



KINDS OF WAR IN TAMIL COUNTRY: ECONOMIC AND IDEOLOGICAL REASONS

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Abstract:

Even as imperialism and colonialism in recent world history were essentially economically motivated, in medieval Kingdoms the same motivation should have prompted states to declare war on each other. War was classified into four types. They are the 1) cold war; 2) Psychological warfare; 3) Economic warfare; 4) Diplomatic warfare. This paper mainly concentrated on various causes and kinds of war in Tamil country in economical and ideological perspectives in detailed manner.

Key Words: Nexus, *Mooventhar*, *Murusu*, *Vanchi*, Atomic, Bacteriological, *Panchasheel*.

Methodology:

By employing both primary and secondary sources this paper has been attempted. Sangam Classical works are the major and authentic source materials for writing this paper and it is supplemented by various books written by various authors. The methodology adopted in this study is descriptive and analytical.

Introduction:

The economic motivation for war is understandable. Even as imperialism and colonialism in recent world history were essentially economically motivated, in medieval Kingdoms the same motivation should have prompted states to declare war on each other.¹ Moral and righteous causes could be invented, but the basic economic urge could not be dismissed. Successful wars augmented royal revenues.² War booty, legal tribute, and forced extortions could considerably augment revenues. If employed on profitable labour, prisoners of war could be an economic asset.³ Wise Kings could increase the standard of living in their own Kingdoms with the wealth brought from conquered lands.⁴ To some extent, this seems to have happened in medieval Tamil Kingdoms which waged successful wars with their neighbours.⁵ The *Chalukyas* and the Ceylonese were indirectly responsible for the vast increase in temple-building activities and welfare measures in the Tamil country. This was at least some kind of sensible imperialism. But if the economic benefits derived from wars are not socially distributed but selfishly concentrated in the hands of the King and his warriors, wars could only be a social disaster.⁶ They could also ruin all the warring parties.⁷ This paper mainly concentrated on various causes and kinds of war in Tamil country in economical and ideological perspectives in detailed manner.

There were other economic consequences of war. Normally war would mean increased production of war-materials⁸ and other accessories which could bring employment to more people, and a general boom to the economy; a concentration of the produced consumer-goods among those involved in the war, leading to a scarcity of such goods for the civil population who would suffer by the consequent increase in prices; Such economic impact would have been felt only in the capital cities, and those centres directly involved in military activity, and not the countryside in general, since the villages were isolated and autonomous in their economy, and war itself was fought on the enemy's bill. Hence the economic impact on the decentralized social life of the medieval times was evidently minimal.⁹ Of course, taxes were sometimes levied to meet extraordinary military expenditure. The absence of a cash nexus, and the continued

operation of customary rights, minimised the influence of economic phenomena on the society as a whole.

Ideological Reasons:

Desire for force, enmity between races. A country adhered to certain ideology may suppress or capture other country or to expound on its some ideology policy. Non-cooperation between Chera, Chola, Pandya Kings and enmity of races between Aryans and Tamils are also examples of this which causes of war. Ancient wars are based on this. Tamil Kings have too much desire on fame. The victory in a battle gives too much of fame. A King battles over a country to bring down tyranny and to install a welfare country to flourish peace and prosperity. Life is victory, failure is death. Bravery leads to victory where the verses of Tamils. From past to present, public were the reasons for war. Kings, political leaders. Army chiefs were responsible for war. Their ideology, emotion were the cause for war. The three Kings Chera, Chola. Pandya always battles for victory and fame. Non-cooperatives and hostility between three Kingdoms caused wars¹⁶. Dependence of ancient, traditional enmity of the Kings became the prime cause of war. Tholkapiyam says about the reason for war by Chera. Chola, Pandyas (*Mooventhar*) Their own country's people must like in prosperity, peace and with spacious living. One who suspects the power of a King, the ties to prove his power through war. Due to jealous: Pan (King) war with score fame than Tamil Kings. Hence *Mooventhar*, Chera, Chola, Pandya Kings together called as such title joined and fought against Pari.

Last for fame, desire for glory became the prime reasons. As King for royal brides from another Kingdom, for protection of some races, to acquire leadership among the Kings, Enchase among the they Kings wants to become the prime one example is the battle at Venniparantalai. Even wars were fought to expose their military strength. One who attain victory the King will suffix with name a title example is Peravaiko Perunerkilli, victorious deaths is always considered as brave death (*Veeramaranam*). Wound on this front chest is called the *Vizhupun* is considered a brave term in ancient war. The Kings or warriors receive *Vizhupun* with great pride. It purely denotes the means love for war.¹⁰

One, who before starts for war he keeps the habit of hearing good words. The King and the warriors see some positive signs before going to wars. *Unnem* is a King of tree, the flowers are in golden colour, and leaves are small. This tree is fact sacred and to see it before going to war. On seeing this he attains victory. Hence Kings keen on hearing good verses, and seeing good signs. Kings calls or incites other Kings to war through the Ambassadors. They were received by rising identification (lowers. There are instruments certain used during war, trumpets, bugles, drums. The King's pride lies on *For Murasu*. When for *Murasu* of a King is destroyed, and then it means the King is lost. During battle the Kings try to captures other ones *Por Murusu* is a divine and sacred one. The war in a battle field starts when only the *Murasu* is blow or the drums only this river the green signal for war. When a King defected the enemy, then a victory sign is shown, *Murasu* is blown in his army camp. Capturing of enemy's *Murasu* is the sign of victory. The sound of *Murasu* is cambered to the thunder bold, and strong waves. Before starting of war, there are certain instruments which cause tearfulness are blown. The horns, trumpets and also blown in battle field.

Before going to war, the soldiers and King were fought the words of vengeance. This will enhance the warriors to attain victory in a great manner. To achieve their target, to fight with will and strength. Today we have good facets, to communicate unwell break the enemy well and destroy them and have good food. These are the

words uttered before warfare. Pandiyan Bootha Pandiyan, Cholan, Nalan Killi, Karikalan Peruvallenthan, Cheran Senguttuvan, all the five made many verses for war. To attain good prosperity, people must appreciate the King's welfare rule. The great foots must appreciate the Kings rule, people and country. The King must protect the surrounding and their people without harm. Alms must be green to everyone without any rejection. The poets say that the enemies can be frightened in the battle field but not the citizens of the Kingdom. The Kings send his sword and *Kadai* first in an auspicious day believing he can attain victory. There is Senguttuvan attained victory in North by sending the sword and *Kadai* one fine day¹¹.

Before going to war, the King and the warriors garland themselves is a tradition. *Chera, Chola, Pandya* have palm, (*Athi*) and Neem (*Vembu*) flowers as garlands when going to war says Tholkappiyar. Kings also take small or lower Kings along with them to the wars. The expenditure on army is much. The King attacks the enemy Kingdom, he keeps *Vanchi* flower. During their march of the soldiers for many days, they eat differently on first day they eat palm fruit on secondary they take palm dug fruits, on third day the consume palm roots (*Panakilangu*). The message of war is spread by *Murasu* the cattle, the birds, woman, disabled, pregnant women and children will be protected during wars says Silapathikaram. One of the King in battle field in war, first selects the better field and fights, attacks in front of each other bravely not like today's hidden missiles and 'sudden attacks when the enemies fall back and run for their life the winner will not attack or kill them. They leave for their lines. This is the habit followed by ancient warriors and Kings.¹²

Protection trees are planted in all Kingdoms with great belief. It protects both Kingdom and people. Every King called one particular tree the protection tree. *Neem, Vengai, Punnai* called as the victory trees. The soldiers both day and night watch and protect these trees. They also worshipped these trees. The victorious King first cuts the protection tree of the enemy. The duty of the King is to protect the production tree. One who destroys it will attain victory. The Kings always worships and appreciates the protection trees. The *Pandiyan* Kings had the habit of cutting or aims the protection tree of their enemies says *Tholkapiyam*. Ilakkiyamanavar speaks about King *Imayavarman* cutting down the protection of their enemy Kings. Poets always played an important role in Kingdoms. They made the ancient warriors and Kings to do good job. hi the warfare through their poems. Kings gave royal peace for the poets in their faces. Hence during administration the poet stands behind the Kings. The Kings must have war only with their equals and not with the smaller Kings. When the Kings forgets his duties the poets remind them and make them rule properly. The poets enhance them during war. The poets renewal of their benjelm, homes, when they were in constant wars. The poets present in the war field and the sights on the spot. They encourage victories in deaths. The army camps play a major part in war times. Kings and army stay in enemy's peace for many days. The lush green forests with plants and fruits are seen. The King and warriors make wars in day time and take rest in right at the army camps. The King does not sleep, and stands besides the injured one in and consoles them.

Types of War:

In today's war, I return or country gives full support to its military strength. The population of a country is directly or indirectly indulged in country's safety. When there is an open war between two countries. It is called shooting war period. War was classified into four types. They are the 1) cold war; 2) Psychological warfare; 3) Economic warfare; 4) Diplomatic warfare¹³. Shooting war is no longer regarded as the only method of fighting war. These show the armed conflict between the Nations. This

form the causes of all most war of countries cold war is war without weapons. The division of war divided into two types. One by nature is civil, revolutionary and religious. The other by means is atomic, chemical and bacteriological. In cold war it attains the target without any expansion of enmity. Negotiations the apparent country and suppression of the enemy country without the use of weapons is also a tactic of cold war. In cold war a country needs the enemy country's government, administration, its ideals, activities of the people and to be on war to spread its, ideology to the opposite nation and licensing country and people under its governance and expand its territory. Such characteristics of cold war are seen in ancient Tamil cultures. In cold war the nation is always in really state. This was seen in *Cheras* army taking the Pandyas and *Chola* Kings. In Purananuuru Avaiyar Sang almost the cold war on Adiyamaan and Nedumaram.

Psychological Wars:

This war is meant to change the views and to attain the target and to achieve. Through all Medias like newspaper, television Radios, through dramas, magazines. The war is spread to change the peoples mind, hence making them to accept. This exemplary of this kind is the Second World War. Such types of physiological wars were also seen in ancient period. Many poets such as Banner, Perunnar, Koothar, Padini. Viraviyar also created good thoughts and sang to spread the positive ideas of the country to the people. By this the Kings acquire the water of the citizens of his country. A carpenter does eight chariots in the meaning. He does one chariot in the month and such a strong chariot was driven by Adiyamaan. He is a great warrior hence the enemies must not stand before him says Avaiyar, Avaiyar the great female poet sings score songs on Adiyamaan on his bravery. She praises Adiyaman as man with great energy and strength. He is a man having a long, staring sword. They wears many jewels, and ornaments on his expanded beautiful chest. He in his poems mention strong soldiers. Adiyamaan can face any one who posses great intelligence, score wealth and heavy man power and he is ready to bring down the opponent also in no minute. Thus was his power and masculinity Says Avaiyar. Nalankilli speaks about the *Chola* Kings. Society and physiological wars, poets, Kings wealth, his strength, his power, his characteristics, his intelligence, fearlessness were sung by the poets over the King. Poets like Banar, Koottar, Pattini, Speak about the King with their relationship with his country, home, society and people.¹⁴

Economic War:

Destruction of enemy's wealth and increase of one's one wealth and making the opponent country to come under it, is the economic war. Thiruvalluvar the great Tamil poet has even said. There is no place for a man without any wealth in the world. In this world without wealth we cannot attain happiness. The wealth or property is divided into two. The movable property and the immovable property, the movable property includes the animals like goats, elephants, cows, homes and birds like hen, cock and the chariots. Palaces, citadels, greet empire buildings, houses, plants, forestlands the trees, creepers, climbers and metals like gold, silver and *Navarathas*, vegetables like rice, wheat, etc. fruits, water bodies etc. are the immovable properties. Main strength and power and his work load may change according to the time and situation. When a King have a derive over the above property. He takes on war over the other King.

Economic war in today's world:

An economically rich country trees to suppress the enemy country through the economic issues such as to weaken the inflation rates. To suppress the production by increasing or decreasing the naval or air fares its transport charges. By supporting the

trade growth and to weaken the country's economic wealth, thus making economic war against the country. In Economic war, a country for itself and its friendly neighbour country, it helps in every aspect as for income construction a production for its progressive growth, for destruction of unwanted elements. Thus the country stands by for its neighbour in every aspect¹⁵. In ancient French and English countries, and in ancient periods wealth of the people is always estimated by its cattle strength. Cow always denotes wealth. The value of one's property is always measured on the number of cows her posses. In France and England the cattle always denotes wealth. A country on war with its enemy nation, always try to capture its rare and different types of cows with its calves. This capturing of cows with its calves is mentioned and war alone by Cheran Senguttuvan. The main occupation of the ancient period was cultivation, agriculture and treating. In the cosmic field cattle form the prime user. The most important movable property was considered as cows. When the cattle are captured from the enemy. The conqueror multiplies the cows into many and thus forming great wealth to the nation. When the donkeys were put in chariots and driven on streets and the horses were to be driven on fields, destruction of all rich and wealthy paddy fields, cutting of protective trees and plants setting ablaze of newly and beautifully constructed houses, killing of the enemy soldiers and driving the chariots with donkeys over their blood, ornamented houses were destructed, polluting the water trodden. So that not useful for anyone, illiterate the children and ladies were some of the verses fold in Purananuru. These are the season for ancient economic war¹⁶.

In nowadays war, A country calls for other nation with having same ideology, same thought and they progress through the ambassadress, books, magazines, scholars, through conferences. The example of this is Indochina fill point Agreement by the name called. The Panchasheel this was implemented by the former prime minister of India Jawaharlal Nehru. This also happened in ancient Tamil periods. King Adiyaman Nedumananji sends Avaiyar as the ambassador to the King Thondaiman. When Thondaiman showed his great army to Awai. She interm told that, even Adiyaman has a shining long sword with blunt edges as it pierced, many enemy soldiers, indirectly mentioning. Adiyamans great valour. Hence she persists that if Adiyamaan and Thondaiman. So friendly with each other without war, both will be benefited and both nation will nourish. The poets always saved many nation lives. It is mentioned in ancient Tamil periods. When the chota King before the people and children of Malaiyaman wanted to Killivalavan, through his elephants. The poet Kovoor kilar involved and persuaded the King not to kill him. He told that children and people bom to live and hence stop killing them. Thus poets played a leading role in the Kingdoms. In the cause of the Tamil country the economic impact of war was not widespread but localized in certain relevant areas.

It is surprising thnt in this context when surplus wealth flowed into the heart of the conquering states like *Rajaraja's Tanjore*, instead of the wealth being socialised, it was concentrated on religious endeavours. It did not provoke people who were kept away from the economic benefits of war perhaps, because, the very religious endeavours created an atmosphere of contentment and non-resistance¹⁷. The amount of booty that fell to the Cholas as a result of foreign wars must have been enormous and Chola inscriptions make no secret of the benefactions of the monarchy often being only the donation of plundered wealth to public institutions. The booty captured in war belonged to the King, who disposed of it at his will. In his sixth regnal year Rajaraja 1 ordered that 900 sheep captured from Sitpuli and Paki Nadus were to be endowed for

the maintenance often lamps in his own name in the temple of Durga at Kanchi. Warfare thus generated not only *Viram* but also *Tyagam*.¹⁸

Conclusion:

The concluding part reveals that the Army always played a leading role in wars. There must be an organised army, well disciplined well maintained for good administration. A lumb, missiles, long range missiles, short range missiles, ballistics are used in great war. Destruction of enemies, capturing of enemies are also seen. In ancient Silapathikaram, it is mentioned about the procession is a function in which the government and highly qualified people were properly organised. This forms *Imperumkulu* and *Enperayam*. This is told by Elangovadigal. *The Imperumkulu* and *Enperayam* forms next important stage after the King. The *Imperumkulu*, includes chief minister, the commander chief of army, the ambassador, the spy and the priest. The *Enperayam* includes Eight persons. They are the border security guards, infirmity chief, Elephant chief and cavalry chief, city security guards. This plays next important to the *Imperunkulu*. The Royal people, rich people, scholars, great soldiers, strong and weekly people can only be taken in *Imperunkulu*. Thus the paper clearly reveals the economic motivations for the outbreak of the war.

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