull between the hero's legs, the clothes and the man's battle gear indicate that he was a hero who died protecting the honor in a fierce battle. They reflect the woman's dignity at that time.<sup>44</sup>

## PULIKUTHIPPATTANKAL

In ancient times, the forests were ridden with animals, which caused trouble for the village. People have taken memorial stones for many warriors who died trying to save the villagers from them. They were made for those who died fighting with animals such as tigers, lions, elephants, snakes, and wild boars. Memorial stones for those who died fighting in

Sangam wars are mentioned in literature about memorial stones taken with animals. A memorial stone was taken in a village called *Manjanayakkanpatti*<sup>45</sup> in Karur district for a warrior who died fighting a tiger. This "*Pulikkuthippattankal*" is placed under a tree 500 feet to the right of the road in front of this village. The sculpture is designed as if there are two tigers on either side with the warrior in the middle, fighting the two tigers. The position of the sculpture is that both tigers are rearing up on their hind legs and attacking the warrior with their front legs.<sup>46</sup>

## PANDRIKUTHIPPATTANKAL

The herostone that was taken for the warrior who fought with a wild boar and died is the "*Panrikuttipattan Kal*". These herostones were taken to honor the memory of the warriors who died after being attacked by the boar while fighting. A herostone has been set up in the village of *Idachi Kinathupatti* in Karur district.<sup>47</sup> This village is located on the road leading south from the village of *Chellandipalayam*. On the long square stone in the garden, a boar runs in front. A hunting dog runs behind, chasing it. A hero runs after the dog. This herostone is placed for the hero who died after killing the boar. The dog that helped the hero is also engraved on the herostone. It is said that the period is 13<sup>th</sup> - 14<sup>th</sup> century CE.<sup>48</sup>

## THEVARMALAI NADUGAL

There is a broken herostone on the roadside in front of the village of *Devarmalai* in the *Kulithalai taluk* of Karur district.<sup>49</sup> This herostone, which is 4 feet high and 2 ½ feet wide, dates back to the 9<sup>th</sup> century CE. It is believed that it was placed for a hero who died during a cattle fight that occurred in the *Devarmalai* area around the 9<sup>th</sup> century CE. This area was the western border of the Chola kingdom. Therefore, the discovery of herostones in this area is considered special. It is believed that there may have been events such as a war between the Chola kingdom and the Kongu kingdom.<sup>50</sup>

## PALAYA CHEYANGONDAM HEROSTONE

There is an ancient village called *Palaya Cheyangondam* in *Krishnarayapuram taluk* of Karur district.<sup>51</sup> On the way to this temple is *Moopanmar Street*. In front of this street, on the roadside, there is a 10<sup>th</sup> century CE central stone. It is 3 feet high and 2 feet wide, carved in relief. The herostone is damaged towards the sides of the head and right leg of the figure. The

figure of the hero is shown holding a sword in his left hand, a knife in his right hand, and a crown on his head.

The presence of a hairbun on the head of a warrior indicates an ancient war tradition. During a battle, a hairbun would be tied to a piece of cloth around the head to prevent a cut from falling on the neck. When a hairbun is cut in a warrior's hair, the hair would bounce off the cut and protect the warrior from getting cut. This is why warriors would sport a hairbun. It seems that some war or conflict may have taken place in the 10<sup>th</sup> century as has been revealed by this stone. Since there are no inscriptions, no information could be found.<sup>52</sup>

## THENNILAI HEROSTONE

On the road from Karur to Coimbatore, there is a village called *Thennilai* where there was a herostone dating back to the 11<sup>th</sup> century CE.<sup>53</sup> It is currently kept in the Chera site museum. This herostone is 6 feet high and 3 feet wide had been carved in relief. It is a herostone placed in the position of a dead warrior in the tradition of the warrior profession, *Vettuvar*, with a bow in his left hand and a hammer in his right hand.<sup>54</sup>

## VEDIYAPPAR TEMPLE NADUKAL

This stone is located on the way to the river to the north of *Pasupathipalayam*,<sup>55</sup> on the way to the Vedyappar temple. Here, this herostone is standing on a pedestal. The warrior depicted in this Nadukal has a bow in his left hand and a sword in his right hand. He is also sculpted with a turban on his head and a war uniform of that time around his waist. This stone dates back to the 11<sup>th</sup> century CE. It is about 5 feet high and 3 feet wide and is carved as a relief sculpture.<sup>56</sup>

## KOVILUR NADUKAL

There is an ancient village called *Shanthapatti Kovilur* in Karur district. This village is located 11 km west of *Pallapatti*.<sup>57</sup> There is a Shiva temple called *Meiporul Nayanar* here. This temple was built by *Rajaraja Karikalan*, who ruled in the 13<sup>th</sup> century when the Kongu Cholas ruled with *Tarapuram* as their capital. This temple is the only temple with special sculptures in Karur district. But now, when the water level dropped, the mud sculptures were demolished and built in the present tradition. One of the *nadukals* here is on the banks of *Thirumanimuthar*.

It is also in the usual *nadukal* tradition. It has been made into a relief sculpture placed on a pedestal.<sup>58</sup>

## CONCLUSION

People never forget and worship those who died for the country or their family. Our ancestors have honored the custom of placing stones in memory of the deceased. We have many proofs of this. Even today, when someone in their family dies, when they pay their last respects they place a stone in memory of them and surround it with the clothes they wore and their favorite foods. *Nadukals* are an indelible and prominent evidence in human history from the Stone Age to the present. Sangam literature, *Tolkappiyam*, *Silapadhikaram* reveals information about the *Nadukal* is also found in ancient literary and grammatical texts. In particular, stone pillars, and carved *Nadukals* stand as testament to commemorate the glory of warriors who died bravely in battle.

## End Notes

1. V. Kesavaraj, *South India Hero Stones, (Tamil)* Kavya Pathippagam, Chennai, 2008, p.1.
2. T. Manonmani, *Tholliyal, (Tamil)*, New Century Book House, Chennai, 2010, p.158.
3. V. Keshavaraj, *op.cit.*, P.33.
4. A. Jegathesan, *Tamil Ilakkeyatthil Kalvettiyel Kurukal, (Tamil)*, Ramaiya Pathippagam, Chennai, 2011, p.15.
5. S. Krishnamurthi, *Hero Stones, (Tamil)*, Meyappan Pathippagam, Chethamparam, 2004, pp.8-9.
6. T. S. Sridhar, *Karuvoor Cherar Agalvaippagam (Guide)*, Tamil Nadu State Archaeology Department, Chennai, 2011, p.47.
7. *Ibid.*, p.48.
8. S. Krishnamurthi, *op.cit.*, p.25.
9. S. Raju, *Hero Stones and History, Hero Stone Seminar Souvenir*, Tamil Nadu State Archaeology Department, Chennai, 1973,
10. *Ibid.*,
11. Patitruppattu
12. V. Keshavaraj, *op. cit.* , P.27.
13. R. Nagasamy, *Seminar on Hero Stone*, Tamil Nadu State Department of Archaeology, Chennai, 1973, P.15.
14. R. Poongunran, *Thoilkuti - Velier - Arachiyal, (Sengam Nadukarkal)*, (Tamil), Puthumalar Pathipagam, Covai, 2004, p.13.
15. S. Krishnamurthy, *op cit.*, P.13.
16. R, Nagasamy, *op . cit.*, P. 46.
17. R, Nagasamy, *op . cit.*, p.47.

18. Interview with. N. Ganesan, Curator, Karuvur cherar Archaeology Department, Karur on 15.3.2013.
19. S. Krishnamurthi, *op.cit.*, p.20.
20. V. Kesavaraj, *op.cit.*, pp.45-46.
21. S. Krishnamurthy, *op.cit.*, PP. 143-144.
22. V. Kesavaraj, *op.cit.*, pp.46-47.
23. S. Krishnamurthy, *op.cit.*, P.115.
24. P. Ramalingam, Hero stones of mutharaiyar, Karpagam Pathippagam, Karur, 2019, p.68.
25. Interview with. N. Ganesan, Curator, Karuvur cherar Archaeology Department, Karur on 16.3.2013.
26. *Kalvettu Quarterly 68*, (October 2005), Tamil Nadu State Department of Archaeology, Chennai, 2005, pp.10-11.
27. P. Ramalingam, *op.cit.*, p.69.
28. T. S. Sridhar, *op.cit.*, p.40.
29. Interview with. S. Selva kumar, Curator Karuvur Cherar Archaeology Department, Karur on 12.6.2014.
30. P. Ramalingam, *op.cit.*, p.66.
31. T. S. Sridhar san, *op.cit.*, p.41.
32. P. Ramalingam, *op.cit.*, p.67.
33. T. S. Sridhar, *op.cit.*, pp.41-42.
34. T. S. Sridhar, *Karuvoor Agalayvu*, Tamil Nadu State Department of Archaeology, Chennai, 2011, p.12.
35. P. Ramalingam, *op.cit.*, p.69.
36. T. S. Sridhar, *op.cit.*, p.39.
37. Interview with N. Ganesan, Curator, Archaeological Department, Karur on 10.4.2013.
38. Field Visit, Thirumukkoodalur, Agatheeswarar Temple, Karur District, Dated on 07.02.2014
39. Interview with. S. Selva kumar, Curator Karuvur Cherar Archaeology Department, Karur on 08.02.2014
40. L. Parinar, *Thirumukkoodalurum Tamil Kudamuzhukkam*, Samuga Varalatu Sangam, Karur, 2008, p.65.
41. Field Visit, Nerur Kaliyamman Temple, Karur District, Dated on 15.02.2014
42. Interview with P. Manimuthu, Curator, District Government Museum, Karur Dated on
43. Field Visit, Velliyanai, Karur District, Dated on 22.02.2014
44. Interview with. S. Selva kumar, Curator Karuvur Cherar Archaeology Department, Karur on 25.02.2014
45. Field Visit, Manjanayakkanpatti, Karur District, Dated on 05.03.2014
46. Interview with. S. Selva kumar, Curator Karuvur Cherar Archaeology Department, Karur on 07.03.2014
47. Field Visit, Idaichi Kinathupatti, Karur District, Dated on 06.03.2014
48. Interview with. S. Selva kumar, Curator Karuvur Cherar Archaeology Department, Karur on 10.03.2014
49. Field Visit, Thevarmalai, Karur District, Dated on 14.11.2019
50. Interview with P. Manimuthu, Curator, District Government Museum, Karur Dated on 15.11.2019
51. Field Visit, Palaya Cheyangondam, Karur District, Dated on 20.11.2019.
52. Interview with P. Manimuthu, Curator, District Government Museum, Karur Dated on 21.11.2019
53. Field Visit, Thennilai, Karur District, Dated on 16.11.2019
54. Interview with P. Manimuthu, Curator, District Government Museum, Karur Dated on 17.11.2019
55. Field Visit, Pasupathipalayam, Dated on 18.11.2019

- 56. Interview with P. Manimuthu, Curator, District Government Museum, Karur Dated on 19.11.2019
- 57. Field Visit, Kovilur, Dated on 02.02.2019
- 58. Interview with P. Manimuthu, Curator, District Government Museum, Karur Dated on 02.12.2019

**HERO STONES PHOTOS**



<p><b>Kuthiraiikutthippattan Herostone</b></p>	<p><b>Vanjivel Adiyaan Nadugal</b></p>	<p><b>Herostone of Venjamaril Pattan</b></p>
--	--	--



<p><b>THIRUMUKUDALUR THALAI PALI HEROSTONES</b></p>	<p><b>VEDIYAPPAR TEMPLE NADUKAL</b></p>	<p><b>NERUR KALIAMMAN THALAI PALI HEROSTONES</b></p>
---	---	--



# அரண்

பன்னாட்டுத் தமிழாய்வு மின்னஞ்சல்

## அறிவிப்பு / Announcement

அன்பான தமிழ்ச் சொந்தங்களே

வணக்கம்.

வரும் 2026, ஜூலை மாதம் வெளிவரும் அரண் பன்னாட்டுத் தமிழாய்வு மின்னஞ்சலுக்கான ஆய்வுக் கட்டுரைகள் ஆய்வாளர்களிடமிருந்து வரவேற்கப்படுகின்றன.

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

[www.aranejournal.com](http://www.aranejournal.com)